SRI CHAITANYA-BHAGAVATA

Adi-khanda

By Srila Vrindavana dasa Thakura

Commentary by Srila Bhaktisiddhanta Goswami Prabhupada

Dedication

This English edition of Sri Caitanya-bhagavata is dedicated to His Divine Grace A.C. Bhaktivedanta Swami Prabhupada Founder-Acarya of the International Society for Krishna Consciousness.

evam janam nipatitam prabhavahi-kupe

kamabhikamam anu yah prapatan prasangat

krtvatmasat surarsina bhagavan grhitah

so 'ham katham nu visrje tava bhrtya-sevam

(SB 7.9.28)

Gaudiya-bhasya

asraya-visaya-dvaya, anyo ‘nya-sambhoga-maya,

radha-krsna madhurya dekhaya

vipralambha-bhava-maya, sri-caitanya dinasraya,

duye mili’ audarya vilaya

The worshipable Lord and His devotee enjoy each other’s association as

Radha and Krsna reveal Their sweet pastimes. The combined form of Radha and Krsna, Lord Sri Caitanya, is the shelter of the fallen souls and the personification of audarya, magnanimity, and vipralambha-bhava, service in separation.

bhakta raya-ramananda, gaure vraja-yuva-dvandva

dekhe nija-bhava-siddha-cakse

sei kale raya bhupa, krsnera sannyasi-rupa,

nahi paya sadhakera laksye

When the confidential devotee of Sri Gaura, Sri Ramananda Raya, saw with divine eyes that Gaura is the combined form of Radha and Krsna, he was not able to see the sannyasi form of Krsna.

radha-bhave nija-bhranti, suvalita radha-kanti,

audarye madhurya aprakasa

audarye madhurya-bhrama, na karibe tahe srama,

bale prabhu-vrndavana-dasa

Being absorbed in the mood of Radha, Krsna forgets Himself and exhibits Her dazzling complexion. The conjugal pastimes of the Lord are not manifest in His magnanimous pastimes. Vrndavana dasa Thakura teaches us that one should not labor hard to find the conjugal pastimes of the Lord in His magnanimous pastimes.

gandharvika-citta-hari, krsna—yogye krpakari,

radha vina tinho karo naya

kangala dinera saba, sri-caitanya dayarnava,

tanre sevi’ taha siddha haya

Lord Krsna, who enchants the heart of Gandharvika and who bestows mercy on the qualified devotees, does not belong to anyone other than Radharani. The perfection of attaining His lotus feet is achieved by serving Sri Caitanya, who is the ocean of mercy and friend of the poor.

caitanya-nitai-katha, sunile hrdaya-vyatha,

ciratare yaya suniscita

krsne anuraga haya, visaye asakti-ksaya,

srota labhe nija-nitya-hita

If one hears the topics of Sri Caitanya and Nityananda, the pangs of one’s heart are certainly destroyed forever. By this process of hearing one attains the eternal benefit of attachment to Krsna and detachment from material enjoyment.

bhagavate krsna-katha, vyasera lekhani yatha,

tara marma vrndavana jani’

sri-caitanya-bhagavate, varne anurupa-mate,

gaura-krsne eka kari’ mani’

Srila Vrndavana dasa Thakura understood the topics of Krsna described by Srila Vyasadeva in the Srimad Bhagavatam, and in the same way He wrote Sri Caitanya-bhagavata, describing the pastimes of Gaura, who he accepted as nondifferent from Krsna.

gaurera gaurava-lila, suddha-tattva prakasila,

ye nitai-dasa vrndavana

tanhara padabja dhari’, anuksana siropari,

gaudiya-bhasyera sankalana

The glorious pastimes of Gaura have been revealed by Sri Vrndavana dasa, the servant of Lord Nityananda. Following in his footsteps and always keeping his lotus feet on my head, I write the Gaudiya-bhasya Commentary on Caitanya-bhagavata.

sri-caitanya-bhagavata, lila-mani-marakata,

caitanya-nitai-katha-sara

sune sarva-ksana karne, sahasra-mukhete varne,

grantha-raja-mahima apara

Sri Caitanya-bhagavata is a collection of the jewel-like pastimes of Sri Caitanya and Nityananda. One should always hear and chant with thousands of mouths the unsurpassable glorification of the Lord contained in this great book.

sri-bhaktivinoda-pada, yate nase bhogi-gada,

suddha-bhakti yan-ha ‘te pracara

likhite gaudiya-bhasya, rahu citte tava dasya,

yaci, prabho! karuna tomara

Srila Bhaktivinoda Thakura preached the process of pure devotional service, and his lotus feet destroy the desire for material enjoyment. While writing this Gaudiya-bhasya Commentary I beg for his mercy. O Prabhu, let the desire for serving you always remain in my heart.

hari-vinodera asa, bhagavata-vyakhya-bhasa,

kunja-seva kariba yatane

bhakata-karuna ha ‘le, sarva-siddhi tabe mile,

nahi rakhi anya asa mane

By the desire of Lord Hari and Srila Bhaktivinoda Thakura I am writing this Commentary on Sri Caitanya-bhagavata. I will attentively serve Their Lordships in the kunjas. By the mercy of the devotees, one can achieve all perfection. Therefore I do not keep any other desire in my mind.

suddha-bhakta murtiman, sunaye yanhara kana,

sri-caitanya-bhagavata-gana

sri-gaura-kisora vara, e dasera guruvara,

sada krpa kara more dana

The pure devotees of the Lord hear and chant this Sri Caitanya-bhagavata. Sri Gaurakisora dasa Babaji is the spiritual master of this servant, so I always beg for his mercy.

sri-varsabhanavi-devi- aslista-dayite sevi’,

yena chadi aparadha ghora

sri-vrajapattane vasi’, gandharvike, diva-nisi,

giridhara seva pai tora

Sri Varsabhanavi dayita dasa desires to serve the beloved Lord of Sri Varsabhanavidevi by giving up all offenses. O Gandharvika-Giridhari, I pray day and night for Your service while sitting at Sri Vrajapattana, Mayapur.

Opening Words

The original name of Sri Caitanya-bhagavata was Sri Caitanya-mangala. As Sri Locana dasa Thakura, the disciple of Narahari Sarakara Thakura, wrote another book named Sri Caitanya-mangala, Srila Vrndavana dasa Thakura later changed the name of his own book to Sri Caitanya-bhagavata in order to differentiate the two books. When Srila Krsnadasa Kaviraja Gosvami refers to Sri Caitanya-mangala in his Sri Caitanya-caritamrta, he is referring to this Sri Caitanya-bhagavata. It is said that Srila Vrndavana dasa Thakura changed the name of his book to Sri Caitanya-bhagavata by the desire of Srimati Narayani devi. Anyway, as in the Srimad Bhagavatam the pastimes of Krsna are described, in this book the pastimes, particularly the Navadvipa pastimes, of Sri Caitanyadeva, who is nondifferent from the son of Nanda, are described. Sri Caitanya-caritamrta deals more with Sri Caitanya’s pastimes as a sannyasi in Nilacala and therefore may be accepted as a supplement to Srila Vrndavana dasa Thakura’s book. This great book is divided into three parts—Adi, Madhya, and Antya. Adi-khanda extends up to the Lord’s acceptance of initiation, Madhya-khanda extends up to the Lord’s acceptance of sannyasa, and Antya-khanda describes some of the Lord’s pastimes over a period of a few years in Nilacala. The Lord’s later pastimes in Nilacala are not described in this book. Such later pastimes were also not described by Sri Murari Gupta in his book Sri Caitanya-carita.

Chapter 1 Summary of the Pastimes of Sri Caitanya

Summary of Lord Gaura's Pastimes

The first five verses of this chapter are the mangalacarana, or auspicious invocation verses. In the first verse the author offers his respects to both Sri Caitanya Mahaprabhu and Nityananda Prabhu. In the second verse he offers obeisances to only Sri Caitanya Mahaprabhu, the Supreme Personality of Godhead. In the third verse the author discloses the confidential knowledge that Sri Caitanya Mahaprabhu is nondifferent from Sri Krsna, the son of Yasoda, and Nityananda Prabhu is nondifferent from Sri Balarama, the son of Rohini. In the fourth verse the author glorifies the form, qualities, and pastimes of Sri Caitanyacandra. In the fifth verse the author glorifies the pastimes and characteristics of Sri Caitanya's devotees. In the beginning of the book, prayers are offered to the devotees and the worship of devotees is described as superior to the worship of the Supreme Lord. The author then offers obeisances to the original Sankarsana, Sri Nityananda-Baladeva, who is not only his spiritual master but who in His incarnation as Sankarsana, or Ananta, serves Sri Krsna Caitanya in ten different forms and who as Sesa constantly glorifies the qualities of Sri Krsna Caitanya with His thousands of mouths as He holds the universes on His heads. Sri Nityananda Prabhu is worshipable by even Lord Mahadeva, the greatest of the demigods, therefore He is jagad-guru, the spiritual master of the entire universe, and only by His mercy can one attain the eternal service of Sri Krsna Caitanya. The author also establishes that Lord Balarama's rasa-lila is eternal, like that of Lord Krsna, and he cites evidence from the Srimad Bhagavatam in order to refute oposing views, which are contrary to the conclusions of the scriptures. While describing the glories of Lord Balarama, the author explains that although Balarama is nondifferent from Krsna, the son of Maharaja Nanda, He nevertheless serves Krsna by accepting various forms such as His friend, brother, camara, bed, house, umbrella, clothes, ornaments, and seat. The truths regarding Nityananda-Baladeva, like those of Gaura-Krsna, are difficult for even Lord Brahma and Lord Siva to understand. In His form as Sesa, Lord Balarama supports the entire universe and constantly glorifies the characteristics of Lord Krsna with His thousand mouths. Sri Nityananda Prabhu is that same Lord Balarama. In other words, Sri Baladeva, who is

the original Sankarsana, is Lord Nityananda. Other than by taking shelter of His lotus feet, there is no means for a living entity to gain freedom from material existence and attain the service of Gaura-Krsna. The author composed Sri Caitanya-mangala or bhagavata by the order and mercy of Sri Nityananda Prabhu. He did not exhibit any pride by presenting this great work, rather he humbly states that living entities who are under the clutches of maya cannot possibly describe by their own endeavor the topics of the Lord, who is the controller of maya. Out of His causeless mercy, the Supreme Lord personally manifests in the heart of a living entity who has received the mercy of the spiritual master.

In this book the pastimes of Sri Caitanya Mahaprabhu have been described in three divisions: (1) the Adi-khanda, mainly comprising the Lord's scholastic pastimes, (2) the Madhya-khanda, mainly comprising the inauguration of the sankirtana movement, and (3) the Antya-khanda, mainly comprising the Lord's distribution of the holy names as a sannyasi in Nilacala. This chapter concludes with a summary of the contents of the entire book.

Text 1

ajanu-lambita-bhujau kanakavadatau

sankirtanaika-pitarau kamalayataksau

visvambharau dvija-varau yuga-dharma-palau

vande jagat priya-karau karunavatarau//CB, Adi 1.1//

TRANSLATION

I offer my respectful obeisances unto Sri Caitanya Mahaprabhu and Sri Nityananda Prabhu, whose arms extend down to Their knees, who have golden yellow complexions, and who inaugurated the congregational chanting of the holy names of the Lord. Their eyes resemble the petals of a lotus flower; They are the maintainers of the living entities, the best of the brahmanas, the protectors of religious principles for this age, the benefactors of the universe, and the most merciful of all incarnations.

COMMENTARY

In this first verse of the mangalacarana the forms of Sri Gaura and Sri Nityananda are described. They have long arms that stretch to Their knees, Their complexions are like gold, and Their eyes are like the petals of the lotus flower. These two brothers have been described and adored as the inaugurators of the sankirtana movement, the protectors of religious principles for this age, the maintainers of the living entities, the benefactors of the universe, the best of the brahmanas, and the most merciful of all incarnations. Sri Gaurahari and Sri Nityananda are the bestowers of the maha-mantra, the spiritual masters of the universe, and the fathers of the pure chanting of the holy names. They are both benefactors of the universe, because They preach the principles of jive daya, compassion for all living entities. They are addressed as karuna and visvambhara, merciful and the maintainers of the universe, because They have preached the religious principles for the age of Kali, in the form of serving Visnu and the Vaisnavas through the process of sankirtana, which is the only means of deliverance for the people of this age. Everyone should follow the principles of such prayers by name ruci, having a taste for chanting the holy names, jive daya, showing compassion for other living entities, and vaisnava-seva, serving the Vaisnavas. By using dvi-vacana [the verb form for two] rather than bahu-vacana [plural verb form] it is established that Their preaching, mercy, and protection of yuga-dharma is different from that found in seminal succession.

The arms of great personalities stretch to their knees, as indicated by the words ajanu-lambita-bhujau, whereas ordinary people’s arms are not like that. Sri Gaura and Sri Nityananda are both visnu-tattva who have appeared in this world. All the symptoms of great personalities were found in Their transcendental bodies. It is stated in the Caitanya-caritamrta (Adi 3.42-44): “One who measures four cubits in height and in breadth by his own hand is celebrated as a great personality. Such a person is called nyagrodha-parimandala. Sri Caitanya Mahaprabhu, who personifies all good qualities, has the body of a nyagrodha-parimandala. His arms are long enough to reach His knees, His eyes are just like lotus flowers, His nose is like a sesame flower, and His face is as beautiful as the moon.”

The phrase kanakavadatau is explained as follows: Since They both perform pastimes in the mood of devotees, Their complexions are

golden. They are the visaya-vigraha, or shelter of all devotees, They are the source of all spiritual beauty, and They attract all living entities. Lord Caitanya is the Supreme Personality of Godhead, and Lord Nityananda is His personal manifestation. As stated in the Mahabharata (Dana-dharma, Visnu-sahasra-nama-stotra, 149.92, 75 1: suvarna-varno hemango varangas candanangadi—"In His early pastimes He appears as a householder with a golden complexion. His limbs are beautiful, and His body, smeared with the pulp of sandalwood, seems like molten gold."

The words sankirtanaika-pitarau indicate that Sri Gaura-Nityananda are the inaugurators of the sri-krsna-sankirtana movement. Srila Kaviraja Gosvami has written in the Caitanya-caritamrta (Adi 3.76) as follows:

sankirtana-pravartaka sri-krsna-caitanya

sankirtana-yajne tanre bhaje, sei dhanya

"Lord Sri Krsna Caitanya is the initiator of sankirtana [congregational chanting of the holy name of the Lord]. One who worships Him through sankirtana is fortunate indeed."

By using the dvi-vacana form of the word visvambhara, both Visvarupa and Visvambhara are indicated. Sri Gaura and Sri Nityananda are both visnu-tattva, and since They have distributed love of God to the world through the chanting of the holy names, They are known as Visvambhara. Sri Nityananda and Sri Visvarupa are one. Please refer to the Adi-khanda (4.47-49) of this book. Srila Kaviraja Gosvami has written in the Caitanya-caritamrta (Adi 3.32-33) as follows: "In His early pastimes He is known as Visvambhara because He floods the world with the nectar of devotion and thus saves the living beings. The verbal root dubhrn [which is the root of the word "visvambhara"] indicates nourishing and maintaining. He [Lord Caitanya] nourishes and maintains the three worlds by distributing love of God."

A reference to the word visvambhara is given in the Vedas (Atharva Veda, second khanda, third prapathaka, fourth anuvak, fifth mantra) as follows: visvambhara visvena ma bharasa pahi svaha—"Please preserve me by sustaining the universe, O Visvambhara, upholder of the universe."

The word dvija generally refers to brahmanas, ksatriyas, and vaisyas who

have undergone the purificatory processes, but here the word dvija-varau refers to Lord Caitanya and Lord Nityananda, who are dressed as brahmanas and who have taken the role of acaryas. Only brahmanas are meant to take sannyasa, because ksatriyas and vaisyas are not qualified. So according to asrama consideration, only brahmanas are addressed as dvija-vara. Both Sri Gaura and Sri Nityananda took the role of jagad-guru acaryas and taught devotional service of the Lord to the people of this world, therefore They are the crest jewels amongst the brahmanas. In this incarnation They did not consider Themselves cowherd boys and perform pastimes like rasa-lila with any cowherd damsels either in Gauda-desa or in Orissa. If one wants to destroy the distinction between the madhurya pastimes of Vrndavana and the audarya pastimes of Navadvipa, then he will commit rasabhasa and fall into hell due to the offense of opposing the conclusions of the author [Vrndavana dasa Thakura] and Ramananda Raya.

The word dvija-varau may alternatively refer to dvija-rajau, or two full moons that have simultaneously arisen.

The word yuga is explained as follows: A maha-yuga consists of 4,320,000 earthly years. A kalpa, or day of Brahma, consists of 1,000 maha-yugas. In this day of Brahma there are 14 Manus, each of whom rule for 71 such yugas. A 1/10th portion of a maha-yuga is the duration of Kali-yuga, a 2/10ths portion of a maha-yuga is the duration of Dvapara-yuga, a 3/10ths portion of a maha-yuga is the duration of Treta-yuga, and a 4/10ths portion of a maha-yuga is the duration of Satya-yuga.

Regarding yuga-dharma: The process of self-realization for Satya-yuga is meditation, for Treta-yuga is sacrifice, for Dvapara-yuga is Deity worship, and for Kali-yuga is congregational chanting of the holy names of the Lord. As stated in the Srimad Bhagavatam (12.3.52):

krte yad dhyayato visnum tretayam yajato makhaih

dvapare paricaryayam kalau tad dhari-kirtanat

“Whatever result was obtained in Satya-yuga by meditating on Visnu, in Treta-yuga by performing sacrifices, and in Dvapara-yuga by serving the Lord’s lotus feet can be obtained in Kali-yuga simply by chanting the Hare Krsna maha-mantra.” Elsewhere in the Srimad Bhagavatam (12.3.51) it is stated:

kaler dosa-nidhe rajann asti hy eko mahan gunah

kirtanad eva krsnasya mukta-sangah param vrajet

“My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Krsna maha-mantra, one can become free from material bondage and be promoted to the transcendental kingdom.” The Srimad Bhagavatam (11.5.36) further states:

kalim sabhajayanty arya guna jnah sara-bhaginah

yatra sankirtanenaiva sarva-svartho ‘bhilabhyate

“Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of sankirtana.” And in the Visnu Purana (6.2.17) it is stated:

dhyayan krte yajan yajnais tretayam dvapare ‘rcayan

yad apnoti tad apnoti kalau sankirtya kesavam

“Whatever is achieved by meditation in Satya-yuga, by the performance of sacrifice in Treta-yuga, and by the worship of Lord Krsna’s lotus feet in Dvapara-yuga is obtained in the age of Kali simply by glorifying the name of Lord Kesava.”

The phrase yuga-dharma-palau is described as follows: According to the scriptures dealing with karma-kanda, or fruitive activities, the religious principle for the age of Kali is charity. But as the maintainers of yuga-dharma, the two most magnanimous Lords, Sri Gaura and Sri Nityananda, have inaugurated the congregational chanting of the holy names of Krsna. The Srimad Bhagavatam (11.5.32 and 10.8.9) says:

krsna-varnam tvisakrsnam sangopangastra-parsadam

yajnaih sankirtana-prayair yajanti hi su-medhasah

“In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Krsna. Although His complexion is not blackish, He is Krsna Himself. He

is accompanied by His associates, servants, weapons and confidential companions.”

asan varnas trayo hy asya grhnato ‘nuyugam tanuh

suklo raktas tatha pita idanim krsnatam gatah

“Your son Krsna appears as an incarnation in every millennium. In the past, He assumed three different colors—white, red, and yellow—and now He has appeared in a blackish color. [In another Dvapara-yuga, He appeared (as Lord Ramacandra) in the color of suka, a parrot.] All such incarnations have now assembled in Krsna.]”

Srila Rupa Gosvami has offered his obeisances unto Sri Krsna Caitanyadeva as follows:

namo maha-vadanyaya krsna-prema-pradaya te

krsnaya krsna-caitanya- namne gaura-tvise namah

“I offer my respectful obeisances unto the Supreme Lord Sri Krsna Caitanya, who is more magnanimous than any other avatara, even Krsna Himself, because He is bestowing freely what no one else has ever given —pure love of Krsna.” In other words, magnanimity is Sri Caitanya Mahaprabhu’s characteristic and distributing love of Krsna is His pastime. Srila Kaviraja Gosvami has stated in the Caitanya-caritamrta (Adi 8.15):

sri-krsna-caitanya-daya karaha vicara

vicara karite citte pabe camatkara

“If you are indeed interested in logic and argument, kindly apply it to the mercy of Sri Caitanya Mahaprabhu. If you do so, you will find it to be strikingly wonderful.”

Srila Bhaktivinoda Thakura has written about this mercy as follows: (dayala) nitai-caitanya bale’ dakre amara mana—“My dear mind, please chant the names of the most merciful Nitai-Caitanya.” Actually the charity given by Sri Gaura-Nityananda is matchless, supreme, and unique. They are both maintainers of yuga-dharma, performers of sri-krsna-sankirtana, and bestowers of unalloyed mercy.

The words jagat priya-karau indicate that Sri Gaura-Nityananda are the

benefactors of the universe. Srila Krsnadasa Kaviraja Gosvami has written in the Caitanya-caritamrta (Adi 1.86, 102) as follows:

sei dui jagatere haiya sadaya

gauda-dese purva-saile karila udaya

ei candra surya dui parama sadaya

jagatera bhagye gaude karila udaya

“These two have arisen over the eastern horizon of Gauda-desa [West Bengal], being compassionate for the fallen state of the world. These two, the sun and moon, are very kind to the people of the world. Thus for the good fortune of all, They have appeared on the horizon of Bengal.” The Caitanya-caritamrta (Adi 1.2) further states:

vande sri-krsna-caitanya- nityanandau sahoditau

gaudodaye puspavantau citrau san-dau tamo-nudau

“I offer my respectful obeisances unto Sri Krsna Caitanya and Lord Nityananda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauda to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.”

Regarding karunavatarau, the two merciful incarnations, Srila Rupa Gosvami has written about Lord Caitanya Mahaprabhu in the introduction to his Vidagdha-madhava as follows: anarpita-carim cirat karunayavatirnah kalau—“He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before.” Srila Kaviraja Gosvami has written in the Caitanya-caritamrta (Adi 5.207-208, 216): “Who in this world but Nityananda could show His mercy to such an abominable person as me? Because He is intoxicated by ecstatic love and is an incarnation of mercy, He does not distinguish between the good and the bad. The mercy of Lord Nityananda showed me Sri Madana-mohana and gave me Sri Madana-mohana as my Lord and master.”

Text 2

namas trikala satyaya jagannatha sutaya ca

sa-bhrtyaya sa-putraya sa-kalatraya te namah//CB, Adi 1.2//

TRANSLATION

O my Lord! You are eternally existing—in the past, present, and future—yet You are the son of Sri Jagannatha Misra. I offer my repeated obeisances unto You along with Your associates (Your devotee servants), Your sons (Your Gosvami disciples or the processes of devotional service, such as the congregational chanting of the holy name), and Your consorts (who, according to regulative principles, refer to Visnupriya, who is Bhu-sakti, Laksmipriya, who is Sri-sakti, and Navadvipa, which is Nila, Lila, or Durga, and, according to devotional principles, refer to the two Gadadharas, Narahari, Ramananda, Jagadananda, and others).

COMMENTARY

In the second verse of the auspicious invocation, Sri Caitanya Mahaprabhu is addressed as follows: He is the Absolute Truth, existing in the past, present, and future, and therefore He is eternal. I offer my obeisances to Sri Gaurasundara, the son of Jagannatha, along with His servants, sons, consorts, and associates.

The word jagannatha-suta is singular and so refers only to Sri Gaurasundara; Jagannatha Misra's other son, Sri Visvarupa, or Sankararanya Svami, is not referred to herein, as Sri Visvarupa took sannyasa in His childhood and had no disciples in the renounced order. Therefore the later two adjectives of this verse—sa-kalatraya and sa-putraya—are not applicable to Him.

One may question how the word sa-putraya can be applied to Sri Gaurasundara. In answer to this it is to be understood that the Lord's renunciate Gosvami disciples are accepted as His sons and His householder disciples are accepted as His servants. The renunciate sannyasis who belong to the Acyuta-gotra are considered the Lord's sons. In the beginning of his Upadesamrta, Srila Rupa Gosvami has established his followers as tridandi-sannyasis. They are actually the Lord's own family members. Sri Acyuta Prabhu, the son of Advaita Acarya, is the founding forefather of the Acyuta-gotra, and he is therefore addressed as Acyutananda. The followers of the two Prabhus, Sri Nityananda and Sri Advaita, are the servants of Their Lord, Sri Caitanya Mahaprabhu. According to regulative principles, the consorts of Sri

Gaura-Narayana are Visnupriya, who is Bhu-sakti, Laksmipriya, who is Sri-sakti, and Sri Navadvipa-dhama, which is Nila, Lila, or Durga. According to devotional principles, the consorts of Sri Gaura-Govinda are Sri Gadadhara Pandita, Sri Gadadhara dasa, Sri Narahari, Sri Jagadananda, Sri Vakresvara, Sri Ramananda, Sri Rupa-Sanatana, and other Gosvamis.

Srila Kaviraja Gosvami has written in his Caitanya-caritamrta (Adi 7.14): "One of Them is Mahaprabhu, and the other two are prabhus. These two prabhus serve the lotus feet of Mahaprabhu."

Text 3

avatirnau sa-karunyau paricchinnau sad isvarau

sri krsna caitanya-nityanandau dvau bhratarau bhaje//CB, Adi 1.3//

TRANSLATION

I worship the two brothers, Sri Krsna Caitanya and Sri Nityananda, who have descended in this world as the supreme controllers. They have appeared in covered forms as the embodiments of mercy.

COMMENTARY

The word paricchinnau indicates that the spiritual pastimes of the svayam-rupa, original form of the Supreme Lord, and His svayam-prakasa, first expansion, are full of spiritual variegatedness. Sri Gaura-Nityananda, or Sri Krsna-Balarama, are nondifferent, yet They have accepted two forms as svayam-rupa and svayam-prakasa.

Bhratarau means "the two brothers." Sriman Mahaprabhu and Nityananda Prabhu did not play the role of seminal brothers. In order to establish that there is no difference between the pastimes of the svayam-rupa and svayam-prakasa, the transcendentalists address Them as brothers out of spiritual consideration.

Text 4

sa jayati visuddha-vikramah kanakabhah kamalayateksanah

vara-janu-vilambi-sad-bhujo bahudha bhakti-rasabhinartakah//CB, Adi

1.4//

TRANSLATION

All glories to Sri Gaurasundara, whose powerful activities are supremely pure, whose bodily complexion is like molten gold, whose eyes are like lotus petals, whose six beautiful arms extend to His knees, and whose heart is inundated by loving devotional sentiments as He enjoys dancing in various ways during kirtana.

COMMENTARY

The phrase bahudha bhakti-rasabhinartakah is explained as follows: When the five direct rasas and seven indirect rasas interact with one another it is called bhakti-rasa. The object of attachment for the devotees situated in the five direct rasas, Sri Gaurasundara, danced along with those who had taken shelter of Him.

Text 5

jayati jayati devah krsna-caitanya-candro

jayati jayati kirtis tasya nitya pavitra

jayati jayati bhrtyas tasya visvesa-murter

jayati jayati nrtyam tasya sarva-priyanam//CB, Adi 1.5//

TRANSLATION

All glories to Sri Krsna Caitanyacandra, who is the fully independent Supreme Personality of Godhead and the abode of transcendental pastimes! All glories to His eternally pure activities! Sri Gaurasundara is the controller of all other controllers, the Lord of the universe, and the embodiment of transcendental knowledge. All glories to His devotees, and all gloriesto the dancing of His beloved associates!

COMMENTARY

After Sri Gaurasundara left Navadvipa, His followers addressed Him as Sri Krsna Caitanyacandra, the predominating Deity of sambandha. Sri Rupa Gosvami has stated in his prayer: krsnaya krsna-caitanya-namne gaura-tvise namah—“I offer my respectful obeisances unto the Supreme

Lord Sri Krsna Caitanya, who has assumed the golden color of Srimati Radharani." It is stated in the Caitanya-caritamrta (Adi 3.34): "In His later pastimes He is known as Lord Sri Krsna Caitanya. He blesses the whole world by teaching everyone the glories of Lord Sri Krsna."

Those who are acetanasraya, or devoid of spiritual consciousness, should not think that they can contaminate the teachings of Lord Gauranga simply by replacing Caitanya-mangala with Gaura-mangala, Caitanya-bhagavata with Gaura-bhagavata, Caitanya- caritamrta with Gauranga-caritamrta, or Caitanya-candrodaya with Gaura-candrodaya. In gaura-lila the Lord has accepted the name Sri Krsna Caitanya in order to awaken the propensity of materialistic people, who are acaitanya, devoid of spiritual consciousness, to develop their caitanya-dharma, in the form of cultivating Krsna consciousness. He also induced people who aspired for liberation to engage in the worship of Lord Krsna.

Sri Gaurasundara is maha-vadanya, most magnanimous, and krsna-prema-pradata, the bestower of love for Krsna—these are His supremely pure eternal glories.

All the devotees who are direct servants of Sri Visvambhara, the controller of the universe and Lord of Goloka, are personally maintained by Him and are therefore the owners of His entire wealth and opulence.

All glories to the servitorship of Sri Svarupa Damodara, Sri Ramananda, Sri Vakresvara, and other beloved devotees, who in the mood of gopis always glorify the Lord.

Text 6

adye sri caitanya-priya-gosthira carane

asesa-prakare mora danda-paraname//CB, Adi 1.6//

TRANSLATION

In the beginning I offer unlimited obeisances to the feet of the loving, confidential devotees of Lord Sri Caitanya.

COMMENTARY

Before offering prayers to Sri Caitanya, the author offers his obeisances

at the feet of the Lord's confidential devotees. Among the confidential devotees of the Lord, the spiritual master is the prime celebrity. Lord Nityananda Prabhu Himself is the author's spiritual master.

Gosthi refers to a group of persons who have great relish for a wide variety of scriptures, who are endowed with truthful words, who are embellished with faultless ornaments, and who are full of perfect knowledge. Hearing topics related to the Lord from the Bhagavata and other scriptures, they realize the Lord.

The word danda means "falling to the ground straight like a stick," and the word paranama means "obeisances." Such obeisances are of four varieties: (1) offering greetings, (2) offering obeisances with eight parts of the body touching the ground, (3) offering obeisances with five parts of the body touching the ground, and (4) bowing the head with folded hands.

Text 7

tabe vandon sri krsna caitanya mahesvara

navadvipe avatara, nama—visvambhara//CB, Adi 1.7//

TRANSLATION

I then offer my obeisances to the Supreme Personality of Godhead, Sri Krsna Caitanya. He incarnated in Navadvipa, and He is known as Visvambhara.

COMMENTARY

After first offering obeisances unto his spiritual master, Sri Nityananda Prabhu, the author then offers his obeisances unto Sri Caitanyadeva. This is the proper etiquette. That is why the word tabe, or "then," is used in this verse.

Long before the advent of Sripada Sankaracarya, the tridandi sannyasa order existed in the Vaisnava line of Sri Visnusvami. In the Visnusvami Vaisnava sampradaya, there are ten different kinds of sannyasa names and 108 different names for sannyasis who accept the tridanda, the triple staff of sannyasa. But at the time of Sankaracarya, who was a Vedantist inclined to impersonalism and who preached the philosophy of monism,

the sect of pancopasakas (those who worship five gods) had again become prominent in India. That is why Sri Caitanya Mahaprabhu accepted Vedic sannyasa from the Sankara-sampradaya, which uses ten names for their sannyasis. In Aryavarta, many Aryan pseudo-followers of the Vedas became followers of Sankaracarya known as pancopasakas under the guidance of that sampradaya. The ten names of the Sankara sannyasis are Tirtha, Asrama, Vana, Aranya, Giri, Parvata, Sagara, Sarasvati, Bharati, and Puri. The title and abode of each sannyasi and brahmacari is as follows: Sannyasis with the titles Tirtha and Asrama generally stay at Dvaraka, and their brahmacari name is Svarupa. Those known by the names Vana and Aranya stay at Purusottama, or Jagannatha Puri, and their brahmacari name is Prakasa. Those with the names Giri, Parvata, and Sagara generally stay at Badarikasrama, and their brahmacari name is Ananda. Those with the titles Sarasvati, Bharati, and Puri usually live at Srngeri in South India, and their brahmacari name is Caitanya.

Sripada Sankaracarya established four monasteries in India, in the four directions north, south, east, and west, and he entrusted them to four sannyasi disciples. Now there are hundreds of branch monasteries under these four principal monasteries, and although there is an official symmetry among them, there are many differences in their dealings. The four different sects of these monasteries are known as Anandavara, Bhogavara, Kitavara, and Bhumivara, and in course of time they have developed different ideas and different slogans.

According to the regulation of Sankara’s sect, one who wishes to enter the renounced order in the disciplic succession must first be trained as a brahmacari under a bona fide sannyasi. The brahmacari’s name is ascertained according to the group to which the sannyasi belongs. This custom is current in this sampradaya up to the present day.

Lord Caitanya superficially accepted sannyasa from Kesava Bharati and became known as Sri Krsna Caitanya. The Lord kept His brahmacari name even after accepting sannyasa. Those who recorded the Lord’s pastimes did not mention that the Lord ever identified Himself as Bharati. Although a sannyasi in the Sankara-sampradaya thinks that he has become the Supreme, Sri Caitanya Mahaprabhu considered Himself the eternal servant of Lord Krsna even after He took ekadanda-sannyasa. As the friend of the living entities and spiritual master of the universe, He

benefited the conditioned souls by preaching pure devotional service of Lord Krsna among them and never exhibited the pride of an ekadandi-sannyasi. The brahmacaris' only pride is their service to their spiritual master, which is not unfavorable to devotional service. The authentic biographies also mention that when Lord Caitanya took sannyasa He accepted the danda (rod) and begging pot, which are symbolic of the sannyasa order.

The word mahesvara is found in the Svetasvatara Upanisad (4.10 and 6.7) as follows: mayam tu prakrtim vidyan mayinam tu mahesvaram —"Although maya [illusion] is false or temporary, the background of maya is the supreme magician, the Personality of Godhead, who is Mahesvara, the supreme controller," and tam isvaranam paramam mahesvaram —"You are the supreme controller of all controllers." In his COMMENTARY on Srimad Bhagavatam (11.27.23), Srila Sridhara Svami has quoted the following verses from the Padma Purana:

yo vedadau svarah prokto vedante ca pratisthitah

tasya prakrti-linasya yah parah sa mahesvarah

"He who is described in the Vedas and established in the Vedanta, who exists after the merging of prakrti, is called Mahesvara."

yo 'sav akaro vai visnur visnur narayano harih

sa eva puruso nityah paramatma mahesvarah

"The original person, who remains after annihilation, is none other than Lord Visnu, who is certainly nondifferent from Narayana, or Hari. He is the eternal Supersoul known as Mahesvara." Also in the Brahma-vaivarta Purana (Prakrti-khanda, Chapter 53) it is said:

visva-sthanam ca sarvesam mahatamisvarah svayam

mahesvaram ca tenemam pravadanti manisinah

"The wise say that mahesvara refers to the Lord of all places in the universe, which is called mahat."

The city of Navadvipa is situated on the eastern bank of the Ganges. For a long time it was the capitol of the Sena kings. At present the place

formerly known as Navadvipa consists of a number of villages with various names. The place now known as Sri Mayapur is the site wherein the residences of Jagannatha Misra, Srivasa Thakura, Sri Advaita Acarya, and Murari Gupta were formerly situated. Due to the change in the course of the Ganges, most of the Navadvipa area of Lord Caitanya's time has been submerged. Therefore most of the inhabitants were forced to shift to nearby places. The modern city of Navadvipa is situated at the place known during the time of Lord Caitanya as Kuliya, or Pahadapura, but in the eighteenth century Navadvipa was situated on the island of Kuliya-daha or Kaliya-daha. In the seventeenth century, however, Navadvipa was situated at the places now known as Nidaya, Sankarapura, and Rudrapada. Previous to that and up to the sixteenth century the Navadvipa of Lord Caitanya's time extended throughout the places now known as Sri Mayapur, Ballal-dighi, Vamana-pukura, Sri Nathapura, Bharui-danga, Simuliya, Rudrapada, Taranavasa, Kariyati, and Rama-jivanapura. The present day village of Vamana-pukura was then known as Belpukura, but when this ancient village of Belpukura was shifted to Meghara-cada at the end of the seventeenth century it became known as Vamana-pukura. Ramacandrapura, Kakadera Matha, Sri Ramapura, Babla Adi, and other places were on the western side of the Ganges. Some of these places were part of Koladvipa, and some were part of Modadrumadvipa. Although some places like Cinadanga and Pahadapura are now lost, places like Tegharira Kola, Kola Amada, and Kuliya-ganja of present day Navadvipa still display evidence of ancient Koladvipa. Vidyanagara, Jannagara, Mamgachi, Kovla, etc., on the western side of the Ganges, are supposed to be suburbs of ancient Navadvipa. Various unreasonable arguments regarding the location of ancient Navadvipa began even before the time of Lord Caitanya and have presently taken a terrible shape due to various reasons. These baseless arguments have not and will not ever be successful. Under the order of perfect devotees like Srila Jagannatha dasa Babaji it has again been indisputably established that a short distance from the samadhi of Chand Kazi is the site of Jagannatha Misra and Sacidevi's house (the Lord's birthplace) at Sri Mayapur Yogapitha. All impartial historical and spiritual evidence enriched with reason and argument indisputably conclude that the area surrounding present day Mayapur is the site of ancient Navadvipa.

In the twelfth wave of Bhakti-ratnakara it is written: “It is specifically

stated in the Visnu Purana that all of the Lord's abodes are situated within Nadia. The Visnu Purana (2.3.6-7) states: 'Please hear about the nine islands of Bharata-varsa known as Indradvipa, Kaseru, Tamraparna, Gabhastiman, Nagadvipa, Saumya, Gandharva, Varuna, and the ninth, Navadvipa, which is situated near the ocean in the midst of the other eight islands. Navadvipa extends 1,000 yojanas from north to south.'

"In his COMMENTARY on these two verses, Srila Sridhara Svami writes: 'In these verses the word sagara-samvrta means "near the ocean." Since the name of the ninth island is not separately mentioned, it is obvious that the ninth island is Navadvipa.'

"In the Gaura-ganoddesa-dipika (18) it is said: 'All glories to the most wonderful abode of Navadvipa, which those in full knowledge of rasa call Vrndavana, which people of knowledge call Goloka, which others call Svetadvipa, and still others call Paravyoma, the spiritual sky.'

"Navadvipa is famous throughout the universe as the place where the nine types of devotional service, beginning with hearing, shine brilliantly. The nine varieties of devotional service are enumerated by Prahlada Maharaja in the Srimad Bhagavatam (7.5.23-24) as follows: 'Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Visnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)—these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Krsna through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.'

"Although Sri Navadvipa consists of nine separate islands, they remain one. Throughout Satya, Treta, and Dvapara yugas, up through the beginning of Kali-yuga, the name of Navadvipa was never lost; but as Kali-yuga progresses, the name of Navadvipa will be nearly forgotten. Some persons, however, will realize the abode of Navadvipa. By Krsna's will, Vajranabha established many villages in Vraja and named them according to the pastimes that were performed there, yet as time passed many of those places were forgotten or renamed. In the same way, the

villages of Navadvipa were manifested and named according to the pastimes performed there by the Lord and His devotees, yet some of them were forgotten and some were renamed. The name of Navadvipa, however, remained. Simply by hearing the word dvipa, one's miseries are diminished. There are nine dvipas on the eastern and western sides of the Ganges. Antardvipa, Simantadvipa, Godrumadvipa, and Sri Madhyadvipa are situated east of the Ganges, while Koladvipa, Rtudvipa, Jahnudvipa, Modadrumadvipa, and Rudradvipa are situated west of the Ganges. Beloved devotees of the Lord headed by Siva and Parvati eternally reside in the abode of Navadvipa."

Tridandi Gosvami Srila Prabodhananda Sarasvati has written in his Navadvipa-sataka (1-2): "Through the nine processes of devotional service, beginning with hearing, remembering, and worshiping, we adore the Supreme Personality of Godhead, Sri Krsna, who is absorbed in the mood of Radharani, who is resplendent with the radiance of molten gold, who in Navadvipa is always engaged in kirtana with associates playing mrdangas and karatalas, who is eternally worshipable by all living entities, who is the destroyer of the contamination of the age of Kali, and who is the bestower of happiness to His devotees. We adore Sri Navadvipa-dhama, which is manifested by the Lord's internal potency, which bestows supreme happiness, which the Chandogya Upanisad glorifies as Para-Brahmapura, which is glorified by the smrtis as Vaikuntha, the abode of Visnu, which is called Svetadvipa by some great souls, and which is known as Vrndavana by the rare devotees conversant with transcendental mellows."

The word avatara is explained by Srila Jiva Gosvami in his Krsna-sandarbha as follows: "An avatara is He who descends into the material realm." Srila Baladeva Vidyabhusana has commented on the description of the Lord's incarnations in Srila Rupa Gosvami's Laghu-bhagavatamrta as follows: "When the Absolute Truth incarnates from the spiritual world, Vaikuntha, into this material creation, He is called an avatara."

In the Caitanya-caritamrta (Adi 2.88-90) it is stated: "Only the Personality of Godhead, the source of all other Divinities, is eligible to be designated svayam bhagavan, or the primeval Lord. When from one candle many others are lit, I consider that one the original. Krsna, in the same way, is the cause of all causes and all incarnations." The Caitanya-caritamrta (Adi 3.28-30) says: "Therefore in the company of My devotees I shall

appear on earth and perform various colorful pastimes. Thinking thus, the Personality of Godhead, Sri Krsna Himself, descended at Nadia early in the age of Kali. Thus the lionlike Lord Caitanya has appeared in Navadvipa. He has the shoulders of a lion, the powers of a lion, and the loud voice of a lion." The Caitanya-caritamrta (Adi 3.110) says: "Therefore the principal reason for Sri Caitanya's descent is this appeal by Advaita Acarya. The Lord, the protector of religion, appears by the desire of His devotee." The Caitanya-caritamrta (Adi 5.14-15, 19) says: "Beyond the material nature lies the realm known as paravyoma, the spiritual sky. Like Lord Krsna Himself, it possesses all transcendental attributes, such as the six opulences. That Vaikuntha region is all-pervading, infinite and supreme. It is the residence of Lord Krsna and His incarnations. That abode is manifested within the material world by the will of Lord Krsna. It is identical to that original Gokula; they are not two different bodies." The Caitanya-caritamrta (Adi 5.78, 80-82) says: "Although Ksirodasayi Visnu is called a kala of Lord Krsna, He is the source of Matsya, Kurma and the other incarnations. That purusa [Ksirodakasayi Visnu] is the performer of creation, maintenance, and destruction. He manifests Himself in many incarnations, for He is the maintainer of the world. That fragment of the Maha-purusa who appears for the purpose of creation, maintenance, and annihilation is called an incarnation. That Maha-purusa is identical with the Personality of Godhead. He is the original incarnation, the seed of all others, and the shelter of everything." The Caitanya-caritamrta (Adi 5.131-132, 127-128, 133) says: "When the Supreme Personality of Godhead Krsna appears, He is the shelter of all plenary parts. Thus at that time all His plenary portions join in Him. In whatever form one knows the Lord, one speaks of Him in that way. In this there is no falsity, since everything is possible in Krsna. But I accept it as the truth because it has been said by devotees. Since He is the source of all incarnations, everything is possible in Him. They know that there is no difference between the incarnation and the source of all incarnations. Previously different people regarded Lord Krsna in the light of different principles. Therefore Lord Caitanya Mahaprabhu has exhibited to everyone all the pastimes of all the various incarnations."

It is also stated in the Caitanya-caritamrta (Madhya 20.263-264): "The form of the Lord that descends into the material world to create is called an avatara, or incarnation. All the expansions of Lord Krsna are actually

residents of the spiritual world. However, when they descend into the material world, they are called incarnations [avataras].”

For the meaning of the word visvambhara, please see the purport of the first verse.

Text 8

“amara bhaktera puja—ama haite bada”

sei prabhu vede-bhagavate kaila dadha//CB, Adi 1.8//

TRANSLATION

That same Supreme Personality of Godhead has declared in the Vedas and Srimad Bhagavatam, “Worship of My devotees is superior to worship of Me.”

COMMENTARY

The devotees who worship the opulent feature of the Lord first develop in their hearts the conception that only the worship of the Supreme Lord is important. This conception, however, diminishes the glories of worshiping the devotees and exhibits their lack of love and devotion for the Supreme Lord. As stated in the Padma Purana:

aradhananam sarvesam visnor aradhanam param

tasmat parataram devi tadiyanam samarcanam

arcayitva tu govindam tadiyan narcayet tu yah

na sa bhagavato jneyah kevalam dambhikah smrtah

“Of all types of worship, worship of Lord Visnu is best, and better than the worship of Lord Visnu is the worship of His devotee, the Vaisnava. One who performs worship of Lord Govinda but fails to worship His devotees should be understood to be not a devotee of the Lord but simply a victim of false pride.”

The word dadha means drdha, or “determination.” In the path of awe and reverence, the Supreme Lord alone is worshiped and His servants are the worshipers. But in the path of spontaneous attachment, awe and

reverence are not prominent in the relationship between the object of worship and the worshiper; rather, the attitude of service is prominent. The servants have great pride in their service. Therefore the servants in madhurya-rasa consider themselves greater than their worshipable Lord Krsna. In other words, such persons consider their worshipable Lord as their subordinate, or under their control.

The superiority of worshiping the Lord's devotees is celebrated in the Vedas. Some examples are found in the following statements.

The Mundaka Upanisad (3.1.10) states: tasmad atma-jnam hy arcayed bhuti-kamah—"By worshiping the devotees of the Lord, all one's desires will be fulfilled." Baladeva Vidyabhusana has written in his Govinda-bhasya COMMENTARY on the Vedanta-sutras (3.3.51): atma-jnam bhagavat-tattva-jnam tad bhaktam ity arthah; bhuti-kamo moksa-paryanta-sampatti-lipsur ity arthah. In other words, if one wants the highest benediction, he should serve the devotees of the Lord.

In Madhvacarya's COMMENTARY on the Vedanta-sutras (3.3.47), he quotes the following from the Posayana-srutis: tanupasva tanupacarasva tebhyah srnu hi te tamavantu—"Worship the devotees of the Lord, serve the devotees of the Lord, and hear from the devotees of the Lord, for they will protect you."

In the Svetasvatara Upanisad (6.23) it is stated:

yasya deve para bhaktir yatha deve tatha gurau

tasyaite kathita hy arthah prakasante mahatmanah

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." There are many similar statements found in the Vedas.

In the Itihasa-samuccaya it is stated:

tasmad visnu-prasadaya vaisnavan paritosayet

prasada-sumukho visnus tenaiva syan na samsayah

"In order to attain the mercy of Lord Visnu, one should satisfy the Vaisnavas. There is no doubt that by their mercy, Visnu will be pleased."

There are many similar statements in the Vaisnava literatures.

Text 9

mad-bhakta-pujabhyadhika sarva-bhutesu man-matih//CB, Adi 1.9//

TRANSLATION

“Worshiping My devotees is better than directly worshiping Me.”

COMMENTARY

When the great devotee Uddhava inquired about pure devotional service and knowledge of the Supreme Lord for the welfare of the living entities, Lord Krsna glorified His devotees in this verse from the Srimad Bhagavatam (11.19.21) while describing the various limbs of pure devotional service.

Text 10

eteke karila age bhaktera vandana

ataeva ache karya siddhira laksana//CB, Adi 1.10//

TRANSLATION

I have therefore offered my prayers first to the devotees, as this is the secret for attaining perfection.

COMMENTARY

In the Adi Purana, it is stated:

ye me bhakta-janah partha na me bhaktas ca te janah

mad bhaktanam ca ye bhaktas te me bhaktatamah matah

“My dear Partha, those who claim to be My devotees are not My devotees, but those who claim to be devotees of My devotees are actually My devotees.” Also in the Srimad Bhagavatam (3.17.2) it is said:

durapa hy alpa-tapasah seva vaikuntha-vartmasu

yatropagiyate nityam deva-devo janardanah

“Persons whose austerity is meager can hardly obtain the service of the pure devotees who are progressing on the path back to the kingdom of Godhead, the Vaikunthas. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities.” In the Padma Purana, Uttara-khanda, it is stated:

arcayitva tu govindam tadiyan narcayet tu yah

na sa bhagavato jneyah kevalam dambhikah smrtah

tasmad sarva-prayatnena vaisnavan pujayet sada

sarvam tarati duhkhaugham mahabhagavatarcanat

“One who performs worship of Lord Govinda but fails to worship His devotees should be understood to be not a devotee of the Lord but simply a victim of false pride. One should always worship the Vaisnavas by all means, for by worshiping the great devotees one is freed from all miseries.” In this way various other statements glorifying the worship of pure devotees are found in the scriptures.

The word karya-siddhi is explained by Baladeva Vidyabhusana in his Govinda-bhasya COMMENTARY on the Vedanta-sutras (3.3.51), wherein he quotes from the Sandilya-smrti as follows:

siddhir bhavati va neti samsayo ‘cyuta sevinam

nihsamsayas tu tad bhakta paricaryaratatmanam

kevalam bhagavat-pada- sevaya vimalam manah

na jayate yatha nityam tad bhakta-caranarcanat

“One may doubt whether the servant of the Supreme Personality of Godhead will attain perfection, but there is absolutely no doubt that those who are attached to serving His devotees will attain perfection. One’s mind is not as fully purified by serving the lotus feet of the Supreme Lord as it is by serving the feet of His devotees.”

Srila Kaviraja Gosvami has written in the Caitanya-caritamrta (Adi 1.20-21) as follows: “In the beginning of this narration, simply by remembering the spiritual master, the devotees of the Lord, and the Personality of

Godhead, I have invoked their benedictions. Such remembrance destroys all difficulties and very easily enables one to fulfill his own desires."

Text 11

ista-deva vandon mora nityananda-raya

caitanya-kirti sphure yanhara krpaya//CB, Adi 1.11//

TRANSLATION

I offer my respectful obeisances unto Sri Nityananda Raya, for He is my worshipable Lord. By His mercy the glories of Lord Caitanya become manifest.

COMMENTARY

After first offering respects to the Vaisnavas, the author offers obeisances to his own spiritual master and then begins to describe the pastimes of Sri Caitanya Mahaprabhu. The mercy of Lord Nityananda, the author's spiritual master, is the main qualification in his endeavor.

It is to be remembered that svayam-prakasa Sri Nityananda-Baladeva, who is nondifferent from svayam-rupa Sri Gaura-Krsna, is the source of the following visnu-tattvas: Mula-Sankarsana, Maha-Sankarsana, the three purusavataras—Karanodakasayi Visnu, Garbhodakasayi Visnu, and Ksirodakasayi Visnu—as well as the thousand-headed Ananta Sesa.

Text 12

sahasra-vadana vandon prabhu-balarama

yanhara sahasra-mukhe krsna-yasodhama//CB, Adi 1.12//

TRANSLATION

I offer my respectful obeisances unto the thousand-headed Lord Balarama. His thousands of mouths are the abode of Lord Krsna's transcendental glories.

COMMENTARY

In the Srimad Bhagavatam (10.2.13) the Supreme Lord glorifies Balarama before Yogamaya as follows: “He will be called Rama because of His ability to please all the inhabitants of Gokula, and He will be known as Balabhadra because of His extensive physical strength.”

In the Caitanya-caritamrta (Adi 5.116-117 and 120-122) it is said: “That Lord Visnu is but a part of a part of a plenary portion of Lord Nityananda, who is the source of all incarnations. That same Lord Visnu, in the form of Lord Sesa, holds the planets upon His heads, although He does not know where they are, for He cannot feel their existence upon His heads. That Ananta Sesa is the devotee incarnation of Godhead. He knows nothing but service to Lord Krsna. With His thousands of mouths He sings the glories of Lord Krsna, but although He always sings in that way, He does not find an end to the qualities of the Lord. The four Kumaras hear Srimad Bhagavatam from His lips, and they in turn repeat it in the transcendental bliss of love of Godhead.”

The word yasodhama means “the storehouse of all transcendental qualities and glories.”

It is to be understood that svayam-prakasa Sri Nityananda-Baladeva, who appears in a two-armed humanlike form holding a plow, increases the ecstasy of krsna-prema by constantly engaging in the service of Sri Gaura-Krsna in the mood of a devotee. Sri Ananta Sesa, the plenary portion of Lord Baladeva, holds all the universes on His hoods. His matchless service of always glorifying the qualities of Sri Gaura, His worshipable Lord, is being described here. Sri Anantadeva constantly recites Srimad Bhagavatam to the great brahmana sages headed by the four Kumaras. He is the Lord and guru of the author, who is the incarnation of Vyasadeva for describing the pastimes of Sri Gaura-Krsna.

The thousand-headed Lord Anantadeva’s recitation of Srimad Bhagavatam, which is full of the glories of Lord Krsna, is described in Citraketu’s prayers to Lord Sankarsana in the Srimad Bhagavatam (6.16.40, 43) as follows: “O unconquerable one, when You spoke about bhagavata-dharma, which is the uncontaminated religious system for achieving the shelter of Your lotus feet, that was Your victory. Persons who have no material desires, like the Kumaras, who are self-satisfied sages, worship You to be liberated from material contamination. In other words, they accept the process of bhagavata-dharma to achieve shelter

at Your lotus feet. My dear Lord, one’s occupational duty is instructed in Srimad Bhagavatam and Bhagavad-gita according to Your point of view, which never deviates from the highest goal of life. Those who follow their occupational duties under Your supervision, being equal to all living entities, moving and nonmoving, and not considering high and low, are called Aryans. Such Aryans worship You, the Supreme Personality of Godhead.”

Another meaning of krsna-yasodhama is Srimad Bhagavatam, which is the treasure house of Lord Krsna’s transcendental glories.

Text 13

maha-ratna thui yena mahapriya-sthane

yaso-ratna-bhandara sri ananta-vadane//CB, Adi 1.13//

TRANSLATION

Lord Ananta’s mouths are the storehouse of the gemlike glories of Lord Krsna, for valuable jewels are kept in a most appropriate place.

COMMENTARY

The word thui in this verse means “to keep.”

As people keep valuable jewels in the care of a dear and faithful person, Sri Gaurasundara Mahaprabhu, who is nondifferent from the son of the king of Vraja, has kept the unlimited treasure of His qualities and pastimes with Anantadeva, who is the plenary portion of Baladeva-Nityananda. Thus Gaura gives the thousand-headed Anantadeva the opportunity to serve Him by reciting His glories in the form of Srimad Bhagavatam.

Lord Ananta is described by Sri Sukadeva Gosvami to Maharaja Pariksit in the Srimad Bhagavatam (5.25.1) as follows: “My dear King, approximately 240,000 miles beneath the planet Patala lives another incarnation of the Supreme Personality of Godhead. He is the expansion of Lord Visnu known as Lord Ananta or Lord Sankarsana. He is always in the transcendental position, but because He is worshiped by Lord Siva, the deity of tamo-guna or darkness, He is sometimes called tamasi.”

In his COMMENTARY of the Srimad Bhagavatam (5.17.17), Srila Madhvacarya quotes from the Brahmanda Purana as follows: anantantah sthito visnur anantas ca sahamuna—"Because Visnu is the shelter of the unlimited, He is called Ananta, or unlimited."

In Part 2 of the Visnu Purana (5.13-27) there is a description of Ananta Sesa's unlimited prowess. He is the object of all devotees' worship, He possesses a thousand hoods or heads, He holds a club and plow, and He has various opulences such as an enormous body.

Text 14

ataeva age balaramera stavana

karile se mukhe sphure caitanya-kirtana//CB, Adi 1.14//

TRANSLATION

Therefore in the beginning I offer my prayers to Lord Balarama, so that the glories of Lord Caitanya will manifest from my mouth.

COMMENTARY

For further descriptions of the glories of Lord Balarama, please see Lord Siva's prayers to Lord Sankarsana in the Srimad Bhagavatam (5.17.17-24), Sri Sukadeva Gosvami's prayers to Lord Sankarsana in Srimad Bhagavatam (5.25.1-13), Narada Muni's glorification of Lord Sankarsana to King Citraketu in the Srimad Bhagavatam (6.16.18-25), King Citraketu's prayers to Sankarsana in the same chapter (verses 34-48), and Lord Krsna's prayers to Baladeva in the Visnu Purana, Part 5 (9.22-31). By considering these statements from the scriptures, it is understood that by offering prayers or glorifying the names and qualities of Lord Nityananda Rama, who is the personification of Vaisnava scriptures, a living entity's material designations or bondage, which are born out of nescience, are destroyed. The purified living entity then accepts Lord Nityananda Rama as his spiritual master, and with a purified tongue he glorifies the worshipable Lord Sri Krsna Caitanya under Nityananda Prabhu's guidance.

Text 15

sahasreka-phanadhara prabhu-balarama

yateka karaye prabhu, sakala—uddama//CB, Adi 1.15//

TRANSLATION

Lord Balarama has thousands of hoods, and all of His activities are extraordinary.

COMMENTARY

Lord Ananta's thousands of hoods are described in Lord Siva's prayers to Lord Sankarsana in the Srimad Bhagavatam (5.17.21) as follows: "All the great sages accept the Lord as the source of creation, maintenance, and destruction, although He actually has nothing to do with these activities. Therefore the Lord is called unlimited. Although the Lord in His incarnation as Sesa holds all the universes on His thousands of hoods, each universe feels no heavier than a mustard seed to Him. Therefore, what person desiring perfection will not worship the Lord?"

Sri Sukadeva Gosvami tells Maharaja Pariksit in the Srimad Bhagavatam (5.25.2): "This great universe, situated on one of Lord Anantadeva's thousands of hoods, appears just like a white mustard seed. It is infinitesimal compared to the hood of Lord Ananta."

In this connection, please see verses 12 and 13 of the same chapter of Srimad Bhagavatam, quoted by the author as verses 56 and 57 of this first chapter. King Citraketu also prays to Lord Sankarsana in the Srimad Bhagavatam (6.16.48) as follows: "The Supreme Personality of Godhead holds all the universes on His heads like seeds of mustard. I offer my respectful obeisances unto You, that Supreme Personality, who has thousands of hoods."

The word uddama in this verse means "independent" or "moving by one's own will," as well as "exceedingly powerful." In this connection one may refer to Srimad Bhagavatam (5.17.17-24, 5.25.1-13, and 6.16.34-48).

Text 16

haladhara-mahaprabhu prakanda-sarira

caitanya-candrera yasomatta mahadhira//CB, Adi 1.16//

TRANSLATION

The Supreme Lord Balarama carries a plow and possesses a gigantic body. Although He is exceptionally grave, He is intoxicated by the glories of Lord Caitanya.

COMMENTARY

Sri Sukadeva Gosvami describes the characteristics of Anantadeva, who sustains the universes and is the Lord of Patalaloka, in the following words from Srimad Bhagavatam (5.25.7): “Dressed in bluish garments and wearing a single earring, He holds a plow on His back with His two beautiful and well-constructed hands.”

While describing the prabhava and vaibhava features of the Lord in his Laghu-bhagavatamrta (Purva 62), Srila Rupa Gosvami writes: “Lord Ananta, the plenary portion of Sri Baladeva who holds the universes on His hoods, resides in Patalaloka. This Sankarsana recited Srimad Bhagavatam to the brahmanas and sages headed by the four Kumaras. His neck is beautified with a forest flower garland, His hoods are decorated with brightly shining jewels, He is dressed in blue garments, and He holds a plow, a club, and a trident in His hands.”

The word mahaprabhu is explained in the Caitanya-caritamrta (7.14) as follows: “One of Them is Mahaprabhu, and the other two are prabhus. These two prabhus serve the lotus feet of Mahaprabhu.” Nevertheless the plow-carrying Sri Baladeva Prabhu is the personal manifestation of the Supreme Personality of Godhead, Gaura-Krsna; He is the predominating Deity of the sandhini energy, the original Sankarsana, the reservoir of all living entities, and the original source of all visnu-tattvas. Being a fully devoted servant of Baladeva, the author therefore uses the title Mahaprabhu to address Sri Ananta Sesa, who is the plenary portion of Balarama and nondifferent from Him. The author’s conclusion is therefore justified.

The word prakanda-sarira in this verse is explained in the Caitanya-caritamrta (5.119) as follows: “The universe, which measures five hundred million yojanas in diameter, rests on one of His hoods like a mustard seed.”

King Citraketu prays to Lord Sankarsana in the Srimad Bhagavatam

(6.16.37) as follows: “There are innumerable universes besides this one, and although they are unlimitedly large, they move about like atoms in You. Therefore You are called unlimited [ananta].” Please also refer to the Srimad Bhagavatam verses (5.17.21, 5.25.2, and 6.16.48) as cited in verse 15 of this chapter.

Another reading for the second line is caitanya-candrera rase matta mahadhira—“Although He is exceptionally grave, He is intoxicated by the transcendental mellows of Lord Caitanya.”

Text 17

tatodhika caitanyera priya nahi ara

niravadhi sei dehe karena vihara//CB, Adi 1.17//

TRANSLATION

There is no one more dear to Lord Caitanya than Nityananda, therefore Lord Caitanya always enjoys pastimes within Him.

COMMENTARY

The Caitanya-caritamrta (Adi 5.4-6) further states: “The Supreme Personality of Godhead, Krsna, is the fountainhead of all incarnations. Lord Balarama is His second body. They are both one and the same identity. They differ only in form. He is the first bodily expansion of Krsna, and He assists in Lord Krsna’s transcendental pastimes. That original Lord Krsna appeared in Navadvipa as Lord Caitanya, and Balarama appeared with Him as Lord Nityananda.” Then in Caitanya-caritamrta (Adi 5.8-11) it is stated: “Lord Balarama is the original Sankarsana. He assumes five other forms to serve Lord Krsna. He Himself helps in the pastimes of Lord Krsna, and He does the work of creation in four other forms. He executes the orders of Lord Krsna in the work of creation, and in the form of Lord Sesa He serves Krsna in various ways. In all the forms He tastes the transcendental bliss of serving Krsna. That same Balarama is Lord Nityananda, the companion of Lord Gaurasundara.” In the same chapter (verses 120, 124, 137, and 156) it is said: “That Ananta Sesa is the devotee incarnation of Godhead. He knows nothing but service to Lord Krsna. He is thus called Lord Sesa, for He has attained the ultimate end of servitude to Krsna. He takes many forms for the

service of Krsna, and thus He serves the Lord. He considers Himself a servant and knows Krsna to be His master. Thus He regards Himself as a fragment of His plenary portion. Lord Caitanya is the same Lord Krsna, and Lord Nityananda is Lord Balarama. Lord Nityananda fulfills all of Lord Caitanya's desires."

It should be understood that Sri Nityananda-Sankarsana Prabhu is the Supreme Absolute Truth, Lord Visnu, so He is the qualitatively equal personal manifestation of the original Personality of Godhead, Lord Krsna. In other words, Sri Nityananda Prabhu is the predominating Deity of the sandhini energy, the sustainer of the spiritual world, and the source of pure goodness.

In the Caitanya-bhagavata (CB Madhya-khanda 12.55-58) it is stated: "Lord Caitanya said: Whoever worships Lord Nityananda with faith and devotion also worships Me. The lotus feet of Nityananda are worshiped by Siva and Brahma, therefore you should all worship Him with love. If one has even a fraction of a portion of envy towards Nityananda, he is not accepted by Me even if he's a devotee. Lord Krsna will never give up one who has been touched by the air that has touched the body of Nityananda."

Text 18

tanhara caritra yeba jane sune, gaya

sri krsna caitanya—tanre parama sahaya//CB, Adi 1.18//

TRANSLATION

Sri Krsna Caitanya is most satisfied with one who chants or hears the characteristics of Lord Nityananda.

COMMENTARY

The glories of those who chant or hear the qualities of Sankarsana, or Sri Nityananda Rama, are mentioned in the Srimad Bhagavatam (5.17.18-19). In Srimad Bhagavatam (5.25.8) it is stated: "If persons who are very serious about being liberated from material life hear the glories of Anantadeva from the mouth of a spiritual master in the chain of disciplic succession, and if they always meditate upon Sankarsana, the Lord

enters the cores of their hearts, vanquishes all the dirty contamination of the material modes of nature, and cuts to pieces the hard knot within the heart, which has been tied tightly since time immemorial by the desire to dominate material nature through fruitive activities. Narada Muni, the son of Lord Brahma, always glorifies Anantadeva in his father's assembly. There he sings blissful verses of his own composition, accompanied by his stringed instrument [or a celestial singer] known as Tumburu." Srimad Bhagavatam (5.25.11), which is quoted as text 55 of this chapter, should also be seen.

In the Srimad Bhagavatam (6.16.34, 44) Citraketu prays to Lord Sankarsana as follows: "O unconquerable Lord, although You cannot be conquered by anyone, You are certainly conquered by devotees who have control of the mind and senses. They can keep You under their control because You are causelessly merciful to devotees who desire no material profit from You. Indeed, You give Yourself to them, and because of this You also have full control over Your devotees. My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship only once, even candalas, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You?"

Text 19

mahaprita haya tanre mahesa-parvati

jihvaya sphuraye tanra suddha sarasvati//CB, Adi 1.19//

TRANSLATION

Lord Siva and Parvati also become pleased with such a person, and the transcendental goddess of learning, Sarasvati, manifests on his tongue.

COMMENTARY

Lord Sankarsana is situated in the heart of Lord Siva. Considering Lord Sankarsana their worshipable Lord, Siva and Parvati eternally worship Him with prayers. In this regard please see Srimad Bhagavatam (5.17.16-24). Therefore one who hears or chants the characteristics of

Lord Nityananda, who is the original Sankarsana, pleases Siva and Parvati, who accept that person as a servant of their worshipable Lord.

That Lord Baladeva always steadfastly increases the happiness of Lord Krsna. The words that are spoken in connection with Krsna's service by pure living entities who desire to serve Lord Krsna under the guidance of Baladeva Prabhu are called suddha (transcendental) Sarasvati. The words that are devoid of connection with Krsna's service spoken by those who desire to satisfy their senses and ignore the guidance of Baladeva Prabhu are called asati or dusta (unchaste or wicked) Sarasvati.

Text 20

parvati-prabhrti navarbuda nari lana

sankarsana puje siva, upasaka hana//CB, Adi 1.20//

TRANSLATION

Along with Parvati and innumerable maidservants, Lord Siva engages in the worship of Sankarsana.

COMMENTARY

Sri Sukadeva Gosvami glorifies Sankarsana before Pariksit Maharaja in the Srimad Bhagavatam (5.25.1) as follows: "Lord Ananta is the predominating Deity of the material mode of ignorance as well as the false ego of all conditioned souls. When a conditioned living being thinks, 'I am the enjoyer, and this world is meant to be enjoyed by me,' this conception of life is dictated to him by Sankarsana. Thus the mundane conditioned soul thinks himself the Supreme Lord." See also Sridhara Svami's Bhavartha-dipika COMMENTARY on this verse. In the Srimad Bhagavatam (10.2.13) the Supreme Lord says to Yogamaya: "The son of Rohini will also be celebrated as Sankarsana because of being sent from the womb of Devaki to the womb of Rohini."

In the Srimad Bhagavatam (5.17.16) it is said: "In Ilavrta-varsa, Lord Siva is always encircled by ten billion maidservants of Goddess Durga, who minister to him. The quadruple expansion of the Supreme Lord is composed of Vasudeva, Pradyumna, Aniruddha, and Sankarsana. Sankarsana, the fourth expansion, is certainly transcendental, but

because his activities of destruction in the material world are in the mode of ignorance, He is known as tamasi, the Lord's form in the mode of ignorance. Lord Siva knows that Sankarsana is the original cause of his own existence, and thus he always meditates upon Him in trance by chanting the following mantra." The mantra chanted by Lord Siva is found in Srimad Bhagavatam (5.17.17-24).

Srila Madhvacarya writes in his COMMENTARY on Srimad Bhagavatam (5.17.17): "In Ilavrta-varsa, the Lord is worshiped by Lord Siva, who is considerate to the jivas and dependent on the Supersoul."

In the Brhad-bhagavatamrta (1.2.97-98, 1.3.1, and 2.3.66) it is stated: "Lord Siva worships the most enchanting, equally powerful and opulent Lord Sankarsana, who is adored with camaras and an umbrella and surrounded by associates. Is it not wonderful that even Siva accepts Sankarsana as his worshipable Lord? In Sivaloka, Narada Muni watches the most opulent Siva become absorbed while chanting and dancing in the mood of a devotee as he worships Lord Sankarsana. Although Siva is the lord of the universe, he accepts the mood of a servant and eternally worships the thousand-headed Sesa with love."

In his description of the lila-avataras in the Laghu-bhagavatamrta (Purva 87-88) Srila Rupa Gosvami writes: "He who is the second expansion of the catur-vyuha in Goloka is known as Sankarsana. He merges with Sesa, who supports all universes, and then appears as Lord Balarama, a lila-avatara. Sesa has two forms—one supports all universes, and one serves as the bed for the Visnu incarnations. The former Sesa is the empowered incarnation of Sankarsana and is therefore also known as Sankarsana." In the description on the prabhava and vaibhava features of the Lord in the Laghu-bhagavatamrta (Purva 62) it is stated: "Lord Ananta, the plenary portion of Sri Baladeva who holds the universes on His hoods, resides in Patalaloka. This Sankarsana recited Srimad Bhagavatam to the brahmanas and sages headed by the four Kumaras. His neck is beautified with a forest flower garland, His hoods are decorated with brightly shining jewels, He is dressed in blue garments, and He holds a plow, club, and trident in His hands." Again, in the description on the catur-vyuha expansions of the Lord in the Laghu-bhagavatamrta (Purva 167), it is stated: "As the second expansion of the catur-vyuha, Sri Sankarsana is the vilasa-vigraha of Vasudeva, the first expansion of the catur-vyuha. Since He is the reservoir of all living

entities, He is also known as jiva.”

Text 21

panca-skandera ei bhagavata-katha

sarva vaisnavera vandya balarama-gatha//CB, Adi 1.21//

TRANSLATION

The topics in the Fifth Canto of the Srimad Bhagavatam concerning Lord Balarama, the original Sankarsana, are glorified by all Vaisnavas.

COMMENTARY

Please see Srimad Bhagavatam (5.17.16-24) in this regard. Those who accept Visnu as the Supreme Lord are called Vaisnavas, and Mula-Sankarsana, or Balarama, is the source of all visnu-tattvas. Therefore it is the duty of all Vaisnavas to glorify Mula-Sankarsana, who is nondifferent from Lord Balarama. As Sukadeva Gosvami explains to Maharaja Pariksit in the Srimad Bhagavatam (5.25.4, 7-8): “When the unalloyed devotees and the leaders of the snakes offer their obeisances to Lord Sankarsana with great devotion, they become very joyful. The demigods, the demons, the Uragas [serpentine demigods], the Siddhas, the Gandharvas, the Vidyadharas and many highly elevated sages constantly offer prayers to the Lord. He pleases His personal associates, the heads of the demigods, by the sweet vibrations emanating from His mouth. Narada Muni, the son of Lord Brahma, always glorifies Anantadeva in his father’s assembly. There he sings blissful verses of his own composition, accompanied by his stringed instrument [or a celestial singer] known as Tumburu.” In this regard one may also see verses 53-57 of this chapter.

Text 22

tana rasa-krida-katha—parama udara

vrndavane gopi-sane karila vihara//CB, Adi 1.22//

TRANSLATION

The narrations of Lord Balarama’s rasa-lila pastimes with the gopis in

Vrndavana are most exalted.

COMMENTARY

The definition of rasa-krida is given by Sridhara Svami in his Bhavartha-dipika COMMENTARY on the Srimad Bhagavatam (10.33.1) as follows: “Rasa-lila refers to a particular type of dance involving many women dancers.” In his Brhad-vaisnava-tosani, Sanatana Gosvami gives the characteristics of the rasa dance as follows: “When many women join hands in a circle and are embraced around the neck by male dancers it is called a rasa dance.” In the book named Sangita-sara it is stated: “When a male dancer performs, being surrounded by a circle of many women dancers moving about, it is called a hallisaka. When a hallisaka dance is accompanied by various refined talas (tunes), dance steps, and gestures, it is called a rasa dance. As it does not exist even in heaven, what is the question of it existing on earth?” In his Sarartha-darsini COMMENTARY on the Srimad Bhagavatam, Visvanatha Cakravarti states: “Rasa-krida refers to a rasa dance in which there is a mixture of ingredients such as dancing, singing, kissing, and embracing.”

The word udara in this verse means “great” or “exalted.”

Jiva Gosvami describes Balarama’s rasa-krida in his Laghu-tosani or Vaisnava-tosani COMMENTARY on Srimad Bhagavatam (10.65.16) as follows: “Sri Baladeva, who is nondifferent from Sankarsana, solaced the damsels of Vrndavana by singing the glories of Krsna’s names. Sometimes Sri Baladeva draws Krsna from Dvaraka by His mind and presents Him before a particular gopi in a secluded place, therefore He is known as Sankarsana.” He then says, “In this way it is reasonable to say that Sri Baladeva performed rasa-lila with His own gopis. Because He is the all-knowing Supreme Lord and endowed with all potencies, He knows the internal feelings of His eternal beloved gopis. If one explains this verse in another way it would dimish the prestige of Dvaraka, so there is no need to further elaborate on this.” He further says, “At this juncture, Baladeva’s mood as the older brother did not manifest in order to protect the pathetic gopis.” He also gives a description in his Krama-sandarbha COMMENTARY as follows: “The all-attractive Baladeva, who is also known as Sankarsana, attracts Krsna by His mind and reveals Him. The word tah refers to Krsna’s beloved girlfriends.” Also in his Brhat-krama-sandarbha, Jiva Gosvami says that the word tah refers to Krsna’s gopis.

For an explanation of gopi-sane vihara, see the purport of verse 25.

There is a difference between the rasa-krida of Krsna with His gopis and the rasa-krida of Balarama with His gopis. The arenas of the two rasa-lilas are situated in different places within Vrndavana. Such spiritually variegated activities are of two types—maryada, or awe and reverent, and madhurya, or sweet. We must be extremely careful to protect our vision of spiritual variegatedness from the attack of monism. Although svayam-rupa Krsna and svayam-prakasa Baladeva are nondifferent, the distinction between Their pastimes must not be denied. Even though Sri Baladeva belongs to the category of the supreme shelter, He is the prime example amongst the subordinates of the Lord.

Text 23

dui-masa vasanta, madhava-madhu-name

halayudha-rasa-krida kahaye purane//CB, Adi 1.23//

TRANSLATION

The Puranas describe how Lord Balarama performs His rasa-lila in the two months of spring—Madhava and Madhu.

COMMENTARY

According to Sridhara Svami’s COMMENTARY, the word madhu in this verse means Caitra (March-April) and madhava means Vaisakha (April-May). Halayudha refers to Balarama, and purane means in the Srimad Bhagavatam and in the Visnu Purana (5.24.21 and 5.25.18).

Text 24

se sakala sloka ei suna bhagavate

sri suka kahena, sune raja-pariksite//CB, Adi 1.24//

TRANSLATION

Now please hear those verses that were spoken by Sukadeva Gosvami to Pariksit Maharaja in the Srimad Bhagavatam.

COMMENTARY

In the following four verses from the Srimad Bhagavatam (10.65.17-18 and 10.65.21-22), Sri Sukadeva Gosvami narrates to Pariksit Maharaja the full moon night rasa-lila of Balarama and His gopi friends. Sukadeva had previously just described Baladeva's arrival in Gokula to receive the affection of His juniors, meet His former Vraja friends, and solace those who were afflicted by separation from Krsna, such as the elders, headed by Nanda and Yasoda, the friends of the same age, and the gopis, who had fully dedicated their lives to Krsna.

Text 25

dvau masau tatra cavatsin madhum madhavam eva ca

ramah ksapasu bhagavan gopinam ratim avahan//CB, Adi 1.25//

TRANSLATION

Lord Balarama, the Personality of Godhead, resided there for the two months of Madhu and Madhava, and during the nights He gave His cowherd girlfriends conjugal pleasure.

COMMENTARY

Balarama's rasa-lila is described by Sri Sanatana Gosvami in his Brhad-vaisnava-tosani COMMENTARY as follows: "In this way Sri Baladeva first solaced those gopis who were attached to Krsna and thus fulfilled the principle purpose of His visit. He thus exhibited His affection for the residents of Vraja. Thereafter He enjoyed spring pastimes with other gopis." He then says, "Regarding the words ratim avahan, rati refers to the original mellow, adi-rasa, or conjugal love, the prefix a means 'properly,' and the word vahan means 'having received.' Because He is ramah, He is expert in conjugal affairs. He is also the Supreme Lord, so He is very expert in the various types of conjugal pastimes mentioned in the Kama-sastras. Or the word tah (in the previous Bhagavatam verse) can also refer to those gopis who are greatly afflicted out of separation from Krsna and whose only desire was to see Krsna. Therefore Balarama resided in Vrndavana for two months in order to please the gopis of Vraja with conjugal pastimes at night. By the use of the word ca it is understood that Lord Balarama remained in Vrndavana for more than two months, because the gopis were greatly afflicted by feelings of separation and because Lord Baladeva is most merciful and gives happiness to

everyone.”

In his Laghu-tosani COMMENTARY, Sri Jiva Gosvami writes: “The word gopinam in this verse refers to other gopis, for the use of the word gopi does not always refer to Krsna’s gopis. If one says that both subject matters are the same—Krsna enjoyed pastimes at night with the gopis, and Baladeva also enjoyed pastimes at night with the gopis—so there is no difference between Krsna’s gopis and Balarama’s gopis. In reply to this it may be said that no one should have such doubts, because the gopis described in the previous rasa pastimes are different from these gopis. Therefore one should understand that Balarama’s gopis are different. So Sri Baladeva expertly pacified Krsna’s beloved gopis and then went to those gopis in whose presence He was once teased by Krsna, who said, ‘My dear older brother, the gopis are desiring the touch of Your broad chest and the embrace of Your two arms.’ These joking words indicated that although Balarama did not touch those gopis at the time, it would take place in the future. There no mention that after Krsna killed Sankhacuda and played Holi with His beloved gopis that these gopis, described as subordinate to Krsna’s beloved gopis, received Krsna’s touch, so it should be understood that Krsna instructed these gopis to carefully protect their chastity for the pleasure of Balarama. According to this, it should be understood that Krsna solaced these gopis as explained above. The word ksapasu means ‘most confidential.’ The word ramah in this verse refers to one who is qualified for enjoying.” In his Krama-sandarbha, Jiva Gosvami writes: “The gopis refered to in this verse as Balarama’s gopis are those who played Holi along with Krsna’s gopis after the killing of Sankhacuda. It should be understood at this point that these gopis remained chaste under Krsna’s instrutions. There is no mention of these gopis receiving the touch of Balarama in His earlier Vraja pastimes; there is only some mention of their strong attachment for Balarama. Therefore Krsna mercifully requested them to protect their chastity for the pleasure of Balarama.” In his Brhat-krama-sandarbha, Jiva Gosvami writes: “‘He pleased His gopis’ means that He pleased His own group of gopis.”

In his Sarartha-darsini COMMENTARY, Visvanatha Cakravarti Thakura has quoted Sridhara Svami as follows: “The conjugal affairs of the gopis mentioned in this verse relate with those gopis who had either not taken birth when Krsna enjoyed His rasa-lila pastimes or who were too young

to take part. This is the standard understanding of the previous acaryas. Our Prabhupada, Sri Sanatana Gosvami, has stated that these beloved gopis of Balarama were those who had joined Krsna's beloved gopis in the Holi pastimes after the killing of Sankhacuda."

Text 26

purna-candra-kala-mrste kaumudi-gandha-vayuna

yamunopavane reme sevite stri-ganair vrtah//CB, Adi 1.26//

TRANSLATION

In the company of numerous women, Lord Balarama enjoyed in a garden by the Yamuna River. This garden was bathed in the rays of the full moon and caressed by breezes bearing the fragrance of night-blooming lotuses.

COMMENTARY

Balarama's rasa-lila is described by Sri Sanatana Gosvami in his Brhad-vaisnava-tosani COMMENTARY as follows: "In order to please Balarama and increase the beauty of Vrndavana, the eternal full moon of the transcendental abode appeared. In this verse the phrase sevite stri-ganair—'in the company of numerous women' refers to gopis other than those who enjoyed pastimes with Krsna."

In his Sarartha-darsini COMMENTARY, Visvanatha Cakravarti Thakura states: "Sri Balarama enjoyed His rasa-lila pastimes on the banks of the Yamuna at the famous place called Rama-ghata. This place is far away from the place of Krsna's rasa-lila pastimes."

Texts 27-28

upagiyamano gandharvair vanita-sobhi-mandale

reme karenu-yutheso mahendra iva varanah

nedur dundubhayo vyomni vavrsuh kusumair muda

gandharva munayo ramam tad-viryair idire tada//CB, Adi 1.27-28//

TRANSLATION

As the Gandharvas sang His glories, Lord Balarama enjoyed within the brilliant circle of young women. He appeared just like Indra's elephant, the lordly Airavata, enjoying in the company of she-elephants. At that time kettledrums resounded in the sky, the Gandharvas joyfully rained down flowers, and the great sages praised Lord Balarama's heroic deeds.

COMMENTARY

Some editions have udgayan instead of upagiyamano and mahendro varano yatha instead of mahendra iva varanah. [In either case the meaning is the same.] Since these two verses from Srimad Bhagavatam (10.65.21-22) have not been commented on by Sridhara Svami, Sanatana Gosvami, Jiva Gosvami, or Visvanatha Cakravarti Thakura, it appears that these verses are not found in some editions of Srimad Bhagavatam. Explanations on these two verses may be found in the Bhagavata-candra-candrika COMMENTARY of Viraraghava Acarya, who comes in the Ramanuja-sampradaya, and in the Pada-ratnavali COMMENTARY of Vijayadhvaja Tirtha, who comes in the Madhva-sampradaya.

Text 29

ye stri-sanga muni-gane karena nindana

tanrao ramera rase karena stavana//CB, Adi 1.29//

TRANSLATION

Sages condemn the association of women, yet they glorify Lord Balarama's association with the cowherd girls in the rasa dance.

COMMENTARY

In the Srimad Bhagavatam (2.1.3-4) Sri Sukadeva Gosvami condemns the association of women and those who are attached to women in the following statement to Pariksit Maharaja: "O King, the lifetime of such an envious householder is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or maintaining family members. Persons devoid of atma-tattva do not inquire into the problems of life, being too attached to the fallible soldiers like the body,

children, and wife. Although sufficiently experienced, they still do not see their inevitable destruction."

In the Srimad Bhagavatam (3.31.32-42) Lord Kapiladeva says to His mother, Devahuti, "If, therefore, the living entity again associates with the path of unrighteousness, influenced by sensually minded people engaged in the pursuit of sexual enjoyment and the gratification of the palate, he again goes to hell as before. He becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune, and all such opportunities. One should not associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a dancing dog in the hands of a woman. The infatuation and bondage which accrue to a man from attachment to any other object is not as complete as that resulting from attachment to a woman or to the fellowship of men who are fond of women. At the sight of his own daughter, Brahma was bewildered by her charms and shamelessly ran up to her in the form of a stag when she took the form of a hind. Amongst all kinds of living entities begotten by Brahma, namely men, demigods, and animals, none but the sage Narayana is immune to the attraction of maya in the form of woman. Just try to understand the mighty strength of My maya in the shape of woman, who by the mere movement of her eyebrows can keep even the greatest conquerors of the world under her grip. One who aspires to reach the culmination of yoga and has realized his self by rendering service unto Me should never associate with an attractive woman, for such a woman is declared in the scripture to be the gateway to hell for the advancing devotee. The woman, created by the Lord, is the representation of maya, and one who associates with such maya by accepting services must certainly know that this is the way of death, just like a blind well covered with grass. A living entity who, as a result of attachment to a woman in his previous life, has been endowed with the form of a woman, foolishly looks upon maya in the form of a man, her husband, as the bestower of wealth, progeny, house, and other material assets. A woman, therefore, should consider her husband, her house, and her children to be the arrangement of the external energy of the Lord for her death, just as the sweet singing of the hunter is death for the deer."

Narada Muni speaks the following words to Maharaja Pracinabarhi in the

Srimad Bhagavatam (4.25.6): “Those who are interested only in a so-called beautiful life—namely remaining as a householder entangled by sons and a wife and searching after wealth—think that such things are life’s ultimate goal. Such people simply wander in different types of bodies throughout this material existence without finding out the ultimate goal of life.”

Narada Muni describes the story of Puranjana and Puranjani to Maharaja Pracinabarhi in the Fourth Canto of the Srimad Bhagavatam from Chapter Twenty-five, verse 10, to Chapter Twenty-nine, verse 51. Yet he particularly points out the ill effects of associating with women and the benefits of pleasing Lord Hari in verse 28 of the Twenty-eighth Chapter.

Again in the Srimad Bhagavatam (4.29.54-55) Narada Muni further explains to Maharaja Pracinabarhi, “My dear King, woman, who is very attractive in the beginning but in the end very disturbing, is exactly like the flower, which is attractive in the beginning and detestable at the end. With woman, the living entity is entangled with lusty desires, and he enjoys sex, just as one enjoys the aroma of a flower. He thus enjoys a life of sense gratification—from his tongue to his genitals—and in this way the living entity considers himself very happy in family life. United with his wife, he always remains absorbed in such thoughts. He feels great pleasure in hearing the talks of his wife and children, which are like the sweet humming of bumblebees that collect honey from flower to flower. He forgets that before him is time, which is taking away his life-span with the passing of day and night. He does not see the gradual diminishing of his life, nor does he care about the superintendent of death, who is trying to kill him from behind. Just try to understand this. You are in a precarious position and are threatened from all sides. My dear King, just try to understand the allegorical position of the deer. Be fully conscious of yourself, and give up the pleasure of hearing about promotion to heavenly planets by fruitive activity. Give up household life, which is full of sex, as well as stories about such things, and take shelter of the Supreme Personality of Godhead through the mercy of the liberated souls. In this way, please give up your attraction for material existence.”

In his narration about the householder Vaisnava, King Priyavrata, Sri Sukadeva Gosvami spoke to Pariksit Maharaja in the Srimad Bhagavatam (5.1.29) as follows: “He greatly loved his wife Barhismati, and with the increase of days, their exchange of nuptial love also

increased. By her feminine behavior as she dressed herself, walked, got up, smiled, laughed, and glanced about, Queen Barhismati increased his energy. Thus although he was a great soul, he appeared lost in the feminine conduct of his wife. He behaved with her just like an ordinary man, but actually he was a great soul."

In the same chapter of the Srimad Bhagavatam, verse 37, King Priyavrata condemned his life of material enjoyment as follows: "Alas, how condemned I have become because of my sense gratification! I have now fallen into material enjoyment, which is exactly like a covered well. I have had enough! I am not going to enjoy any more. Just see how I have become like a dancing monkey in the hands of my wife. Because of this, I am condemned."

In the Srimad Bhagavatam (5.5.2, 7-9) Lord Rsabhadeva speaks to His sons as follows: "It is the verdict of all sastras and great personalities that by serving a pure devotee, one attains the path of liberation. However, by associating with materialistic people who are attached to material enjoyment and women, one attains the path of darkness. Even though one may be very learned and wise, he is mad if he does not understand that the endeavor for sense gratification is a useless waste of time. Being forgetful of his own interest, he tries to be happy in the material world, centering his interests around his home, which is based on sexual intercourse and which brings him all kinds of material miseries. In this way one is no better than a foolish animal. The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives, and wealth. In this way one increases life's illusions and thinks in terms of 'I and mine.' When the strong knot in the heart of a person implicated in material life due to the results of past action is slackened, one turns away from his attachment to home, wife, and children. In this way, one gives up the basic principle of illusion [I and mine] and becomes liberated. Thus one goes to the transcendental world."

After Ajamila was freed from the clutches of the Yamadutas by the mercy of the Visnudutas, he condemned his life of material enjoyment in the following verses from the Srimad Bhagavatam (6.2.36-38): "Because of identifying oneself with the body, one is subjected to desires for sense gratification, and thus one engages in many different types of pious and

impious action. This is what constitutes material bondage. Now I shall disentangle myself from my material bondage, which has been caused by the Supreme Personality of Godhead's illusory energy in the form of a woman. Being a most fallen soul, I was victimized by the illusory energy and have become like a dancing dog led around by a woman's hand. Now I shall give up all lusty desires and free myself from this illusion. I shall become a merciful, well-wishing friend to all living entities and always absorb myself in Krsna consciousness. Simply because I chanted the holy name of the Lord in the association of devotees, my heart is now becoming purified. Therefore I shall not fall victim again to the false lures of material sense gratification. Now that I have become fixed in the Absolute Truth, henceforward I shall not identify myself with the body. I shall give up false conceptions of 'I' and 'mine' and fix my mind on the lotus feet of Krsna."

In the Srimad Bhagavatam (6.3.28) Yamaraja says to his servants, "Paramahamsas are exalted persons who have no taste for material enjoyment and who drink the honey of the Lord's lotus feet. My dear servants, bring to me for punishment only persons who are averse to the taste of that honey, who do not associate with paramahamsas, and who are attached to family life and worldly enjoyment, which form the path to hell."

In the Srimad Bhagavatam (6.4.52-53) it is described how Prajapati Daksa and his descendants, who were expert in associating with women and who followed the path of pravrtti, or sense enjoyment, were instructed by Lord Hari to continually engage in material enjoyment and follow the nondevotional path of associating with women.

When the king of the Vidyadharas, Citraketu, saw the lord of the paramahamsas and foremost of the avadhutas, Lord Siva, embracing Parvati, he spoke the following words in the Srimad Bhagavatam (6.17.8): "Ordinary conditioned persons generally embrace their wives and enjoy their company in solitary places."

In the Srimad Bhagavatam (7.6.11-13, 17) Prahlada Maharaja instructs his demoniac friends as follows: "How can a person who is most affectionate to his family, the core of his heart being always filled with their pictures, give up their association? Specifically, a wife is always very kind and sympathetic and always pleases her husband in a solitary place.

Who could give up the association of such a dear and affectionate wife? Simply for the satisfaction of two important senses—the genitals and the tongue—one is bound by material conditions. How can one escape?”

In the Srimad Bhagavatam (7.9.45) Prahlada Maharaja says to Lord Nrsimha-deva: “Sex life is compared to the rubbing of two hands to relieve an itch. Grhamedhis, so-called grhasthas who have no spiritual knowledge, think that this itching is the greatest platform of happiness, although actually it is a source of distress. The krpanas, the fools who are just the opposite of brahmanas, are not satisfied by repeated sensuous enjoyment. Those who are dhira, however, who are sober and who tolerate this itching, are not subjected to the sufferings of fools and rascals.”

While describing the four asramas, Sri Narada Muni spoke to Maharaja Yudhisthira the following verses in the Srimad Bhagavatam (7.12.6-7, 9-11): “Fully controlling his senses, he should associate only as much as necessary with women or those controlled by women. A brahmacari, or one who has not accepted the grhastha-asrama [family life], must rigidly avoid talking with women or about women, for the senses are so powerful that they may agitate even the mind of a sannyasi, a member of the renounced order of life. Woman is compared to fire, and man is compared to a butter pot. Therefore a man should avoid associating even with his own daughter in a secluded place. Similarly, he should also avoid association with other women. One should associate with women only for important business and not otherwise. As long as a living entity is not completely self-realized—as long as he is not independent of the misconception of identifying with his body, which is nothing but a reflection of the original body and senses—he cannot be relieved of the conception of duality, which is epitomized by the duality between man and woman. Thus there is every chance that he will fall down because his intelligence is bewildered. All the rules and regulations apply equally to the householder and the sannyasi, the member of the renounced order of life. The grhastha, however, is given permission by the spiritual master to indulge in sex during the period favorable for procreation.”

In the Srimad Bhagavatam (7.14.12-13) Narada Muni says to Yudhisthira Maharaja, “Therefore if one can give up his attachment to such a wife, he conquers the Supreme Personality of Godhead, who is never conquered by anyone. Through proper deliberation, one should give up attraction to

his wife’s body because that body will ultimately be transformed into small insects, stool, or ashes. What is the value of this insignificant body? How much greater is the Supreme Being, who is all-pervading like the sky?”

Narada Muni further explains to Yudhisthira Maharaja in the Srimad Bhagavatam (7.15.18): “One who is driven by the senses, especially by the tongue and genitals, must accept the position of a household dog to satisfy his senses.”

In the Srimad Bhagavatam (9.6.51) Saubhari Muni repents after his extended association with women as follows: “A person desiring liberation from material bondage must give up the association of persons interested in sex life and should not employ his senses externally [in seeing, hearing, talking, walking, and so on]. One should always stay in a secluded place, completely fixing his mind at the lotus feet of the unlimited Personality of Godhead, and if one wants any association at all, he should associate with persons similarly engaged.”

While describing the characteristics of Lord Rama and Sita, Sri Sukadeva Gosvami says to Pariksit Maharaja in the Srimad Bhagavatam (9.11.17): “The attraction between man and woman, or male and female, always exists everywhere, making everyone always fearful. Such feelings are present even among the controllers like Brahma and Lord Siva and is the cause of fear for them, what to speak of others who are attached to household life in this material world.”

In Sri Sukadeva Gosvami’s description of the topics of Urvasi and Pururava to Pariksit Maharaja, Urvasi speaks the following statement in the Srimad Bhagavatam (9.14.36-38): “My dear King, you are a man, a hero. Don’t be impatient and give up your life. Be sober and don’t allow the senses to overcome you like foxes. Don’t let the foxes eat you. In other words, you should not be controlled by your senses. Rather, you should know that the heart of a woman is like that of a fox. There is no use making friendship with women. Women as a class are merciless and cunning. They cannot tolerate even a slight offense. For their own pleasure they can do anything irreligious, and therefore they do not fear killing even a faithful husband or brother. Women are very easily seduced by men. Therefore, polluted women give up the friendship of a man who is their well-wisher and establish false friendship among fools. Indeed,

they seek newer and newer friends, one after another.”

See also the Ninth Canto, Nineteenth Chapter, particularly verses 1-20 and 24-28, wherein Maharaja Yayati, speaking to Devayani, condemns the association of women with the story of a he-goat and she-goat.

In the Srimad Bhagavatam (11.3.18-19) Sri Prabuddha, one of the Nine Yogendras speaks the following words to Maharaja Nimi, the king of Videha: “Accepting the roles of male and female in human society, the conditioned souls unite in sexual relationships. Thus they constantly make material endeavors to eliminate their unhappiness and unlimitedly increase their pleasure. But one should see that they inevitably achieve exactly the opposite result. In other words, their happiness inevitably vanishes, and as they grow older their material discomfort increases. Wealth is a perpetual source of distress, it is most difficult to acquire, and it is virtual death for the soul. What satisfaction does one actually gain from his wealth? Similarly, how can one gain ultimate or permanent happiness from one’s so-called home, children, relatives, and domestic animals, which are all maintained by one’s hard-earned money?”

In the Srimad Bhagavatam (11.5.13, 15) Sri Camasa instructs King Nimi as follows: “Religious sex life is also permitted, but only in marriage for begetting children, and not for sensuous exploitation of the body. Unfortunately, however, the less intelligent materialists cannot understand that their duties in life should be performed purely on the spiritual platform. The conditioned souls become completely bound in affection to their own corpselike material bodies and their relatives and paraphernalia. In such a proud and foolish condition, the conditioned souls envy other living entities as well as the Supreme Personality of Godhead, Hari, who resides in the heart of all beings. Thus enviously offending others, the conditioned souls gradually fall down into hell.”

Lord Krsna’s narration to Uddhava on the conversation between Maharaja Yadu and the self-realized mendicant, who tells the story of a pigeon and his wife in the Srimad Bhagavatam (11.7.52-74) may also be discussed in this regard.

In the Srimad Bhagavatam (11.8.1, 7-8, 13-14, and 17-18) the mendicant brahmana further instructs Maharaja Yadu as follows: “O King, the embodied living entity automatically experiences unhappiness in heaven

or hell. Similarly, happiness will also be experienced, even without one's seeking it. Therefore a person of intelligent discrimination does not make any endeavor to obtain such material happiness. One who has failed to control his senses immediately feels attraction upon seeing a woman's form, which is created by the illusory energy of the Supreme Lord. Indeed, when the woman speaks with enticing words, smiles coquettishly, and moves her body sensuously, his mind is immediately captured, and thus he falls blindly into the darkness of material existence, just as the moth maddened by the fire rushes blindly into its flames. A foolish person with no intelligent discrimination is immediately aroused at the sight of a lusty woman beautifully decorated with golden ornaments, fine clothing, and other cosmetic features. Being eager for sense gratification, such a fool loses all intelligence and is destroyed just like the moth who rushes into the blazing fire. A saintly person should never touch a young girl. In fact, he should not even let his foot touch a wooden doll in the shape of a woman. By bodily contact with a woman he will surely be captured by illusion, just as the elephant is captured by the she-elephant due to his desire to touch her body. A man possessing intelligent discrimination should not under any circumstances try to exploit the beautiful form of a woman for his sense gratification. Just as an elephant trying to enjoy a she-elephant is killed by other bull elephants also enjoying her company, one trying to enjoy a lady's company can at any moment be killed by her other lovers who are stronger than he. A saintly person dwelling in the forest in the renounced order of life should never listen to songs or music promoting material enjoyment. Rather, a saintly person should carefully study the example of the deer, who is bewildered by the sweet music of the hunter's horn and is thus captured and killed. Becoming attracted to the worldly singing, dancing, and musical entertainment of beautiful women, even the great sage Rsyasrnga, the son of Mrgi, fell totally under their control, just like a pet animal."

Pingala's words of frustration are narrated by Lord Krsna to Uddhava in the Srimad Bhagavatam (11.8.30-34) as follows: "Just see how greatly illusioned I am! Because I cannot control my mind, just like a fool I desire lusty pleasure from an insignificant man. I am such a fool that I have given up the service of that person who, being eternally situated within my heart, is actually most dear to me. That most dear one is the Lord of the universe, who is the bestower of real love and happiness and the source of all prosperity. Although He is in my own heart, I have

completely neglected Him. Instead I have ignorantly served insignificant men who can never satisfy my real desires and who have simply brought me unhappiness, fear, anxiety, lamentation, and illusion. Oh, how I have uselessly tortured my own soul! I have sold my body to lusty, greedy men, who are themselves objects of pity. Thus practicing the most abominable profession of a prostitute, I hoped to get money and sex pleasure. This material body is like a house in which I, the soul, am living. The bones forming my spine, ribs, arms, and legs are like the beams, crossbeams, and pillars of the house, and the whole structure, which is full of stool and urine, is covered by skin, hair, and nails. The nine doors leading into this body are constantly excreting foul substances. Besides me, what woman could be so foolish as to devote herself to this material body, thinking that she might find pleasure and love in this contraption? Certainly in this city of Videha I alone am completely foolish. I neglected the Supreme Personality of Godhead, who awards us everything, even our original spiritual form, and instead I desired to enjoy sense gratification with many men." Please see verses 35, 39, and 42 in the same chapter.

In the Srimad Bhagavatam (11.9.27) the mendicant brahmana instructs King Yadu as follows: "A man who has many wives is constantly harassed by them. He is responsible for their maintenance, and thus all the ladies constantly pull him in different directions, each struggling for her self-interest. Similarly, the material senses harass the conditioned soul, pulling him in many different directions at once. On one side the tongue is pulling him to arrange tasty food; then thirst drags him to get a suitable drink. Simultaneously the sex organs clamor for satisfaction, and the sense of touch demands soft, sensuous objects. The belly harasses him until it is filled, the ears demand to hear pleasing sounds, the sense of smell hankers for pleasant aromas, and the fickle eyes clamor for pleasing sights. Thus the senses, organs, and limbs, all desiring satisfaction, pull the living entity in many directions."

Lord Krsna instructs Uddhava in the Srimad Bhagavatam (11.10.7, 25, 27-28) as follows: "One should see one's real self-interest in life in all circumstances and should therefore remain detached from wife, children, home, land, relatives, friends, wealth, and so on. Accompanied by heavenly women, the enjoyer of the fruits of sacrifice goes on pleasure rides in a wonderful airplane, which is decorated with circles of tinkling

bells and which flies wherever he desires. Being relaxed, comfortable and happy in the heavenly pleasure gardens, he does not consider that he is exhausting the fruits of his piety and will soon fall down to the mortal world. If a human being is engaged in sinful, irreligious activities, either because of bad association or because of his failure to control his senses, then such a person will certainly develop a personality full of material desires. He thus becomes miserly toward others, greedy and always anxious to exploit the bodies of women. When the mind is so polluted one becomes violent and aggressive and without the authority of Vedic injunctions slaughters innocent animals for sense gratification. Worshiping ghosts and spirits, the bewildered person falls fully into the grip of unauthorized activities and thus goes to hell, where he receives a material body infected by the darkest modes of nature."

Lord Krsna tells Uddhava in the Srimad Bhagavatam (11.14.29): "Being conscious of the eternal self, one should give up association with women and those intimately associated with women. Sitting fearlessly in a solitary place, one should concentrate the mind on Me with great attention."

In the Srimad Bhagavatam (11.17.33, 56) Lord Krsna says to Uddhava: "Those who are not married—sannyasis, vanaprasthas, and brahmacaris—should never associate with women by glancing, touching, conversing, joking, or sporting. Neither should they ever associate with any living entity engaged in sexual activities. But a householder whose mind is attached to his home and who is thus disturbed by ardent desires to enjoy his money and children, who is lusty after women, who is possessed of a miserly mentality, and who unintelligently thinks, 'Everything is mine and I am everything,' is certainly bound in illusion."

Lord Krsna gives the following instructions to Uddhava in the Srimad Bhagavatam (11.21.18-21): "By refraining from a particular sinful or materialistic activity, one becomes freed from its bondage. Such renunciation is the basis of religious and auspicious life for human beings and drives away all suffering, illusion, and fear. One who accepts material sense objects as desirable certainly becomes attached to them. From such attachment lust arises, and this lust creates quarrel among men. From quarrel arises intolerable anger, followed by the darkness of ignorance. This ignorance quickly overtakes a man's broad intelligence. O saintly Uddhava, a person bereft of real intelligence is considered to

have lost everything. Deviated from the actual purpose of his life, he becomes dull, just like a dead person."

Lord Krsna further instructs Uddhava in the Srimad Bhagavatam (11.26.3): "One should never associate with materialists, those dedicated to gratifying their genitals and bellies. By following them one falls into the deepest pit of darkness, just like a blind man who follows another blind man."

In the same chapter, verses 4 through 24 describe the results of association with women obtained by Ila's son, Pururava.

In the Bhakti-rasamrta-sindhu (Daksina 5.72) the following verse is found: "Since I have been engaged in the transcendental loving service of Krsna, realizing ever-new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste."

Also in the Bhakti-rasamrta-sindhu (Uttara 7.8) it is stated: "Alas, how can an intelligent person who has awakened even a little attachment for Krsna enjoy this material body, which is full of blood, covered with skin and flesh, and stinks of mucus."

And in the Eighth Wave it is said:

(1) "Alas, I am enthusiastically engaged in relishing varieties of enjoyment in this gross body, which is composed of mucus, semen, and blood and covered by skin! O my God! I'm so wretched that I am too lazy to remember Krsna, who is the Supersoul and the personification of transcendental bliss."

(2) "When will I give up affection for this gross body, which is full of flesh, blood, and pus and again expertly engage with love in the service of fanning with camara the Supreme Lord Hari, who is beyond the reach of argument and who sits on a golden throne?"

(3) "A devotee of Lord Visnu who intensely loathes seeing a padmini woman endowed with all good qualities, considering her bad association, can travel anywhere, dancing and remembering the lotus feet of the Lord."

(4) "As soon as remembrance of associating with women awakens in my mind, my lips curl with disgust. My mind is not satisfied with the activities

meant to attain impersonal samadhi, like hearing and remembering, and I have no interest for attaining the mystic perfections, because, O Lord, my mind is extremely attached only to the worship of Your lotus feet.”

Because the Supreme Personality of Godhead Krsna and Baladeva are the eternal shelter of all devotees, They are the suitable personalities for enjoying with the gopis, who are under the shelter of madhurya-rasa. The gopis have no material conceptions like conditioned souls. In other words, the living entities of this material world consider themselves enjoyers and enjoy the company of women only due to material conceptions. But when Lord Balarama, who is the source of all visnu-tattvas, performs rasa-lila there is no possibility of any material abominations or illicit behavior. Therefore when the most fortunate munis who are conversant with the Supreme Lord Baladeva’s glories see His pastimes through divine eyes, they offer prayers with folded hands.

Text 30

yanra rase deve asi’ puspa-vrsti kare

deve jane—bheda nahi krsna-haladhare//CB, Adi 1.30//

TRANSLATION

The demigods came and showered flowers on His rasa-lila, because they know there is no difference between Krsna and Balarama.

COMMENTARY

The Caitanya-caritamrta (Adi 5.4-5) also states that there is no difference between Krsna and Balarama in the following words: “The Supreme Personality of Godhead, Krsna, is the fountainhead of all incarnations. Lord Balarama is His second body. They are both one and the same identity. They differ only in form. He is the first bodily expansion of Krsna, and He assists in Lord Krsna’s transcendental pastimes.” Also in the Caitanya-caritamrta (Madhya 20.174) it is stated: “The first manifestation of the vaibhava feature of Krsna is Sri Balaramaji. Sri Balarama and Krsna have different bodily colors, but otherwise Sri Balarama is equal to Krsna in all respects.” Lord Krsna glorifies Balarama, who is nondifferent from Himself, in the Srimad Bhagavatam (10.15.8): “You have embraced the young cowherd women between Your two arms—a favor hankered

after by the goddess of fortune herself."

Text 31

cari-vede gupta balaramera carita

ami ki baliba, saba—purane vidita//CB, Adi 1.31//

TRANSLATION

The characteristics of Lord Balarama are confidential to the Vedas, but they are elaborated in the Puranas. What will I describe?

COMMENTARY

Whatever is confidential to the Vedas is known to the Vaisnava Puranas. Regarding the glories of the Puranas, one may refer to verses 12-17 of the Tattva-sandarbha, one of Jiva Gosvami's six Sandarbhas. In the Mahabharata (Adi 1.267) it is stated: "One should expand and accept the meaning of the Vedas with the help of the Itihasas (histories) and Puranas. The Vedas are afraid of being mistreated by one who is ignorant of the Itihasas and Puranas." The Naradiya Purana says: "O beautiful one, I consider the message of the Puranas to be more important than that of the Vedas. All that is established in the Vedas is also in the Puranas without doubt. If a person rejects the Puranas, even if he is controlled in senses and mind, he will take birth as an animal. He can never attain the goal of life." In the Skanda Purana, Prabhasa-khanda it is stated: "O best of the brahmanas, I consider the Puranas as equal to the Vedas. All that is established in the Vedas is also in the Puranas without doubt. The Vedas feared that their purport would be distorted by inattentive listening, but their purport was established long before by the Itihasas and Puranas. Moreover, O brahmanas, what is not found in the Vedas is found in the smrtis. And what is not found in either is described in the Puranas. A person who knows the four Vedas along with their angas, the Upanisads, but does not know the Puranas is not very learned."

The characteristics of Lord Baladeva are described in all Vaisnava Puranas, especially in the Srimad Bhagavatam, Fifth Canto, Chapters 16 and 25, Sixth Canto, Chapter 16, Tenth Canto, Chapters 34 and 65, and also in the Visnu Purana (5.9.22-31).

Text 32

murkha-dose keha keha na dekhi' purana

balarama-rasa-krida kare apramana//CB, Adi 1.32//

TRANSLATION

Due to foolishness, some people neglect the Puranas and refuse to accept the authenticity of Balarama's rasa-lila.

COMMENTARY

The word murkha-dose means "due to foolishness." One who cannot realize the purport or essence of the scriptures is called a fool. Some living entities are proud of their material designations due to being averse to Lord Visnu, who is beyond material conceptions. They never care to discuss important Puranas like the Srimad Bhagavatam. Others simply commit offenses by misinterpreting the conclusions of the Srimad Bhagavatam, which is the ripened fruit of the desire tree of Vedic knowledge, the destroyer of nescience, and the source of knowledge of the Absolute Truth. These two categories of people refuse to accept the rasa-lila of Lord Balarama. The author has properly condemned these people in verses 38-41 of this chapter. Those who attempt to establish that Lord Balarama is not the supreme enjoyer without understanding that He is the supreme shelter, the Personality of Godhead, are polluted with the defect of foolishness.

Text 33

eka thani dui-bhai gopika-samaje

karilena rasa-krida vrndavana-majhe//CB, Adi 1.33//

TRANSLATION

The two brothers, Krsna and Balarama, both performed rasa-krida pastimes in the company of the gopis at the same place in Vrndavana.

COMMENTARY

The word rasa-krida in this verse refers to the Holi festival, as explained by Srila Jiva Gosvami in his Laghu-tosani COMMENTARY on Srimad

Bhagavatam (10.34.13).

Text 34

kadacid atha govindo ramas cadbhuta-vikramah

vijahratur vane ratryam madhya-gau vraja-yositam//CB, Adi 1.34//

TRANSLATION

Once Lord Govinda and Lord Rama, the performers of wonderful feats, were playing Holi in the forest at night with the young girls of Vraja.

COMMENTARY

After Sri Sukadeva Gosvami narrated to Pariksit Maharaja the Siva-caturdasi pastime of Krsna's liberating Nanda Maharaja from the clutches of the snake, who was actually the Vidyadhara named Sudarsana, he described Krsna and Balarama's Holi festival with the gopis on the full moon evening. Beginning with the above verse, the author now quotes four verses from the Srimad Bhagavatam (10.34.20-23) describing this pastime.

The word atha in this verse indicates after Siva-ratri. The word kadacit refers to the night of Holi Purnima. The word rama means "He who makes Krsna enjoy." It is therefore understood that since Krsna and Balarama had sported together since Their births, They enjoyed mutual feelings of friendship. The mood of friendship between Krsna and Balarama was particularly prominent in Vraja, while in Dvaraka Balarama acted more in the role of an elder brother. In this verse the word ca is used with the desire to establish that Balarama's mood of being the elder brother is secondary. This mood is found in the observance of the Holi festival described in the Bhavisya Purana, Uttara-khanda, and in central India. The word vane refers to the subforests of Vrndavana. This is the understanding from Srila Jiva Gosvami's Laghu-tosani.

Text 35

upagiyamanau lalitam stri-janair baddha-sauhrdaih

sv-alankrtanuliptangau sragvinau virajo-'mbarau//CB, Adi 1.35//

TRANSLATION

Krsna and Balarama wore flower garlands and spotless garments, and Their limbs were beautifully decorated and anointed. The women sang Their glories in a charming way, bound to Them by affection.

COMMENTARY

According to Srila Jiva Gosvami's Laghu-tosani, Lord Balarama had His own group of gopi friends.

Text 36

nisa-mukham manayantav uditodupa-tarakam

mallika-gandha-mattali- justam kumuda-vayuna//CB, Adi 1.36//

TRANSLATION

The two Lords praised the nightfall, signaled by the rising of the moon and the appearance of stars, a lotus-scented breeze and bees intoxicated by the fragrance of jasmine flowers.

Text 37

jagatuh sarva-bhutanam manah-sravana-mangalam

tau kalpayantau yugapat svara-mandala-murcchitam//CB, Adi 1.37//

TRANSLATION

Krsna and Balarama sang, producing the entire range of musical sounds simultaneously. Their singing brought happiness to the ears and minds of all living beings.

COMMENTARY

In his Laghu-tosani, Srila Jiva Gosvami quotes the following description of murcchana from the Sangita-sara: "A murcchana is a scale using the seven notes in ascending and descending sequences. There are three modes, or gramas, each with seven subdivisions, or murcchanas, making a total of twenty-one murcchanas." [These are the precursors of ragas.]

In the Srimad Bhagavatam (6.16.38) King Citraketu prays to Lord Sankarsana as follows: “O Lord, O Supreme, unintelligent persons who thirst for sense enjoyment and who worship various demigods are no better than animals in the human form of life. Because of their animalistic propensities, they fail to worship Your Lordship, and instead they worship the insignificant demigods, who are but small sparks of Your glory. With the destruction of the entire universe, including the demigods, the benedictions received from the demigods also vanish, just like the nobility when a king is no longer in power.”

The glories of Sri Balarama, or Sankarsana, who is worshipable by all living entities, are described in the Srimad Bhagavatam, Tenth Canto, Chapters 34 and 65, Fifth Canto, Chapters 17 and 25, and Sixth Canto, Chapter 16. Those who are indifferent to these descriptions can never make advancement on the path of devotional service. In spite of their material intelligence and mundane knowledge, which is a product of their own mental speculation, such people are unable to appreciate the topics of Sri Baladeva, or Sankarsana, who is the source of all visnu-tattvas.

In the Caitanya-caritamrta, Adi-lila, Chapter 5, appropriate conclusions on this topic are given as follows: “Sri Balarama is the counterform of Lord Govinda. Balarama’s own expansion is called Maha-Sankarsana. The marginal potency of the Lord is known as the jiva. Maha-Sankarsana is the shelter of all jivas. His fragment, the purusa, is counted as a kala, or a part of a plenary portion. The first purusa casts His glance at maya from a distance, and thus He impregnates her with the seed of life in the form of the living entities. A part of a part of a whole is called a kala. I say that this kala is Maha-Visnu. He is the Maha-purusa, who is the source of the other purusas and who is all-pervading. Garbhodasayi and Ksirodasayi are both called purusas. They are plenary portions of Karanodasayi Visnu, the first purusa, who is the abode of all the universes. That purusa [Ksirodakasayi Visnu] is the performer of creation, maintenance and destruction. He manifests Himself in many incarnations, for He is the maintainer of the world. That Lord Visnu is but a part of a part of a plenary portion of Lord Nityananda, who is the source of all incarnations. Lord Caitanya is the same Lord Krsna, and Lord Nityananda is Lord Balarama. Lord Nityananda fulfills all of Lord Caitanya’s desires. These two brothers are like one body; They are identical manifestations. If you do not believe in Lord Nityananda, you will fall down. If you have faith in

one but disrespect the other, your logic is like the logic of accepting half a hen. It would be better to be an atheist by slighting both brothers than a hypocrite by believing in one and slighting the other.”

Text 38

bhagavata suni’ yara rame nahi prita

visnu-vaisnavera pathe se jana—varjita//CB, Adi 1.38//

TRANSLATION

One who has no love for Lord Balarama after hearing the Srimad Bhagavatam is rejected by both the Lord and His devotees.

COMMENTARY

As long as the living entity is conditioned, he is not considered on the path of worshiping Lord Visnu, who is eternally full of knowledge and bliss and the worshipable Lord of the Vaisnavas. In other words, he is unable to realize that the Lord is eternally full of knowledge and bliss. As soon as the living entity realizes the truths regarding the three purusas, he is freed from illusion or mundane intelligence. In other words, this realization awakens transcendental intelligence in the heart of the living entity and helps him advance on the path of worshiping Lord Visnu, who is eternally full of knowledge and bliss and the worshipable Lord of the Vaisnavas. It is stated in the Satvata-tantras: “The first purusa, Maha-Visnu, is the creator of the total material energy [mahat], the second is Garbhodakasayi, who is situated within each universe, and the third is Ksirodakasayi, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of maya.”

Text 39

bhagavata ye na mane, se—yavana-sama

tara sasta ache janme-janme prabhu yama//CB, Adi 1.39//

TRANSLATION

One who does not accept Srimad Bhagavatam is no better than a Yavana, and Lord Yamaraja punishes him birth after birth.

COMMENTARY

In the Bhagavata-mahatmya of the Padma Purana, Uttara-khanda, Chapter 63, it is stated: “The topics of the Supreme Lord are realized by discussing Srimad Bhagavatam. One can understand the purport of the Vedas from every line of every sloka.” There are many other similar statements in the various Vaisnava Puranas.

The result of disregarding Srimad Bhagavatam is described in the Hari-bhakti-vilasa (10.2.77) as follows: “In this age of Kali, one who considers Srimad Bhagavatam more dear than his own life will never suffer the punishment of Yamaraja, even for a hundred kalpas.” Also in Hari-bhakti-vilasa (10.2.81) it is stated: “The wretched person who does not appreciate the study of Srimad Bhagavatam and who hinders others in its study causes a hundred generations of family members to go to hell.” In the Padma Purana, Uttara-khanda, Chapter 63, it is stated: “One continues to wander in the cycle of birth and death as long as he does not for even a moment hear the Srimad Bhagavatam, which was recited by Sukadeva Gosvami. A person who does not hear anything from the Srimad Bhagavatam throughout his entire life is no better than a candala or an ass. The result of his birth was only his mother’s delivery pains. Indra, the king of the demigods in heaven, declares that the sinful man who never hears the topics of Bhagavatam is simply a burden to the earth, and although living, he is actually dead.”

The word yavana refers to a mleccha who does not follow proper behavior and is averse to Vedic literatures. In the Mahabharata (Adi 84.13-15) King Yayati curses Turvasu in the following words: “O Turvasu! Although you were born from my heart, you are not giving me your youth. Therefore your sons will not inherit the kingdom. You fool! You will be the king of low-class persons who are candalas, meat-eaters, or born from intercaste marriages. You will be the king of those sinful mlecchas who are lusty for the wife of their guru and those whose mentality and activities are no better than animals.” Elsewhere in the Mahabharata (Adi 85.34) it is said: “The descendants of Yadu Maharaja are called Yadava ksatriyas, and the descendants of Turvasu are known as Yavanas. The descendants of Druhya are known as Bhojas, and the descendants of Anu are known as mlecchas.” In the Mahabharata (Adi 174.36) it is stated: “The Pahlavas were created from her tail, the Dravidas and Sankas were created from her udder, the Yavanas were created from her

genital, and the Sabaras and Bahunas were created from her dung." In the Ramayana (Bala-kanda 55.3) it is stated: "The Yavanas were born from the genital." The Hari-vamsa (Hari-vamsa-parva 14.25-26) says: "Keeping his promise and respecting the words of his guru, King Sagara did not kill them but destroyed their religious principles and changed their dress. He shaved half the heads of the Sakas and the full heads of the Yavanas and Pahlavas." The following statement is found in the Manu-samhita (10.44-45): "The Paundras, Codas, Dravidas, Kambogas, Yavanas, Sakas, Paradas, Pahlavas, Cinas, Kiratas, Daradas, and Khasas, all of whom were not born from the mouth, arms, thighs, or feet of the Lord, are called dasyus, whether they speak the language of the mlecchas or that of the Aryans." In the Prayascitta-tattva, the Bodhayana-smrti is quoted as follows: "Those persons who eat cow flesh, who always speak critically, and who are devoid of proper conduct are called mlecchas. Persons born in the place called Yavana are called Yavanas." In the Vrddha-canakya it is stated: "Wise persons have said that among thousands of candalas, one is a Yavana. There is no person more degraded than a Yavana."

The living entities are born in higher and lower castes according to the fruits of their activities. By the influence of sattva-guna, living entities are born in the families of brahmanas, and by the influence of rajo-guna and tamo-guna living entities are born in sinful lower castes, like the Yavanas. The living entities who are born in the families of brahmanas receive ample opportunity to become swanlike knowers of the Absolute Truth through the study of the Vedas, but living entities who are born in the families of lower castes like Yavanas are not qualified to study the Vedic literatures. Srimad Bhagavatam is the ripened fruit of the desire tree of Vedic literature and the crest jewel of all scriptures. The Yavanas have no respect for Srimad Bhagavatam whatsoever. If someone is born in the family of a caste higher than that of a Yavana and he unfortunately does not respect Srimad Bhagavatam, which is the personification of devotional service to Lord Krsna, the shelter of everyone, and equal to Krsna, then due to the lack of good instructions from the spiritual master, such misguided people become degraded to the status of foolish uncultured Yavanas or no better than asses. At present in the pious land of India there are people who belong to societies that are supposedly opposed to the non-Aryans, and although they unfortunately advertise themselves as followers of the Vedas, because they are extremely

averse to understanding the meaning of the Srimad Bhagavatam, they are envious of its conclusions. These people are similar to foolish asslike Yavanas. On the other hand, although Haridasa Thakura was born in a family of Yavanas, he was faithful to the Srimad Bhagavatam and fully conversant with its conclusions. He was therefore the crest jewel of the brahmanas and a swanlike pure devotee.

In this verse the word prabhu refers to one who is able to kill or protect. In the Srimad Bhagavatam (6.3.7) the Yamadutas spoke to Yamaraja as follows: “The supreme judge must be one, not many. It was our understanding that you are that supreme judge and that you have jurisdiction even over the demigods. Our impression was that you are the master of all living entities, the supreme authority who discriminates between the pious and impious activities of all human beings.” In the Nrsimha Purana (and Visnu Purana 3.7.15) it is stated: “Sri Yamaraja, who judges the pious and impious activities of the living entities, offers his obeisances to the devotees of the Lord and punishes those who are envious of Visnu and the Vaisnavas by forcing them to suffer in hell according to the results of their activities. Rather than attaining eternal happiness, those who are averse to serving the Supreme Lord certainly suffer miseries born from their attempts to enjoy separately from the Lord.”

Text 40

ebe keha keha napumsaka-vese nace

bole—“balarama-rasa kon sastre ache?”//CB, Adi 1.40//

TRANSLATION

Nowadays some faithless persons [eunuchs] challenge, “In which scripture is Balarama’s rasa-lila described?”

COMMENTARY

The impersonalists consider the wonderful transcendental rasa-lila of Balarama, who is the Lord of lords, as uncorroborated by Vedic literatures. Even after giving up material enjoyment, they are unable to enter the transcendental arena of the rasa dance, which is the eternal goal for the pure living entities. Although their mentality is like that of the

eunuchs, who unnaturally abstain from sense enjoyment, they are deprived of serving the Lord in any of the five types of relationships. That is why such people are known as eunuchs or impersonalist sannyasis.

Text 41

kona papi sastra dekhileha nahi mane

eka arthe anya artha kariya vakhane//CB, Adi 1.41//

TRANSLATION

Some sinful persons do not accept this pastime even if they read about it in the scriptures. They distort the actual meaning of the scriptures into some other meaning.

COMMENTARY

To distort the meaning of the scriptures is cheating and an offense against the holy names.

It is impossible to realize the Absolute Truth with a sinful heart. Faithless persons are always confused when trying to understand the Absolute Truth. They are blind in attaining their goal of life and, rather than accepting the truth, they distort the meanings of the scriptures.

Text 42

caitanya-candrera priya-vigraha balai

tana-sthane aparadhe mare sarva thani//CB, Adi 1.42//

TRANSLATION

Lord Nityananda is the dearmost object of Sri Caitanyacandra, therefore anyone who commits an offense at His lotus feet is vanquished.

COMMENTARY

Sri Acyutananda, the son of Sri Advaita Prabhu, served Lord Hari under the guidance of Sri Gadadhara Pandita. Although two of Advaita’s other sons sometimes accepted the guidance of Lord Caitanya, there is no mention of their devotion for the lotus feet of Lord Nityananda. One of Sri

Advaita Prabhu’s sons was named Balarama, and his son was Madhusudana. He was particularly affectionate towards the smarta Raghunandana Bhattacarya, the son of Harihara Bhattacarya of Bandaghata. The son of Madhusudana, Radharamana Bhattacarya, followed the path of the smartas and became faithless towards Sri Nityananda-Baladeva. The author of Caitanya-bhagavata, who is a pure devotee and spiritual master, has perhaps written these verses (38-42) with these people in mind. The statements of Srila Vrndavana dasa Thakura are not inapplicable to the unqualified descendants of Sri Nityananda Prabhu’s disciples.

Text 43

murti-bhede apane hayena prabhu-dasa

se-saba laksana avatarei prakasa//CB, Adi 1.43//

TRANSLATION

Lord Balarama appears in various forms as the servant of the Lord. He manifests these symptoms in His various incarnations.

COMMENTARY

For the benefit of the readers, we are again quoting the verses written by Srila Krsnadasa Kaviraja in the Caitanya-caritamrta (Adi 5.4-5, 8-11, 45-46, 48, 73-74, 76, 80-81, 113, 115-117, 120-121, 123, 125, 134-135, 137, and 156), which state: “The Supreme Personality of Godhead, Krsna, is the fountainhead of all incarnations. Lord Balarama is His second body. They are both one and the same identity. They differ only in form. He is the first bodily expansion of Krsna, and He assists in Lord Krsna’s transcendental pastimes. Lord Balarama is the original Sankarsana. He assumes five other forms to serve Lord Krsna. He Himself helps in the pastimes of Lord Krsna, and He does the work of creation in four other forms. He executes the orders of Lord Krsna in the work of creation, and in the form of Lord Sesa He serves Krsna in various ways. In all the forms He tastes the transcendental bliss of serving Krsna. That same Balarama is Lord Nityananda, the companion of Lord Gaurasundara. There is one marginal potency, known as the jiva. Maha-Sankarsana is the shelter of all jivas. Sankarsana is the original shelter of the purusa, from whom this world is created and in whom it is dissolved. That

Sankarsana, who is transcendental pure goodness, is a partial expansion of Nityananda Balarama. Sri Balarama is the counterform of Lord Govinda. Balarama’s own expansion is called Maha-Sankarsana, and His fragment, the purusa, is counted as a kala, or a part of a plenary portion. Garbhodasayi and Ksirodasayi are both called purusas. They are plenary portions of Karanodasayi Visnu, the first purusa, who is the abode of all the universes. That purusa [Ksirodakasayi Visnu] is the performer of creation, maintenance and destruction. He manifests Himself in many incarnations, for He is the maintainer of the world. That fragment of the Maha-purusa who appears for the purpose of creation, maintenance and annihilation is called an incarnation. In the ages and millenniums of Manu, He appears as different incarnations to establish the principles of real religion and vanquish the principles of irreligion. He then descends to maintain the material world. His unlimited opulences cannot be counted. That Lord Visnu is but a part of a part of a plenary portion of Lord Nityananda, who is the source of all incarnations. That same Lord Visnu, in the form of Lord Sesa, holds the planets upon His heads, although He does not know where they are, for He cannot feel their existence upon His heads. That Ananta Sesa is the devotee incarnation of Godhead. He knows nothing but service to Lord Krsna. With His thousands of mouths He sings the glories of Lord Krsna, but although He always sings in that way, He does not find an end to the qualities of the Lord. He serves Lord Krsna, assuming all the following forms: umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred thread and throne. He is thus called Lord Sesa, for He has attained the ultimate end of servitude to Krsna. He takes many forms for the service of Krsna, and thus He serves the Lord. That person of whom Lord Ananta is a kala, or part of a plenary part, is Lord Nityananda Prabhu. Who, therefore, can know the pastimes of Lord Nityananda? Thus Lord Nityananda has unlimited incarnations. In transcendental emotion He calls Himself a servant of Lord Caitanya. Sometimes He serves Lord Caitanya as His guru, sometimes as His friend and sometimes as His servant, just as Lord Balarama played with Lord Krsna in these three different modes in Vraja. He considers Himself a servant and knows Krsna to be His master. Thus He regards Himself as a fragment of His plenary portion. Lord Caitanya is the same Lord Krsna, and Lord Nityananda is Lord Balarama. Lord Nityananda fulfills all of Lord Caitanya’s desires.”

In some editions the word laksana appears as laksmana, which then

means: “This is demonstrated in His incarnation as Laksmana.” As explained in the Caitanya-caritamrta (Adi 5.149-154): “Lord Nityananda Svarupa formerly appeared as Laksmana and served Lord Ramacandra as His younger brother. The activities of Lord Rama were full of suffering, but Laksmana, of His own accord, tolerated that suffering. As a younger brother He could not stop Lord Rama from His resolution, and so He remained silent, although unhappy in His mind. When Lord Krsna appeared, He [Balarama] became His elder brother to serve Him to His heart’s content and make Him enjoy all sorts of happiness. Sri Rama and Sri Laksmana, who are plenary portions of Lord Krsna and Lord Balarama, entered into Them at the time of Krsna’s and Balarama’s appearance. Krsna and Balarama present Themselves as elder or younger brother, but in the scriptures They are described as the original Supreme Personality of Godhead and His expansion.”

Text 44

sakha, bhai, vyajana, sayana, avahana

grha, chatra, vastra, yata bhusana, asana//CB, Adi 1.44//

TRANSLATION

Lord Balarama serves Krsna in ten different ways, as His friend, brother, fan, bed, carrier, residence, umbrella, garments, ornaments, and sitting place.

COMMENTARY

Please refer to the Sri Caitanya-caritamrta verses quoted in the purport of verse 43.

Text 45

apane sakala-rupe sevena apane

yare anugraha karena, paya sei jane//CB, Adi 1.45//

TRANSLATION

In all these forms He serves Himself. Whoever receives His mercy can understand this truth.

COMMENTARY

Svayam-rupa Sri Krsna has personally appeared as svayam-prakasa Sri Baladeva in order to relish spiritual happiness. Please refer to the Sri Caitanya-caritamrta verses quoted in the purport of verse 43.

Text 46

nivasa-sayyasana-padukamsuko-

padhana-varsatapa-varanadibhih

sarira-bhedais tava sesatam gatair

yathocitam sesa itirite janaih//CB, Adi 1.46//

TRANSLATION

O my Lord, when will I satisfy You and Laksmi, who are both seated on the bed of Ananta? Although He is Your transcendental personal expansion, He has accepted Your service in the form of Your residence, bed, sitting place, slippers, garments, pillow, and umbrella. Therefore He is appropriately known by people as Sesa. (Stotra-ratna 37)

COMMENTARY

In the Srimad Bhagavatam (10.3.25) Devaki prays to the Supreme Lord in the following words: bhavan ekah sisyate 'sesa-samjnah—"At that time, You alone remain, and You are known as Ananta Sesa-naga." In his Laghu-tosani COMMENTARY on this verse, Jiva Gosvami has stated: "You alone remain and are therefore called Asesa, the complete. Eka can refer to the spiritual realm as well, which is nondifferent from the Lord (and does not meet destruction). Asesa, meaning 'complete,' can also refer to the Vaikuntha planets. The word samjna, or 'definition,' refers to the true nature of an object, indicated by its particular form. According to the Sri Vaisnavas, sesa means 'He who remains (sisyate) after the dissolution.' This is also an acceptable definition. The word can also be taken as sesa—'He who remains,' instead of asesa. This can include the Lord's associates as well, but it does not include the material world or the jivas therein (who disappear during the maha-pralaya)."

In the Srimad Bhagavatam (10.2.8) the Supreme Lord speaks the

following words to Yogamaya: “Within the womb of Devaki is My partial plenary expansion known as Sankarsana or Sesa. Without difficulty, transfer Him into the womb of Rohini.” In his Laghu-tosani COMMENTARY on this verse, Jiva Gosvami says: “Sesa means ‘that which remains’ or ‘part.’ Akhya means ‘known.’ He is known as Sesa because of being an expansion of Me. Sankarsana is My own form and the shelter of the spiritual abode, My transcendental forms, and various energies.”

When the angry Lord Baladeva was pulling the city of Hastinapura into the Yamuna with His plow, the Kauravas prayed to Him in the Srimad Bhagavatam (10.68.46) as follows: “O unlimited one of a thousand heads, as Your pastime You carry this earthly globe upon one of Your heads. At the time of annihilation You withdraw the entire universe within Your body and, remaining all alone, lie down to rest.”

In his COMMENTARY on this Bhagavatam verse, Sanatana Gosvami writes: “I am Sesa, the upholder of the earth, and though different from the Supreme Lord, why am I glorified as being nondifferent from Him? In answer to this, the next line says: even at the time of annihilation, Sesa does not fail to perform His duty of protection, because He withdraws the universe within Himself. He remains there (paritah sisyamanah) as the only evidence of the Lord, and therefore is called Sesa, the remainder.”

In his COMMENTARY on the descriptions of the characteristics of Rudra in the Nineteenth Chapter of the Laghu-bhagavatamrta, Srila Baladeva Vidyabhusana writes: “The Sesa who holds a buffalo horn and bow, who is the bed of Lord Visnu, and who is replete with the all-accommodating potency is the Supreme Lord. The Sesa who supports the earth is among the living entities who are empowered by the Supreme Lord.” In the description of Balarama from the Laghu-bhagavatamrta (87) it is stated: “The Sankarsana from the second catur-vyuha merges with the Sesa who supports the earth and appears as Lord Balarama. The two forms of Sesa are He who supports the earth and He who is the bed of Lord Visnu. The Sesa who holds the earth is also known as Sankarsana, because He is an empowered incarnation of Sankarsana. The Sesa who is the bed of Lord Narayana considers Himself the friend and servant of Narayana.”

Text 47

anantera amsa sri garuda mahabali

lilaya balaye krsne hana kutuhali//CB, Adi 1.47//

TRANSLATION

The most powerful Sri Garuda, the expansion of Anantadeva, enjoys his pastimes as Krsna's carrier.

COMMENTARY

The powerful Srila Garudadeva, who is the expansion of Anantadeva, is simultaneously Lord Visnu's servant, friend, sitting place, flag, and carrier. As stated by Sri Yamunacarya in Stotra-ratna (38):

dasah sakha vahanam asanam dhvajo

yas te vatanam vyajanam trayi-mayah

upasthitam tena puro garutmata

tvad-anghri-sammarda-kinanka-sobhina

"O Lord, when will I satisfy You, who are present before me with Garuda, Your servant, friend, carrier, sitting place, flag, canopy, camara, and the personified Rg, Sama, and Yajur Vedas. He is decorated with symptoms of having massaged Your lotus feet."

Other editions have bulaye or vahaye in place of balaye. Balaye means "surrounding" or "prosperity in service." Bulaye means "traveling," and vahaye means "carrying."

Text 48

ki brahma, ki siva, ki sanakadi 'kumara'

vyasa, suka, naradadi, 'bhakta' nama yanra//CB, Adi 1.48//

TRANSLATION

Lord Brahma, Lord Siva, the four Kumaras (Sanaka, Sanatana, Sanandana and Sanat-kumara), Vyasadeva, Sukadeva Gosvami, and Narada are all pure devotees, eternal servants of the Lord.

COMMENTARY

Please refer to the purport of verse 21.

Text 49

sabara pujita sri-ananta-mahasaya

sahasra-vadana prabhu—bhakti-rasa-maya//CB, Adi 1.49//

TRANSLATION

Lord Sri Ananta is worshiped by all the uncontaminated devotees mentioned above. He has thousands of hoods and is the reservoir of all devotional service.

COMMENTARY

In the Srimad Bhagavatam (10.2.5) Sri Sukadeva Gosvami says to Maharaja Pariksit: “A plenary portion of Krsna entered her womb as her seventh child, arousing her pleasure and lamentation. That plenary portion is celebrated by great sages as Ananta, who belongs to Krsna’s second quadruple expansion.”

Lord Brahma speaks to the demigods in the Srimad Bhagavatam (10.1.24) as follows: “The foremost manifestation of Krsna is Sankarsana, who is known as Ananta. He is the origin of all incarnations within this material world. Previous to the appearance of Lord Krsna, this original Sankarsana will appear as Baladeva, just to please the Supreme Lord Krsna in His transcendental pastimes.”

In the Krsna-sandarbha (86) Srila Jiva Gosvami writes: “Vasudeva refers to the son of Vasudeva. His first part, or kala, is Sankarsana, or Ananta. As Sankarsana, He is the original form. Svarat means He exists independently. The name Ananta indicates that He is not restricted by space and time. That Sesa has thousands of mouths.” In the Srimad Bhagavatam (10.65.28) Yamuna offers the following prayer to Lord Balarama:

rama rama maha-baho na jane tava vikramam

yasyaikamsena vidhrta jagati jagatah pate

“Rama, Rama, O mighty-armed one! I know nothing of Your prowess. With a single portion of Yourself You hold up the earth, O Lord of the universe.” The word ekamsena—“with a single portion,” is explained in the COMMENTARY as refering to the Lord’s expansion as Sesa. Therefore the Srimad Bhagavatam (10.2.8) says: “My partial plenary expansion is known as Sankarsana or Sesa.” In the COMMENTARY on this verse it is stated: “He who remains after dissolution is called Sesa. This statement indicates that Sesa is a permanent form, or amsa, of the Lord, or He who finds the glories of the Lord as endless.”

Text 50

adideva, maha-yogi, ‘isvara’, ‘vaisnava’

mahimara anta iha na janaye saba//CB, Adi 1.50//

TRANSLATION

Lord Ananta is the first incarnation of the Lord and the master of all mystic power. At the same time, He is a servant of God, a Vaisnava. Since there is no end to His glories, no one can understand Him fully.

COMMENTARY

The word adideva is found in the Srimad Bhagavatam (2.7.41) as Lord Brahma describes the lila-avataras of Lord Krsna to Narada Muni in the following words: “Even [Adideva] the first incarnation of the Lord, namely Sesa, has not been able to reach the limit of such knowledge, although He is describing the qualities of the Lord with ten hundred faces.”

In the Srimad Bhagavatam (5.25.6) Sri Sukadeva Gosvami tells Pariksit Maharaja: “Lord Sankarsana is the ocean of unlimited spiritual qualities, and thus He is known as Anantadeva. He is [Adideva] nondifferent from the Supreme Personality of Godhead. For the welfare of all living entities within this material world, He resides in His abode, restraining His anger and intolerance.”

Lord Sankarsana is Adideva or adi-purusa, the original Personality of Godhead. In this regard one should refer to Srimad Bhagavatam (6.16.31 and 10.15.6).

The word mahayogi has two meanings: the first is yogesvara, or “master

of all mystic power." In the Srimad Bhagavatam (10.78.31) after Baladeva killed the show-bottle devotee Romaharsana Suta, the disciple of Vyasa, the sages of Naimisaranya lamented and offered prayers to Baladeva as follows: "Of course, even the injunctions of revealed scripture cannot dictate to You, the Lord of all mystic power."

The second meaning of mahayogi is yoga-mayadhisa, or "controller of mystic power." In the Srimad Bhagavatam (10.78.34) Lord Balarama accepts the sages' prayers and replies to them as follows: "O sages, just say the word, and by My mystic power I shall restore everything you promised him." In the Srimad Bhagavatam (11.30.26) it is stated: "Lord Balarama then sat down on the shore of the ocean and yogam asthaya paurusam, fixed Himself in meditation upon the Supreme Personality of Godhead." In his COMMENTARY on this verse, Sridhara Svami writes: "The words paurusam yogam indicate parama-purusa-dhyana, or 'meditation on the Supreme Personality of Godhead.'"

The word isvara is described in the Srimad Bhagavatam (6.16.47) as King Citraketu prays to Lord Sankarsana in the following words: "My dear Lord, You are the creator, maintainer, and annihilator of this cosmic manifestation, but persons who are too materialistic and who always see separateness do not have eyes with which to see You. They cannot understand Your real position, and therefore they conclude that the cosmic manifestation is independent of Your opulence. My Lord, You are the supreme pure, and You are full in all six opulences. Therefore I offer my respectful obeisances unto You."

In the Srimad Bhagavatam (10.15.35), while describing the killing of Dhenukasura, Sri Sukadeva Gosvami glorifies Balarama by saying, "My dear Pariksit, that Lord Balarama killed Dhenukasura is not such a wonderful thing, considering that He is the unlimited Personality of Godhead, the controller of the entire universe. Indeed, the entire cosmos rests upon Him just as a woven cloth rests upon its own horizontal and vertical threads."

When the angry Lord Baladeva was pulling the city of Hastinapura into the Yamuna with His plow, the Kauravas prayed to Him in the Srimad Bhagavatam (10.68.45) as follows: "You alone cause the creation, maintenance, and annihilation of the cosmos, and of You there is no prior cause. Indeed, O Lord, authorities say that the worlds are mere

playthings for You as You perform Your pastimes.”

The word vaisnava is used in reference to Anantadeva in the following statement of Sukadeva Gosvami to Maharaja Pariksit in the Srimad Bhagavatam (10.2.5):

saptamo vaisnavam dhama yam anantam pracaksate

garbho babhuva devakya harsa-soka-vivardhanah

“A plenary portion of Krsna [the Vaisnava Ananta] entered her womb as her seventh child, arousing her pleasure and lamentation. That plenary portion is celebrated by great sages as Ananta.”

Not everyone can understand that the glories of Anantadeva are unlimited. This is confirmed in the Srimad Bhagavatam (5.17.17, 5.25.6, 9, 12-13 (quoted as verses 56 and 57 of this chapter) and 6.16.23, 46-47).

Text 51

sevana sunila, ebe suna thakurala

atma-tantre yena-mate vaisena patala//CB, Adi 1.51//

TRANSLATION

I have already spoken to you of Anantadeva’s influential service to the Lord. Now hear how the self-sufficient Ananta exists in the lower planetary system of Patala.

COMMENTARY

The word thakurala means “influence” or “important or opulent pastimes.” The word atma-tantre means “self-supporting.” This is explained by Sridhara Svami in his COMMENTARY on the Srimad Bhagavatam (5.26.13), which is quoted as verse 57 of this chapter. Lord Anantadeva is situated below Rasatala (below the earth) as “self-supporting on His own.”

Text 52

sri-narada-gosani ‘tumburu’ kari’ sange

se yasa gayena brahma-sthane sloka-vandhe//CB, Adi 1.52//

TRANSLATION

Bearing his stringed instrument, the tumburu, on his shoulders, the great sage Narada Muni always glorifies Lord Ananta in Brahma's assembly. Narada Muni has composed many transcendental verses in praise of the Lord.

COMMENTARY

The word tumburu refers to the famous instrument called vina, which is always carried by Sri Narada Muni to glorify the qualities of Lord Hari. (Please refer to verse 74 of this chapter.) Another meaning of tumburu is the celestial singer who is the leader of the Gandharvas. (Please refer to Srimad Bhagavatam 1.13.60)

The word brahma-sthane refers to Brahma's assembly known as Manasi, wherein Gandharvas such as Tumburu play their musical instruments. This is described in the Sri Nilakantha COMMENTARY on the Mahabharata (Sabha 11.28) wherein Narada describes Brahma's assembly to Yudhisthira as follows: "A group of twenty Gandharvas and Apsaras come to Brahma's assembly. Apart from them, there are seven other principle Gandharvas present there, including Hamsa, Haha, Huhu, Visvavasu, Ruci, Vrsana, and Tumburu."

The word sloka-vandhe means "accumulating or composing verses." This verse is a Bengali rendering of part of verse eight of the Twenty-fifth Chapter of the Fifth Canto of Srimad Bhagavatam, which states: tasyanubhavan bhagavan svayambhuvo naradah saha tumburuna sabhayam brahmanah samslokayam asa.—"Narada Muni, the son of Lord Brahma, always glorifies Anantadeva in his father's assembly. There he sings blissful verses of his own composition, accompanied by his stringed instrument [or a celestial singer] known as Tumburu."

Text 53

utpatti-sthiti-laya-hetavo 'sya kalpah

sattvadyah prakrti-guna yad-iksayasan

yad-rupam dhruvam akrtam yad ekam atman

nanadhat katham u ha veda tasya vartma//CB, Adi 1.53//

TRANSLATION

By His glance, the Supreme Personality of Godhead enables the modes of material nature to act as the causes of universal creation, maintenance, and destruction. The Supreme Soul is unlimited and beginningless, and although He is one, He has manifested Himself in many forms. How can human society understand the ways of the Supreme?

COMMENTARY

In this and the following four verses taken from Srimad Bhagavatam (5.25.9-13) Sukadeva Gosvami describes to Maharaja Pariksit the glorification of Sankarsana's qualities by Narada Muni accompanied by his vina musical instrument or the Gandharva named Tumburu.

Text 54

murtim nah puru-krpaya babhara sattvam

samsuddham sad-asad idam vibhati tatra

yal-lilam mrga-patir adade 'navadyam

adatum svajana-manamsy udara-viryah//CB, Adi 1.54//

TRANSLATION

This manifestation of subtle and gross matter exists within the Supreme Personality of Godhead. Out of causeless mercy toward His devotees, He exhibits various forms, which are all transcendental. The Supreme Lord is most liberal, and He possesses all mystic power. To conquer the minds of His devotees and give pleasure to their hearts, He appears in different incarnations and manifests many pastimes.

COMMENTARY

In his COMMENTARY known as Krama-sandarbha, Srila Jiva Gosvami says, "The word mrga-pati refers to Lord Varahadeva, who performed the pastime of lifting the earth. From this statement the glories of Anantadeva are further enhanced." Sridhara Svami explains in his Bhavartha-dipika

COMMENTARY: “Those who are approached for some purpose are called mrga, or wish-fulfilling demigods. Their pati is their master, or He who is the master of the demigods.”

Text 55

yan-nama srutam anukirtayed akasmad

arto va yadi patitah pralambhanad va

hanty amhah sapadi nrnam asesam anyam

kam sesad bhagavata asrayen mumuksuh//CB, Adi 1.55//

TRANSLATION

Even if he be distressed or degraded, any person who chants the holy name of the Lord, having heard it from a bona fide spiritual master, is immediately purified. Even if he chants the Lord’s name jokingly or by chance, he and anyone who hears him are freed from all sins. Therefore how can anyone seeking disentanglement from the material clutches avoid chanting the name of Lord Sesa? Of whom else should one take shelter?

Text 56

murdhany arpitam anuvat sahasra-murdhno

bhu-golam sagiri-sarit-samudra-sattvam

anantyad animita-vikramasya bhumnah

ko viryany adhi ganayet sahasra-jihvah//CB, Adi 1.56//

TRANSLATION

Because the Lord is unlimited, no one can estimate His power. This entire universe, filled with its many great mountains, rivers, oceans, trees, and living entities, is resting just like an atom on one of His many thousands of hoods. Is there anyone, even with thousands of tongues, who can describe His glories?

COMMENTARY

In his Krama-sandarbha COMMENTARY on the Srimad Bhagavatam, Sri Jiva Gosvami Prabhu says that because the form of the Supreme Lord is immeasurable, the universe naturally appears small in comparison with Him.

Text 57

evam-prabhavo bhagavan ananto

duranta-viryoru-gunanubhavah

mule rasayah sthita atma-tantro

yo lilaya ksmam sthitaye bibharti//CB, Adi 1.57//

TRANSLATION

There is no end to the great and glorious qualities of that powerful Lord Anantadeva. Indeed, His prowess is unlimited. Though self-sufficient, He Himself is the support of everything. He resides beneath the lower planetary systems and easily sustains the entire universe.

COMMENTARY

According to Sridhara Svami, the word atma-tantra in this verse means “self-sufficient.”

Text 58

srsti, sthiti, pralaya, sattvadi yata guna

yanra drsti-pate haya, yaya punah punah//CB, Adi 1.58//

TRANSLATION

Simply due to the glance of Lord Ananta, the three material modes of nature interact and produce creation, maintenance, and annihilation. These modes of nature appear again and again.

COMMENTARY

This and the following verse are Bengali TRANSLATIONs of Srimad Bhagavatam (5.25.9), which is quoted as verse 53 of this chapter. The

word drsti-pate means “by His glance.” The words haya and yaya indicate that by His glance the ability for creation, maintenance, and annihilation are made possible. In the Caitanya-caritamrta (Adi 5.46) it is stated: “Sankarsana is the original shelter of the purusa, from whom this world is created and in whom it is dissolved.”

Text 59

advitiya-rupa, satya anadi mahattva

tathapi ‘ananta’ haya, ke bujhe se tattva?//CB, Adi 1.59//

TRANSLATION

The Lord is glorified as one without a second and as the supreme truth who has no beginning. Therefore He is called Anantadeva [unlimited]. Who can understand His ways?

COMMENTARY

The word advitiya means “without a second or devoid of maya,” “fearless,” or “absolute knowledge.” The word satya means dhruva, “the unchanging or supreme truth.” The word anadi means “the original or beginningless” or “unborn.” The word tattva in this verse means vartma, or “path.”

Text 60

suddha-sattva-murti prabhu dharena karunaya

ye-vigrahe sabara prakasa sulilaya//CB, Adi 1.60//

TRANSLATION

His form is completely spiritual, and He manifests it only by His mercy. All the activities in this material world are conducted within His form.

COMMENTARY

This and the following verse are Bengali TRANSLATIONs of Srimad Bhagavatam (5.25.10), which appears in this chapter as verse 54. The word suddha-sattva in this verse refers to Sri Baladeva, who is the predominating Deity of the sandhini energy, which is one of the three

internal potencies. All the ingredients of the spiritual world emanate from Baladeva. In other words, suddha-sattva, or pure goodness, which is beyond the three modes of material nature, emanates from Him. In other words, He is the cause of spiritual existence. All of Visnu's various forms are His plenary portions or portions of His plenary portions, and They are all forms of pure goodness. In the Srimad Bhagavatam (4.3.23) Lord Siva speaks to Sati as follows: "I am always engaged in offering obeisances to Lord Vasudeva in pure Krsna consciousness. Krsna consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vasudeva, is revealed without any covering." In their commentaries on this verse: (1) Srila Jiva Gosvami says, "The word visuddha indicates a complete absence of material influence because of being sheltered by the Lord's svarupa-sakti;" (2) Srila Visvanatha Cakravarti Thakura says, "The word visuddha indicates that it is spiritual, being composed of the cit-sakti;" and (3) Srila Sridhara Svami says, "Sattva refers to the consciousness, or the level of pure sattva." In his COMMENTARY on Srimad Bhagavatam (1.2.24) he says: "Sattva refers to direct perception of Brahman." And in his COMMENTARY on the words visuddham sattvam urjitam from the Srimad Bhagavatam (1.3.3), he says: "Visuddha indicates 'untouched by the gunas' and urjitam means 'unsurpassed.'" In his Sri Bhagavata-tatparya, Sri Madhvacarya says: "Sattva refers to the possession of saintly qualities, knowledge, strength, and attractive form." In the Matsya Purana it is stated: "Sattva refers to the totality of all strength and knowledge." Another name for the state of pure goodness is vasudeva. One who appears in that state is called Vasudeva.

It is stated in the Caitanya-caritamrta (Adi 4.64-65): "The essential portion of the sandhini potency is suddha-sattva. Lord Krsna's existence rests upon it. Krsna's mother, father, abode, house, bedding, seats, and so on are all transformations of suddha-sattva." Again, in the Caitanya-caritamrta (Adi 5.43-44, 48) it is said: "One variety of the pastimes of the spiritual energy is described as pure goodness [visuddha-sattva]. It comprises all the abodes of Vaikuntha. The six attributes are all spiritual. Know for certain that they are all manifestations of the opulence of Sankarsana. That Sankarsana, who is transcendental pure goodness, is a partial expansion of Nityananda Balarama."

The words murti and vigraha are synonymous—both mean form. All the

forms of Lord Visnu are naturally eternal, full of knowledge and bliss, and purely spiritual; His name, form, qualities, associates, and pastimes are all transcendental. He is factually not impersonal or devoid of spiritual variegatedness. A conditioned soul who is averse to the Lord cannot comprehend the Lord with his imagination born of mental speculation, which is a product of material qualities and faults. The Lord is adhoksaja, or beyond material conception, and the living entities are also transcendental and superior to material nature.

The word sabara in this verse means “of the material and spiritual worlds,” in other words, “of this material world, which is a mixture of cause and effect, and of the spiritual worlds, including all visnu-tattvas.”

The word sulilaya means “natural” or “by the influence of wonderful pastimes.”

Text 61

yanhara taranga sikhi’ simha mahavali

nija-jana-mano ranje hana kutuhali//CB, Adi 1.61//

TRANSLATION

He is very powerful and always prepared to please His personal associates and devotees with waves of pastimes.

COMMENTARY

The word taranga in this verse refers to the waves of the Lord’s unlimited ocean of pastimes. The word sikhi means “having learned,” and the word simha means “the lion,” “Sri Nrsimha-deva,” or, according to Srila Jiva Gosvami, “Sri Varahadeva.” The word mahavali means “powerfully magnanimous.” The word nija-jana means “other beasts” for the lion, “the devotee Prahlada” for Nrsimha-deva, and “the munis headed by Brahma” or “the earth” for Varahadeva.

Texts 62-63

ye ananta-namera sravana-sankirtane

ye-te mate kene nahi bole ye-te jane

asesa-janmera bandha chinde sei-ksane

ataeva vaisnava na chadena kabhu tane//CB, Adi 1.62-63//

TRANSLATION

If we simply try to engage in the congregational chanting of the glories of Lord Anantadeva, the dirty things in our hearts, accumulated during many births, will immediately be washed away. Therefore a Vaisnava never misses the opportunity to glorify Anantadeva.

COMMENTARY

Verses 62 through 64 are the TRANSLATION of verse 55.

Please refer to the TRANSLATION of Srimad Bhagavatam (6.16.44) quoted in the purport of verse 18.

The word bandha refers to the dirty things in the heart of a conditioned soul, and the word chinde means “washed away.” For an elaboration on the second line of verse 63, one may refer to the TRANSLATIONs of Srimad Bhagavatam (5.25.4, 6.16.34, and 6.16.43).

After giving up the offenses in the chanting of the holy names, if one somehow utters the name of Sri Anantadeva, the knots of speculation born of nescience, which are the root cause of illusory conceptions, are destroyed. As such, Vaisnavas will never attempt to disrespect Sri Anantadeva in any way.

Text 64

‘sesa’ ba-i samsarera gati nahi ara

anantera name sarva-jivera uddhara//CB, Adi 1.64//

TRANSLATION

Lord Anantadeva is known as Sesa [the unlimited end] because He alone ends our passage through this material world. By chanting His glories, everyone can be liberated.

COMMENTARY

One may refer to the purport to verse 46 for the meaning of the word Sesa. The word ba-i means “without” or “beyond.” The word gati refers to the means of ending material life. For the meaning of the words sarva-jivera uddhara, one may refer to the Fifth Canto of the Srimad Bhagavatam, Chapter 26, the first half of verse 8, quoted in the purports of verses 14, 18, and 21, as well as the TRANSLATION of Srimad Bhagavatam (6.16.44).

Text 65

ananta prthivi giri-samudra-sahite

ye-prabhu dharena sire palana karite//CB, Adi 1.65//

TRANSLATION

On His head, Anantadeva sustains the entire universe, with its millions of planets containing enormous oceans and mountains.

Text 66

sahasra phanara eka-phane ‘bindu’ yena

ananta vikrama, na janena, ‘ache’ hena//CB, Adi 1.66//

TRANSLATION

He is so large and powerful that this universe rests on one of His hoods just like a mustard seed. Indeed, He does not know where it is.

COMMENTARY

Verses 65 and 66 are the TRANSLATION of verse 56. In this regard one may refer to the TRANSLATIONs of Srimad Bhagavatam (5.17.21, 5.25.2, and the second half of 6.16.48), which are quoted in the purport of verse 15. The word bindu means “mustard seed.” The meaning of ananta vikrama may be found in the TRANSLATION of verse 56.

Lord Sri Ananta Sesa has thousands of hoods upon one of which He holds the entire universe, with its many mountains and oceans, like a tiny mustard seed. What to speak of perceiving its weight, the unlimitedly powerful Anantadeva is not even aware of its presence.

Text 67

sahasra-vadane krsna-yasa nirantara

gaite achena adi-deva mahi-dhara//CB, Adi 1.67//

TRANSLATION

While bearing the universe on one of His hoods, Anantadeva chants the glories of Krsna with each of His thousands of mouths.

COMMENTARY

Lord Sri Ananta Sesa, who holds the universe on His hood, constantly chants the glories of Lord Krsna with His thousands of mouths. One may refer to the purport of verses 12 and 13 in this regard.

Text 68

gayena ananta, sri-yasera nahi anta

jaya-bhanga nahi karu, donhe—balavanta//CB, Adi 1.68//

TRANSLATION

Although He has been chanting the glories of Lord Krsna since time immemorial, He has still not come to their end. Both are unconquerable.

COMMENTARY

The word sri-yasera in this verse refers to the glories or qualities of Lord Krsna. The word jaya-bhanga means “end.” The word donhe means “both Anantadeva and Krsna,” who are the crest jewels amongst eloquent speakers.

Text 69

adyapiha ‘sesa’-deva sahasra-sri-mukhe

gayena caitanya-yasa anta nahi dekhe//CB, Adi 1.69//

TRANSLATION

To this very day, Lord Ananta continues to chant the glories of Sri

Caitanya Mahaprabhu, and still He finds no end to them.

Text 70

ki are, rama-gopale vada lagiyache

brahma, rudra, sura, siddha munisvara, anande dekhiche//CB, Adi 1.70//

TRANSLATION

How wonderful is the competition between Balarama and Krsna! Brahma and Siva along with the demigods, Siddhas, and Munis watch in great happiness.

COMMENTARY

In this verse rama-gopale means “between the svayam-rupa, Sri Krsna, and the svayam-prakasa, Sri Balarama, or Anantadeva.” The words vada lagiyache refers to the competition for superiority between the worshipable Lord Krsna, whose sweet qualities are constantly increasing, and the worshiper Lord Ananta, who glorifies the qualities of Sri Krsna with thousands of mouths in thousands of ways.

Siddha in this verse refers to a type of demigod, and munisvara refers to great sages and the best of munis.

Text 71

lag bali cali’ yaya sindhu taribare

yasera sindhu na deya kula, adhika adhika bade//CB, Adi 1.71//

TRANSLATION

Although Sri Ananta tries to reach the shore of the ocean of Krsna’s qualities, He is unable to do so, for the ocean is continually expanding.

COMMENTARY

The word lag means “reach” or “near.” Although the ever-increasing ocean of Krsna’s glories is unsurpassable, in order to surpass that ocean, Sri Balarama, or Anantadeva, vigorously chants Krsna’s glories. In this regard, the word sindhu refers to the ocean of Krsna’s glories. Sri

Anantadeva thinks that He will reach the shore of the ocean of Krsna's qualities by chanting with thousands of mouths, but the shoreline of the unsurpassable ocean of Krsna's glories remains beyond His reach. That is why Sri Anantadeva continues to chant the sweet glories of the unlimited qualities of Krsna with increased enthusiasm with His thousands of mouths.

Text 72

nantam vidamy aham ami munayo 'gra-jas te

maya-balasya purusasya kuto 'vara ye

gayan gunan dasa-satanana adi-devah

seso 'dhunapi samavasyati nasya param//CB, Adi 1.72//

TRANSLATION

Neither I nor all the sages born before you know fully the omnipotent Personality of Godhead. So what can others, who are born after us, know about Him? Even the first incarnation of the Lord, namely Sesa, has not been able to reach the limit of such knowledge, although He is describing the qualities of the Lord with ten hundred faces.

COMMENTARY

In this verse from the Srimad Bhagavatam (2.7.41), the Supreme Lord's heroic activities related with the material and spiritual worlds are described as unlimited. One may refer to Srila Jiva Gosvami's Krama-sandarbha COMMENTARY in this regard.

Text 73

palana-nimitta hena-prabhu rasatale

achena maha-sakti-dhara nija-kutuhale//CB, Adi 1.73//

TRANSLATION

The most powerful Lord Ananta Sesa happily resides in Rasatala in order to maintain the universe.

COMMENTARY

This verse is the TRANSLATION of the second half of verse 57. The word palana-nimitta means “maintains.” The word rasatale is mentioned in the Srimad Bhagavatam (5.24.7) in the following words: “Beneath this earth are seven other planets, known as Atala, Vitala, Sutala, Talatala, Mahatala, Rasatala and Patala.”

According to Srila Sridhara Svami, the abode of Anantadeva is below the earth, or, according to Srimad Bhagavatam (5.25.1), it is below Patala. The meaning of maha-sakti-dhara is found in the first half of verse 57. Nija-kutuhale means “by His own sweet will.”

Text 74

brahmara sabhaya giya narada apane

ei guna gayena tumburu-vina-sane//CB, Adi 1.74//

TRANSLATION

Sri Narada Muni visits the assembly of Lord Brahma and glorifies the qualities of Lord Ananta accompanied by his vina.

COMMENTARY

Tumburu is the stringed instrument that is always found with Sri Narada Rsi. In another opinion it is known as kacchapi. One may refer to the purport of verse 52.

Text 75

brahmadi—vihvala, ei yasera sravane

iha gai’ narada—pujita sarva-sthane//CB, Adi 1.75//

TRANSLATION

Headed by Lord Brahma, everyone is overwhelmed while hearing the Lord’s glories. Narada Muni is worshiped everywhere for chanting the Lord’s glories.

Text 76

kahilan ei kichu ananta prabhava

hena-prabhu nityananda kara anuraga//CB, Adi 1.76//

TRANSLATION

I have thus described a portion of Lord Ananta's glories. Please, therefore, develop attachment for Lord Nityananda.

COMMENTARY

In this verse ananta prabhava refers to the great influence of Sri Anantadeva. That is why the author, who is a servant of Anantadeva, has addressed Him as Mahaprabhu in verse 16 and as Prabhu in verse 73. In this regard one may refer to Brahma's statement to King Raivataka in the Visnu Purana (4.1.26-33). The word anuraga means "constant service with affection."

Text 77

samsarera para hai' bhaktira sagare

ye dubibe, se bhajuka nitai-candere//CB, Adi 1.77//

TRANSLATION

Those who wish to cross the ocean of material existence and drown in the ocean of devotional service should worship Lord Nityananda.

COMMENTARY

The word samsara means "like an ocean." If a living entity drowns in it, he is ruined. But if one crosses this material ocean and drowns in the unfathomable water of the service of the Lord, then one achieves eternal happiness. Therefore one who desires to drown in the ocean of service must take shelter of the eternal lotus feet of the Lord.

Text 78

vaisnava-carane mora ei manaskama

bhaji yena janme-janme prabhu balarama//CB, Adi 1.78//

TRANSLATION

My only desire at the feet of the Vaisnavas is that birth after birth I may worship the feet of Lord Balarama.

COMMENTARY

The living entities of this material world are busy gratifying their temporary senses. They want to enjoy the objects of the senses through the medium of material knowledge. When one becomes detached from the enjoying mood, he gets the opportunity to approach the Absolute Truth by taking shelter of the spiritual master, who is nondifferent from Lord Nityananda.

Lord Nityananda is nondifferent from the worshipable Lord Sri Krsna Caitanya. In other words, He is the dearmost servant of svayam-rupa Lord Sri Gaura-Krsna. Pure devotional service is the propensity of pure liberated souls. A true disciple who is engaged in the unmotivated uninterrupted service of Gaura-Krsna is eligible to swim in the ocean of the mellows of devotional service. It is explained in the Svetasvatara Upanisad (6.23):

yasya deve para bhaktir yatha deve tatha gurau

tasyaite kathita hy arthah prakasante mahatmanah

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.”

Srila Narottama dasa Thakura, the crest jewel of the paramahamsas has written in his Prarthana:

nitai pada-kamala, koti-candra-susitala,

ye chayaya jagat judaya.

hena nitai vine bhai, radha-krsna paite nai,

drdha kari’ dhara nitaira paya.

“The lotus feet of Lord Nityananda are as soothing as the rays of millions of moons. The entire world can be solaced by the shelter of His lotus

feet. Dear brother, without the mercy of Lord Nityananda no one can attain the lotus feet of Radha-Krsna. Therefore catch hold of the lotus feet of Nityananda with firm determination.”

Sri Nityananda-Baladeva is the source of all visnu-tattvas and the Lord of the Vaisnavas, or servants of Visnu. In order to serve that Lord, the author offers prayers at the feet of His eternal servants, the Vaisnavas. The Vaisnavas are eternal, liberated, and always worshipable for the living entities. The author shows that submission to the Vaisnavas is one of the inseparable limbs of pure devotional service. By setting example, he teaches cheaters, wretches, proud persons, and persons bewildered by the influence of false ego that in order to achieve one’s desired goal one should pray at the feet of the devotees.

Text 79

‘dvija’, ‘vipra’, ‘brahmana’ yehena nama-bheda

ei-mata ‘nityananda’, ‘ananta’, baladeva’//CB, Adi 1.79//

TRANSLATION

Just as dvija, vipra, and brahmana are different names of the same person, Nityananda, Ananta, and Baladeva are similarly different names of the same Lord.

COMMENTARY

Just as the words dvija, vipra, and brahmana are of the same category, Ananta, Baladeva, and Nityananda are different names for the same personality.

Text 80

antaryami nityananda balila kautuke

caitanya-caritra kichu likhite pustake//CB, Adi 1.80//

TRANSLATION

Lord Nityananda, who is the Supersoul, joyfully instructed me to write a book on the pastimes of Lord Caitanya.

COMMENTARY

The author has described himself as the last servant of Lord Nityananda. In other words, after accepting the author, Lord Nityananda did not accept any other disciples. Sri Nityananda Prabhu appeared in the heart of the author and instructed him to describe the characteristics of Lord Caitanya. By using the word antaryami as an adjective of Nityananda Prabhu, it is indicated that the author received within his heart the instruction to write this book after the disappearance of Lord Nityananda.

Text 81

caitanya-caritra sphure yanhara krpaya

yasera bhandara vaise sesera jihvaya//CB, Adi 1.81//

TRANSLATION

By the mercy of Lord Nityananda the pastimes of Sri Caitanya will become manifest, because His tongue is the storehouse of Lord Caitanya's glories.

COMMENTARY

One may refer to verses 13 and 14 in this regard.

Text 82

ataeva yasomaya-vigraha ananta

gailun tahana kichu pada-padma-dvandva//CB, Adi 1.82//

TRANSLATION

Therefore Sri Ananta is the embodiment of Lord Caitanya's glories. Thus I have described a fragment of Ananta's glories.

Text 83

caitanya-candrera punya-sravana carita

bhakta-prasade se sphure,—janiha niscita//CB, Adi 1.83//

TRANSLATION

Hearing the pastimes of Sri Caitanyacandra brings all auspiciousness, but know for certain that they are revealed only through the mercy of the devotees.

COMMENTARY

The meaning of punya-sravana carita is found in the Srimad Bhagavatam (1.2.17), which states: punya-sravana-kirtanah—“hearing and chanting of the Lord’s names and characteristics is supremely purifying.”

The author has accepted the pastimes of Sri Caitanya Mahaprabhu that he heard from the mouths of His devotees as the ingredients for the composition of this Sri Caitanya-bhagavata. By this example the author shows that one must follow the footsteps of the Vaisnavas and accept the process of hearing in disciplic succession.

Text 84

veda-guhya caitanya-caritra keba jane?

tai likhi, yaha suniyachi bhakta-sthane//CB, Adi 1.84//

TRANSLATION

Who can understand the pastimes of Sri Caitanya? They are confidential even to the Vedas. Therefore I will write only what I have heard from the devotees.

Text 85

caitanya-caritra adi-anta nahi dekhi

yena-mata dena sakti, tena-mata likhi//CB, Adi 1.85//

TRANSLATION

I do not find a beginning or end to the pastimes of Sri Caitanya. I write whatever He inspires me.

Text 86

kastera putali yena kuhake nacaya

ei-mata gauracandra more ye bolaya//CB, Adi 1.86//

TRANSLATION

Whatever I describe is only by the direction of Sri Gauracandra, just as a puppet dances only by the direction of the puppeteer.

COMMENTARY

As a puppet cannot dance independently but dances in various ways according to the unseen direction of the puppeteer, the most merciful Supreme Lord, Sri Gauracandra, has directed me to dance and chant His names and qualities. I am unable to independently dance, in the form of chanting His names and qualities. Srila Kaviraja Gosvami has stated in the Caitanya-caritamrta (Adi 8.39): “Sri Caitanya Mahaprabhu has personally spoken through the writings of Sri Vrndavana dasa Thakura.”

Text 87

sarva vaisnavera pa’ye kari namaskara

ithe aparadha kichu nahuka amara//CB, Adi 1.87//

TRANSLATION

Let me offer my respectful obeisances at the feet of the Vaisnavas so that I may not commit any offenses to them.

COMMENTARY

The Vaisnava author has humbly written this verse in various places of this book.

Text 88

mana diya suna, bhai, sri caitanya-katha

bhakta-sange ye ye lila kaila yatha-yatha//CB, Adi 1.88//

TRANSLATION

My dear brother, please hear with attention the topics of Sri Caitanya

concerning the various pastimes that He performed with His devotees.

Text 89

trividha caitanya-lila—anandera dhama

adi-khanda, madhya-khanda, sesa-khanda nama//CB, Adi 1.89//

TRANSLATION

The pastimes of Sri Caitanya are the abode of all happiness. These pastimes are divided into Adi-khanda, Madhya-khanda, and Antya-khanda.

Texts 90-91

adi-khande—pradhanatah vidyara vilasa

madhya-khande—caitanyera kirtana-prakasa

sesa-khande—sannyasi-rupe nilacale sthiti

nityananda-sthane samarpiya gauda-ksiti//CB, Adi 1.90-91//

TRANSLATION

The Adi-khanda mainly describes the Lord’s scholastic pastimes. In the Madhya-khanda the Lord’s kirtana pastimes are described. The Antya-khanda contains descriptions of the Lord’s residence in Jagannatha Puri as a sannyasi and His entrusting the Bengal preaching to Nityananda Prabhu.

COMMENTARY

Among the three khandas, or sections, of this book, the Adi-khanda describes the Lord’s scholastic pastimes, the Madhya-khanda describes the Lord’s kirtana pastimes, and the Antya-khanda describes the Lord’s residence in Jagannatha Puri as a sannyasi. In His pastimes as a householder, Lord Gaurasundara instructed the people of Bengal in the process of kirtana. In His pastimes as a sannyasi, He remained in Jagannatha Puri and nourished His devotees. When the Lord preached devotional service in Bengal, Sri Nityananda Prabhu, Haridasa Thakura, and other pure devotees assisted Him in His preaching. When Sriman

Mahaprabhu resided in Nilacala, He appointed Lord Nityananda as the principal preacher for Bengal. The Gaudiya devotees who resided in Nilacala were under the care of Sri Svarupa Damodara Gosvami, and the devotees in Bengal constantly worshiped Lord Hari under the care of Nityananda Prabhu. Sriman Mahaprabhu was personally in charge of the preachers in Nilacala, and He appointed Nityananda Prabhu to take charge of the preachers in Bengal. Sri Nityananda Prabhu preached all over Bengal with His twelve prominent devotees. In Vraja-mandala, Sri Rupa and Sanatana Gosvami were the commander-in-chiefs who accepted the responsibility for preaching in the West.

Text 92

navadvipe ache jagannatha-misra-vara

vasudeva-praya tenho—sva-dharma-tatpara//CB, Adi 1.92//

TRANSLATION

Jagannatha Misra was always enthusiastic in following his religious principles while residing in Navadvipa. He was equal to Vasudeva, the father of Lord Krsna.

Text 93

tana patni saci nama—maha-pati-vrata

dvitiya-devaki yena sei jagan-mata//CB, Adi 1.93//

TRANSLATION

His most chaste wife, Sacidevi, was just like Devaki, the universal mother.

Text 94

tana garbhe avatirna haila narayana

sri krsna-caitanya-nama samsara-bhusana//CB, Adi 1.94//

TRANSLATION

From the womb of mother Saci appeared Narayana. His name, Sri Krsna

Caitanya, is the ornament of this world.

COMMENTARY

While narrating topics regarding the Absolute Truth, the author has addressed Lord Caitanya's father and mother as Vasudeva and Devaki and Lord Caitanya Mahaprabhu as Narayana. Such statements are not incorrect when describing the Absolute Truth or His opulences, for if the sweet features of the Lord are discussed amongst ignorant people they will achieve no benefit. While at home, Sriman Mahaprabhu had various names like Nimai and Visvambhara. After accepting sannyasa, He was known as Sri Krsna Caitanya. The Lord inspired the people of the world to chant the names of Krsna and thus fulfilled the purport of the name "Sri Krsna Caitanya." Amongst the social orders, the order of sannyasa is the highest. That is why the sannyasa names are ornaments of the world.

Text 95

adi-khande, phalguna-purnima subha-dine

avatirna haila prabhu nisaya grahane//CB, Adi 1.95//

TRANSLATION

In the Adi-khanda the Lord's appearance during an eclipse on the night of the Phalguna Purnima is described.

COMMENTARY

Sriman Mahaprabhu appeared during a lunar eclipse on the full moon night of the month of Phalguna (February-March) in the year 1486.

Text 96

hari-nama-mangala uthila catur-dige

janmila isvara sankirtana kari' age//CB, Adi 1.96//

TRANSLATION

Preceding the Lord's birth, the auspicious names of Lord Hari were heard from all directions.

COMMENTARY

People throughout the world considered the occasion of the lunar eclipse as most auspicious, so they engaged in loud chanting of the names of Hari. The Lord appeared as this chanting was going on.

Text 97

adi-khande, sisu-rupe aneka prakasa

pita-mata-prati dekhaila gupta-vasa//CB, Adi 1.97//

TRANSLATION

In the Adi-khanda the Lord displays various pastimes as a child. He also reveals His own abode to His parents.

COMMENTARY

In the material world, the Supreme Lord and His abode are unmanifested. The Lord exhibited His unmanifest abode to His parents by awakening their transcendental knowledge.

Text 98

adi-khande, dvaja-vajra-ankusa-pataka

grha-majhe apurva dekhila pita-mata//CB, Adi 1.98//

TRANSLATION

In the Adi-khanda the Lord’s parents are astonished to see footprints marked with the signs of a banner, a thunderbolt, an elephant goad, and a flag.

COMMENTARY

The symptoms of a great personality like banner, thunderbolt, elephant goad, and flag are mentioned in the Samudrika. These marks are eternally manifested on the lotus feet of the Supreme Lord. Wherever the Lord walked within the house, He left impressions of these marks, which were seen by mother Saci.

Text 99

adi-khande, prabhure hariyachila core

core bhandaiya prabhu ailena ghare//CB, Adi 1.99//

TRANSLATION

In the Adi-khanda the Lord is kidnapped by thieves, who become bewildered and return the Lord to His home.

Text 100

adi-khande, jagadisa-hiranyera ghare

naivedya khaila prabhu sri-hari-vasare//CB, Adi 1.100//

TRANSLATION

In the Adi-khanda the Lord eats grains in the house of Jagadisa and Hiranya on the day of Ekadasi.

COMMENTARY

The appearance day of the Lord, Ekadasi, and a few Dvadasis are called Hari-vasara. On these days the servants of Lord Hari abstain from all kinds of activities and vow to serve Hari while fasting. But since the Lord is the Supreme Personality of Godhead, He did not exhibit pastimes like fasting on Hari-vasara, which must be observed by His devotees; rather, He accepted various foodstuffs that were offered to Him.

Text 101

adi-khande, sisu chale kariya krandana

bolaila sarva-mukhe sri-hari-kirtana//CB, Adi 1.101//

TRANSLATION

In the Adi-khanda the Lord tricks everyone into chanting the holy names of Hari by crying as a child.

COMMENTARY

It is the nature of children to cry when they are in pain or in need of something. In order to stop such crying, various methods are employed to distract their attention. Following such behavior, ladies who were on the level of motherly relations with the Lord also chanted the names of Hari in order to divert Gaurahari's attention. In order to stop His crying in this way, Gaurahari demanded that the ladies chant the holy names, which is the religious principle for this age.

Text 102

adi-khande, loka-varjya handira asane

vasiya mayere tattva kahila apane//CB, Adi 1.102//

TRANSLATION

In the Adi-khanda the Lord sits on rejected cooking pots and instructs His mother on the Absolute Truth.

COMMENTARY

According to ordinary behavior, earthen pots that have been used for sinful purposes are considered impure and thrown away. The place where such earthen pots are thrown is also generally considered impure. In order to exhibit His pastime of equal vision, the Lord rejected considerations of purity and impurity by establishing impure places as pure. When mother Saci desired to understand the real truth behind this pastime, the Lord instructed her in absolute knowledge. Conceptions of superior and inferior in regard to items of this world are not supported by absolute knowledge. In one's constitutional position, everything is perceived equally. The Lord imparted this truth to His mother.

Text 103

adi-khande, gaurangera capalya apara

sisu-gana-sange yena gokula-vihara//CB, Adi 1.103//

TRANSLATION

In the Adi-khanda Gauranga displays unlimited restlessness and imitates His Gokula pastimes with His friends.

COMMENTARY

As Krsna in His Vrndavana pastimes played with His cowherd boyfriends in various ways, the Lord in His Navadvipa pastimes played with His brahmana boyfriends in various mischievous ways.

Text 104

adi-khande, kailena arambha padite

alpe adhyapaka haila sakala-sastrete//CB, Adi 1.104//

TRANSLATION

In the Adi-khanda the Lord begins His studies, and in a short time He becomes a teacher of the scriptures.

COMMENTARY

During the course of the Lord's ordinary studies, He quickly became a highly learned professor. This extraordinary display of scholarship was not the result of intense study. The Lord exhibited His proficiency in all forms of knowledge in the course of His ordinary studies.

Text 105

adi-khande, jagannatha-misra-paraloka

visvarupa-sannyasa,—sacira dui soka//CB, Adi 1.105//

TRANSLATION

In the Adi-khanda Sacidevi laments for both the disappearance of Jagannatha Misra and the acceptance of sannyasa by Visvarupa.

COMMENTARY

Mother Saci had two reasons for lamenting—the first was the disappearance of the Lord's father and the second was separation from her son, the Lord's elder brother, who took sannyasa.

Text 106

adi-khande, vidya-vilasera maharambha

pasandi dekhaye yena murti-manta dambha//CB, Adi 1.106//

TRANSLATION

In the Adi-khanda at the beginning of the Lord's educational pastimes He appears to the atheists as the personification of pride.

COMMENTARY

Since the Lord ridiculed the foolish people by His exhibition of scholarship, He was regarded by the atheists as the personification of pride. The devotees of the Lord, who accept His qualities as all-auspicious, were overjoyed on seeing His scholastic pastimes. Envious persons shook in fear of Him and accused Him of being proud.

Text 107

adi-khande, sakala paduya-gana meli'

jahnavira tarange nirbhaya jala-keli//CB, Adi 1.107//

TRANSLATION

In the Adi-khanda the Lord along with other students sports fearlessly in the waters of the Ganges.

COMMENTARY

The word jala-keli indicates swimming and splashing water.

Text 108

adi-khande, gaurangera sarva-sastre jaya

tri-bhuvane hena nahi ye sanmukha haya//CB, Adi 1.108//

TRANSLATION

In the Adi-khanda Lord Gauranga masters all the scriptures. No one in the three worlds can compete with Him.

COMMENTARY

The Lord defeated all scholars by the strength of His great learning. Neither the spiritual master of the demigods who reside in the heavenly planets, nor the scholars of this planet, nor the so-called scholars of the abominable lower planets could stand before the Lord in debate.

Text 109

adi-khande, banga-dese prabhura gamana

pracya-bhumi tirtha haila pai' sri-carana//CB, Adi 1.109//

TRANSLATION

In the Adi-khanda the Lord travels to East Bengal [modern day Bangladesh], which becomes a holy place by the touch of His lotus feet.

COMMENTARY

A few places in East Bengal [Bangladesh] that the Pandavas did not visit are still known as impure, because the pure Bhagirathi River does not flow there. In His travels to Bangladesh, Sri Gaurasundara turned those places into tirthas by the sanctified touch of His lotus feet.

Text 110

adi-khande, parva-parigrahera vijaya

sese, raja-panditera kanya parinaya//CB, Adi 1.110//

TRANSLATION

The Adi-khanda describes the disappearance of Laksmipriya and the Lord's second marriage with the daughter of the Raja Pandita.

COMMENTARY

The Lord's first wife was Laksmipriyadevi. The word vijaya in this verse indicates that she gave up her body and returned to her own abode. The Lord then married Sri Visnupriyadevi, the daughter of Sanatana Misra, who was the king's priest.

Text 111

adi-khande, vayu-deha-mandya kari' chala

prakasila prema-bhakti-vikara-sakala//CB, Adi 1.111//

TRANSLATION

In the Adi-khanda, the Lord displays ecstatic devotional sentiments on the pretension of an imbalance of bodily airs.

COMMENTARY

The Lord exhibited various transformations of ecstatic love on the pretext of gastric disorder.

Text 112

adi-khande, sakala bhaktere sakti diya

apane bhramena maha-pandita hana//CB, Adi 1.112//

TRANSLATION

In the Adi-khanda the Lord empowers the devotees and wanders about as a great scholar.

COMMENTARY

During His life as a scholar, the Lord would enlighten His students while wandering about Navadvipa.

Text 113

adi-khande, divya-paridhana, divya-sukha

anande bhasena saci dekhi' candra-mukha//CB, Adi 1.113//

TRANSLATION

In the Adi-khanda mother Saci floats in an ocean of happiness on seeing the moonlike face of the Lord, who dresses enchantingly and enjoys transcendental pleasure.

COMMENTARY

The word divya-paridhana refers to exotic clothes. Divya-sukha means “unsurpassable transcendental bliss.” The word candra-mukha means “a bright, cool, shining face.”

Text 114

adi-khande, gaurangera digvijayi-jaya

sese karilena tanra sarva-bandha-ksaya//CB, Adi 1.114//

TRANSLATION

In the Adi-khanda Lord Gauranga defeats the Digvijayi scholar and ultimately delivers him from all bondage.

COMMENTARY

Lord Gauranga defeated Kesavacarya, a Digvijayi from Kashmir, and thus vanquished his pride. Sri Gauranga removed Kesava’s adoration for material knowledge by instructing him on the transcendental science of Krsna. Kesava could spontaneously compose and recite various types of poems. He composed many original verses in glorification of the Ganges, and the Lord retained them all in His heart. After the recitation, the Lord pointed out various grammatical faults, which left Kesava struck with wonder. Kesava received an opportunity from the Lord to gather the conclusions of the philosophy of simultaneous oneness and difference, in the form of Sri Radha-Govinda’s worship. Later on, this Kesava composed an elaborate COMMENTARY on Nimbarka’s Vedanta-kaustubha named Kaustubha-prabha. Various slokas and prescriptions in the compilation of Vaisnavas rituals, Sri Hari-bhakti-vilasa, are taken from Krama-dipika, which was composed by this Kesava. By His causeless mercy, Gaurasundara conferred on Kesava the title Acarya amongst the Vaisnavas. Nowadays many less intelligent pseudo followers of Kesava try to establish him as the vartma-pradarsaka-guru of Sriman Mahaprabhu. In order to protect these people from the offense of such useless proud attempts and their reaction, Vrndavana dasa Thakura has herein written: sese karilena tanra sarva-bandha-ksaya—“[Gauranga] ultimately delivers him from all bondage.”

The Bhakti-ratnakara lists Kesava’s predecessors in his disciplic succession. [Srila Prabhupada quotes this list in his purport to Sri

Caitanya-caritamrta (Adi 16.25).] The name Kesava Kasmiri may be found in the first chapter of Vaisnava-manjusa.

Text 115

adi-khande, sakala-bhaktere moha diya

seikhane bule prabhu sabare bhandiya//CB, Adi 1.115//

TRANSLATION

In the Adi-khanda the Lord bewilders the devotees and lives amongst them as an ordinary person.

COMMENTARY

In the Lord's childhood pastimes at Navadvipa, the devotees could not understand Him as Lord Krsna Himself. He created misconceptions in the minds of all the devotees by personally exhibiting indifference to devotional service. The word seikhane means "in Navadvipa." The word bule indicates that the Lord lived amongst the residents as one of them.

Text 116

adi-khande, gaya gela visvambhara-raya

isvara-purire krpa karila yathaya//CB, Adi 1.116//

TRANSLATION

In the Adi-khanda Lord Visvambhara goes to Gaya and bestows mercy on Sri Isvara Puri.

COMMENTARY

The Lord went to Gaya in order to perform His father's sraddha ceremony. The abode of Gaya is celebrated by the mark of the lotus feet of Lord Hari. By accepting Sri Isvara Puri as His spiritual master, the Lord showered unlimited mercy on the beloved disciple of Sri Madhavendra Puri, who belongs to the Madhva-sampradaya.

The son of Advaita Acarya and follower of Gadadhara Pandita, Sri Acyutananda, replied to His father's question as follows, "Lord Caitanya

Mahaprabhu is the spiritual master of the fourteen worlds, but You say that someone else is His spiritual master. This is not supported by any revealed scripture.” Under the influence of material knowledge, many foolish persons accept Sri Gaurasundara as the disciple of Sri Isvara Puri, but in order to deliver such deluded people from calamity, Sri Vrndavana dasa Thakura, the king of Vaisnavas, established Isvara Puri as the recipient of the Lord’s mercy.

Text 117

adi-khande, ache kata ananta vilasa

kichu sese varnibena mahamuni vyasa//CB, Adi 1.117//

TRANSLATION

In the Adi-khanda there are innumerable pastimes that will be described in the future by the great sage Vyasadeva.

COMMENTARY

The great sage Srila Vyasadeva has described innumerable pastimes of the Lord. Apart from the pastimes of Gaurasundara described in this book, His many other pastimes will be described by followers of Vedavyasa. Those who follow in the disciplic succession of Vyasadeva by narrating and compiling the pastimes of Lord Gaurasundara are also known as Vyasa and sit on vyasasanas. Ordinary munis describe topics other than those of the Lord. But since Srila Vyasadeva does not describe topics other than those of the Lord, he alone is addressed as Mahamuni, while others are munis only in name. Topics not related with Krsna are known simply as the urge of speech. One who controls this urge through the service of Krsna is a real muni.

The word varnibena is in the future tense. Seeing this usage, materialistic persons become doubtful about the existence of Vyasas, who are followers of the original Vedavyasa.

Text 118

balya-lila-adi kari’ yateka prakasa

gayara avadhi ‘adi-khande’ra vilasa//CB, Adi 1.118//

TRANSLATION

The Adi-khanda begins with the Lord’s childhood pastimes and continues through His visit to Gaya.

COMMENTARY

The Adi-khanda of Sri Caitanya-bhagavata ends with the Lord’s visit to Gaya and return to Navadvipa.

Text 119

madhya-khande, vidita haila gaura-simha

cinilena yata saba caranera bhrnga//CB, Adi 1.119//

TRANSLATION

In the Madhya-khanda the lionlike Lord Gauranga reveals Himself so that the devotees, who are like bees at His lotus feet, are able to recognize Him.

COMMENTARY

The meaning of the word gaura-simha may be found in the COMMENTARY on Panini (2.1.6). In the Caitanya-caritamrta (Adi 3.30) it is also stated: “Thus the lionlike Lord Caitanya has appeared in Navadvipa. He has the shoulders of a lion, the powers of a lion, and the loud voice of a lion.”

The feet of the Supreme Lord are always compared to the lotus flower. The devotees, who are like bees, are attracted to drink the honey from those lotus feet.

Text 120

madhya-khande, advaitadi srivasera ghare

vyakta haila vasi’ visnu-khattara upare//CB, Adi 1.120//

TRANSLATION

In the Madhya-khanda the Supreme Lord reveals His identity at the

houses of Srivasa Pandita and Advaita Prabhu while sitting on Visnu's altar.

COMMENTARY

The word visnu-khatta refers to the cot or throne reserved for the worship of Visnu. The word khatta indicates a four-legged throne made of wood. In ordinary usage it refers to a cot. The words vyakta haila indicate that Lord Gaurasundara displayed the opulent pastimes of Narayana, His naimittika, or occasional, incarnation.

Text 121

madhya-khande, nityananda-sange darasana

eka thani dui bhai karila kirtana//CB, Adi 1.121//

TRANSLATION

In the Madhya-khanda the Lord meets Nityananda Prabhu, and the two brothers perform kirtana together.

COMMENTARY

In this verse dui bhai refers to Gaura-Nityananda, or Sri Krsna-Balarama. These two Lords were not born from the same father—Nityananda was the son of Hadu Ojha, and Gaurasundara was the son of Jagannatha. The relationship of brotherhood between the two is spiritual, not seminal. The Lord first met Nityananda at Sri Mayapur after He returned from Gaya. Nityananda's name as the son of Hadu Ojha is not found. Nityananda's name, "Svarupa," is simply the brahmacari title that is given by a Tirtha sannyasi.

Text 122

madhya-khande, 'sad-bhuja' dekhila nityananda

madhya-khande, advaita dekhila 'visva-ranga'//CB, Adi 1.122//

TRANSLATION

In the Madhya-khanda Nityananda Prabhu sees the Lord's six-armed form and Advaita Prabhu sees the Lord's universal form.

COMMENTARY

The word sad-bhuja refers to the famous six-armed form of Lord Gaurasundara with the two hands of Sri Ramacandra, the two hands of Sri Krsna, and the two hands of Sri Gaurahari. Another opinion is that sad-bhuja has the two hands of Nrsimha, the two hands of Rama, and the two hands of Krsna. The two hands of Gaurasundara hold a danda and kamandalu, the two hands of Krsna hold a flute, and the two hands of Rama hold bow and arrows. A painting of this form is found in Jagannatha Puri in one temple [in Sarvabhauma Bhattacarya's house, or Ganga-mata Matha].

The word visva-ranga refers to the universal form of the Lord as mentioned in the Eleventh Chapter of the Bhagavad-gita.

Text 123

nityananda-vyasa-puja kahi madhya-khande

ye prabhure ninda kare papistha pasande//CB, Adi 1.123//

TRANSLATION

In the Madhya-khanda there is a description of the Vyasa-puja performed by Lord Nityananda, who is criticized by sinners and atheists.

COMMENTARY

People who are averse to Lord Visnu are known as papistha, or sinners, and people who consider the demigods as equal to Lord Visnu are pasandis, or atheists. Sinners and atheists criticize Lord Nityananda Prabhu without understanding His position. Although Sri Nityananda Prabhu is personally the source of all visnu-tattvas, He accepted His own servant, Vyasadeva, as spiritual master and demonstrated the process of Vyasa-puja. The arrangement for Lord Nityananda Prabhu's Vyasa-puja was made in order to fulfil the purport of the verses yasya deve para bhaktir, tad vijnanartham sa gurum evabhigacchet, and sampradaya-vihina ye mantras te nisphala matah.

Text 124

madhya-khande, haladhara haila gauracandra

haste hala-musala dila nityananda//CB, Adi 1.124//

TRANSLATION

In the Madhya-khanda Lord Gauracandra accepts the mood of Balarama, and Nityananda Prabhu gives Him a plow and club.

COMMENTARY

As Sri Gaurahari is svayam-rupa, or the Supreme Personality of Godhead, Sri Baladeva, His manifestation, is certainly included in Him. So it is not improper for the svayam-rupa to display Baladeva's pastimes and hold His weapons. Nityananda Prabhu also handed His own weapons like the plow and club to Sriman Mahaprabhu for that particular pastime.

Text 125

madhya-khande, dui ati pataki-mocana

'jagai-madhai'-nama vikhyata bhuvana//CB, Adi 1.125//

TRANSLATION

In the Madhya-khanda there is a description of the deliverance of the two most sinful persons, known throughout the world as Jagai and Madhai.

COMMENTARY

Jagai and Madhai, the two brothers named Jagadananda Bandyopadhyaya and Madhavananda Bandyopadhyaya, used to live on the bank of the Ganges near the Mayapur village of Navadvipa. Due to their sinful nature they obstructed Nityananda Prabhu and Haridasa Thakura, who were preaching under the instructions of Sriman Mahaprabhu. Later, when Nityananda Prabhu excused their offenses, they were delivered and became pure devotees by the mercy of Sri Gaurasundara.

Text 126

madhya-khande, krsna-rama—caitanya-nitai

syama-sukla-rupa dekhilena saci ai//CB, Adi 1.126//

TRANSLATION

In the Madhya-khanda mother Saci sees Lord Caitanya and Nityananda in Their blackish and whitish forms as Krsna and Balarama.

COMMENTARY

The color of Krsna is blackish, and the color of Balarama is whitish. Lord Caitanyadeva is Krsna, and Sri Nityananda is Balarama. Sacidevi saw Gaura-Nitai with the color of Krsna-Balarama.

Text 127

madhya-khande, caitanyera maha-parakasa

‘sat-prahariya bhava’ aisvarya-vilasa//CB, Adi 1.127//

TRANSLATION

In the Madhya-khanda the Lord displays His maha-prakasa, His divine opulences, for twenty-one hours.

COMMENTARY

The word maha-parakasa refers to the Lord’ s pastime of displaying His opulence. The Lord manifested His opulences for sata-prahara, or twenty-one hours.

Text 128

sei dina a-mayaya kahilena katha

ye-ye-sevakera janma haila yatha yatha//CB, Adi 1.128//

TRANSLATION

On that day the Lord spontaneously revealed the past identities of His servants.

COMMENTARY

The word a-mayaya indicates that the Lord manifested the Absolute Truth by dissipating illusion, removing the material conceptions of the living entities who are prone to be controlled by maya, cheating the

demons through His illusory energy, and manifesting His supreme abode of Vaikuntha, which is beyond the realm of the nondevotees' senses.

Text 129

madhya-khande, nace vaikunthera narayana

nagare nagare kaila apane kirtana//CB, Adi 1.129//

TRANSLATION

In the Madhya-khanda Narayana, the Lord of Vaikuntha, dances and personally performs kirtana throughout the streets of Navadvipa.

COMMENTARY

Lord Narayana eternally resides in the opulent abode of Vaikuntha, surrounded by His quadruple expansions, headed by Vasudeva. That transcendental Supreme Lord personally danced and chanted His own glories throughout the streets of Navadvipa. He thus allowed the living entities to hear the transcendental sound vibration of the holy names.

Text 130

madhya-khande, kajira bhangila ahankara

nija-sakti prakasiya kirtana apara//CB, Adi 1.130//

TRANSLATION

In the Madhya-khanda the Lord breaks the Kazi's pride, while manifesting His potency in a tremendous kirtana.

COMMENTARY

During the Lord's manifest pastimes, a magistrate was appointed to maintain peace in the city of Navadvipa. The name of that post was "Kazi." At that time, Maulana Sirajudin, who was known as Chand Kazi, was appointed as the magistrate to maintain peace. Since he was engaged in the task of administration, he forgot his eternal identification and proudly considered himself a government officer. By glorifying the service of the Transcendence, Sri Gaurasundara delivered the Kazi from his atheistic mentality arising from the three modes of material nature.

The Lord converted the mentality of people who were under the clutches of the covering and throwing potencies of the illusory energy and who were trying to either enjoy or renounce the material world. He thus manifested His own internal potency.

Text 131

bhakti paila kaji prabhu-gaurangera vare

svacchande kirtana kare nagare nagare//CB, Adi 1.131//

TRANSLATION

By the benediction of Lord Gauranga, the Kazi attains devotional service. Thus all the devotees are allowed to freely perform kirtana in the streets of Navadvipa.

COMMENTARY

By the Lord’s mercy, Kazi Mahasaya became attached to the service of the supreme worshipable object. Sriman Mahaprabhu benefited one and all by getting the process of continuous chanting of the holy names sanctioned throughout Navadvipa, the jurisdiction of the Kazi.

Text 132

madhya-khande, mahaprabhu varaha haiya

nija-tattva murarire kahila garjiya//CB, Adi 1.132//

TRANSLATION

In the Madhya-khanda the Lord accepts the form of Varaha and discloses His identity to Murari Gupta.

COMMENTARY

Sriman Mahaprabhu is the fountainhead of all incarnations and the Supreme Absolute Truth. In the form of Varaha, He roared loudly and instructed Murari Gupta about His own identity.

Text 133

madhya-khande, murarira skande arohana

catur-bhuja hana kaila angane bhramana//CB, Adi 1.133//

TRANSLATION

In the Madhya-khanda the Lord accepts a four-armed form and rides on Murari’s shoulders throughout his courtyard.

Text 134

madhya-khande, suklambara-tandula-bhojana

madhya-khande, nana chanda haila narayana//CB, Adi 1.134//

TRANSLATION

In the Madhya-khanda the Lord eats Suklambara Brahmacari’s rice and performs various pastimes as Narayana.

COMMENTARY

The Lord displayed His pastimes of eating atapa and siddha rice 1, which are prepared from asu and haimantika paddy. He took both varieties of rice from the alms received by Suklambara Brahmacari. The word chanda refers to the display of pastimes through various amazing gestures.

Text 135

madhya-khande, rukminira vese narayana

nacilena, stana pila sarva-bhakta-gana//CB, Adi 1.135//

TRANSLATION

In the Madhya-khanda Gaura-Narayana dances in the dress of Rukmini and breast-feeds all the devotees.

COMMENTARY

Rukminidevi is Mahalaksmi herself and Krsna’s legitimately married queen. She is the mother of the universe. As the Supersoul, the Lord is the maintainer and sustainer of the entire universe, so He also manifests

motherly propensities. He thus breast-fed all His subordinates in the mood of parenthood. Krsna is the mother, Krsna is the father, Krsna is the wealth and life of everyone. That is why Krsna is the source of all pastimes. But this does not mean that everyone should consider Krsna their mother and accept service from Him for their own enjoyment. Lord Krsna is the Absolute Truth beyond material sense perception, therefore the base qualities found in the service of a mother in this temporary world cannot touch Him. The followers of Durga who are bewildered by material knowledge under the influence of desire imagine themselves as children and display the wicked mentality of accepting service from the eternal worshipable Lord. Such mentality should not be directed towards the eternal object of worship.

Text 136

madhya-khande, mukundera danda sanga-dose

sese anugraha kaila parama santose//CB, Adi 1.136//

TRANSLATION

In the Madhya-khanda the Lord punishes Mukunda for associating with jnanis and later blesses him with great satisfaction.

COMMENTARY

The desire for sense enjoyment and the desire for renunciation, which are found in living entities who are afflicted by three types of miseries, are the result of bad association. Mukunda played the role of a jnani by accepting the philosophy of the Mayavadis of that time. The Lord relieved Mukunda of the Mayavadis’ bad association by punishing him and later bestowed mercy on him.

Text 137

madhya-khande, mahaprabhura nisaya kirtana

vatsareka navadvipe kaila anuksana//CB, Adi 1.137//

TRANSLATION

In the Madhya-khanda there are descriptions of the all night kirtanas that

the Lord performs for one year in Navadvipa.

COMMENTARY

During the day people were busy with various activities for the gratification of their senses, and at night they gratified their senses by sleeping. Sri Gaurasundara benefited the residents of Mayapur and Navadvipa who were under the influence of the illusory energy of the Lord by performing congregational chanting of the holy name of the Lord every night for one year. In this way He checked their activities of sense gratification.

Text 138

madhya-khande, nityananda-advaita kautuka

ajna-jane bujhe yena kalaha-svarupa//CB, Adi 1.138//

TRANSLATION

In the Madhya-khanda Nityananda and Advaita exchange jokes, which ignorant people consider as quarreling.

COMMENTARY

Sri Nityananda Prabhu and Sri Advaita Prabhu are both Visnu and devotees of Gaura. The jokes They exchange in Their conversations are misunderstood by less intelligent, unfortunate people, who conclude that They have different opinions.

Text 139

madhya-khande, jananira laksye bhagavan

vaisnavaparadha karaila savadhana//CB, Adi 1.139//

TRANSLATION

In the Madhya-khanda the Lord warns everyone about offending Vaisnavas, using His mother as an example.

COMMENTARY

The omniscient Gaurahari instructed His mother Sacidevi to beg pardon from Advaita Prabhu for her offense. By this incident the Lord instructed everyone about the severity of vaisnava-aparadha and the need for becoming free from it.

Text 140

madhya-khande, sakala-vaisnava jane-jane

sabe vara pailena kariya stavane//CB, Adi 1.140//

TRANSLATION

In the Madhya-khanda all the Vaisnavas receive benedictions after offering prayers.

COMMENTARY

In this verse jane-jane means “each individual.”

Text 141

madhya-khande, prasada paila haridasa

sridharera jala-pana—karunya-vilasa//CB, Adi 1.141//

TRANSLATION

In the Madhya-khanda Haridasa Thakura receives the Lord’s mercy, and the Lord mercifully drinks Sridhara’s water.

COMMENTARY

Sridhara was a poor brahmana resident of Navadvipa who met his livelihood by maintaining a banana-tree garden. In the cottage of this poor devotee the Lord drank water from an iron pot with holes and thus displayed His pastime of bhakta-vatsalya, affection for His devotees.

Text 142

madhya-khande, sakala-vaisnava kari’ sange

prati-dina jahnavite jala-keli range//CB, Adi 1.142//

TRANSLATION

In the Madhya-khanda the Lord daily sports in the waters of the Ganges with the devotees.

Text 143

madhya-khande, gauracandra nityananda-sange

advaitera grhe giyachila kona range//CB, Adi 1.143//

TRANSLATION

In the Madhya-khanda Lord Gauracandra and Nityananda Prabhu go on a mission to Advaita Prabhu's house.

Text 144

madhya-khande, advaitera kari' bahu danda

sese anugraha kaila parama-pracanda//CB, Adi 1.144//

TRANSLATION

In the Madhya-khanda the Lord punishes Advaita Prabhu and then bestows great mercy on Him.

COMMENTARY

By seeing the behavior of Advaita Prabhu, many people fall into the trap of considering Him a Mayavadi. In order to check this, the Lord physically punished Advaita; then later the Lord bestowed mercy on Him to glorify His devotee.

Text 145

madhya-khande, caitanya-nitai—krsna-rama

janila murari-gupta maha-bhagyavan//CB, Adi 1.145//

TRANSLATION

In the Madhya-khanda the most fortunate Murari Gupta is able to recognize Lord Caitanya and Nityananda Prabhu to be Krsna and

Balarama.

COMMENTARY

The most fortunate Murari Gupta certainly knew that Nitai and Gaura were Rama and Krsna.

Text 146

madhya-khande, dui prabhu caitanya-nitai

nacilena srivasa-angane eka-thani//CB, Adi 1.146//

TRANSLATION

In the Madhya-khanda the two Lords, Caitanya and Nityananda, dance together in the house of Srivasa Thakura.

COMMENTARY

The house of Srivasa Pandita is famous as Srivasangana.

Text 147

madhya-khande, srivasera mrta-putra-mukhe

jiva-tattva kahaiya ghucaila duhkhe//CB, Adi 1.147//

TRANSLATION

In the Madhya-khanda the Lord induces Srivasa’s dead son to speak on the science of the soul, thus destroying everyone’s sorrow.

COMMENTARY

The Lord helped the relatives of Srivasa mitigate their distress of separation by inducing Srivasa’s dead son to describe the living entities’ transmigration from one body to another.

Text 148

caitanyera anugrahe srivasa-pandita

pasarila putra-soke,—jagate vidita//CB, Adi 1.148//

TRANSLATION

By the mercy of Lord Caitanya, Srivasa Thakura gave up lamentation over his son’s death. This incident became known to all.

COMMENTARY

The word pasarila means “having forgotten.”

Text 149

madhya-khande, gangaya padila duhkha paiya

nityananda-haridasa anila tuliya//CB, Adi 1.149//

TRANSLATION

In the Madhya-khanda the Lord, in distress, jumped into the Ganges, and Nityananda and Haridasa pulled Him out.

Text 150

madhya-khande, caitanyera avasesa-patra

brahmara durlabha narayani paila matra//CB, Adi 1.150//

TRANSLATION

In the Madhya-khanda Narayani received Lord Caitanya’s remnants, which are rarely attained by even Lord Brahma.

COMMENTARY

Sriman Mahaprabhu is the Supreme Absolute Truth. His remnants are rarely attained by even Lord Brahma, who is the first created being of this universe. Narayanidevi, the niece of Srivasa, was fortunate to receive those remnants. The son of this Narayanidevi, Vrndavana dasa Thakura, is the author of this book.

Text 151

madhya-khande, sarva-jiva uddhara-karune

sannyasa karite prabhu karila gamane//CB, Adi 1.151//

TRANSLATION

In the Madhya-khanda the Lord leaves home and accepts sannyasa in order to deliver the living entities.

COMMENTARY

There are four social orders in the life of a living entity. Among them, the highest is the order of sannyasa. People of the other orders naturally take instructions from the sannyasis, and as a result they achieve freedom from the bondage of material life. Because Sri Gaurasundara accepted the sannyasa order of life, all living entities attained liberation from their respective status. As stated in the Caitanya-candramrta (113): “Now that Lord Caitanyacandra has revealed the path of pure devotional service, the materialists have given up talking about their wives, children, and material affairs, the scholars have given up debating the scriptures, the yogis have given up the trouble to control their breath, the ascetics have given up their austerities, and the impersonalists have given up impersonalism. Now there is only the sweetness of pure devotional service.”

Text 152

kirtana kariya ‘adi’, avadhi ‘sannyasa’

ei haite kahi ‘madhya-khande’ra vilasa//CB, Adi 1.152//

TRANSLATION

The pastimes of the Madhya-khanda begin with the Lord’s kirtana and end with His acceptance of sannyasa.

Text 153

madhya-khande, ache ara kata-koti lila

vedavyasa varnibena se-sakala khela//CB, Adi 1.153//

TRANSLATION

There are millions of other pastimes in the Madhya-khanda that will be described in the future by Srila Vyasadeva.

COMMENTARY

After hearing from Isvara Puri, the Lord inaugurates the congregational chanting of the holy names. These pastimes up to His acceptance of sannyasa and leaving Navadvipa are described in the Madhya-khanda. The Lord has unlimited pastimes apart from those described in this book. Srila Vyasadeva will describe those pastimes in the future. But if one wants to create imaginary pastimes of the Lord that are mixed with rasabhasa and opposing sastric conclusions, that is offensive and must be rejected by the followers of Vyasadeva.

Text 154

sesa-khande, visvambhara karila sannyasa

‘sri-krsna-caitanya’-nama tabe parakasa//CB, Adi 1.154//

TRANSLATION

In the Antya-khanda after Visvambhara takes sannyasa, He becomes known as Sri Krsna Caitanya.

COMMENTARY

Sannyasa means to give up absorption in material enjoyment. Endeavoring for material enjoyment or artificial endeavor for renunciation is known as karma-sannyasa or jnana-sannyasa. Although Sriman Mahaprabhu displayed His sannyasa pastimes like a jnani, His aim was to perform the activities of a tridandi-sannyasi, as mentioned in the Twenty-third Chapter, Eleventh Canto of Srimad Bhagavatam. The Lord often chanted the verse etam sa asthaya spoken by the Avanti mendicant. This is the evidence of the Lord’s service to Mukunda in the guise of a sannyasi. The Lord, who is the supreme teacher of the living entities, did not at all accept the philosophy of ahangrahopasana, which results in becoming one with the Lord.

The sikha and brahmana thread are seen in the external appearance of a tridandi-sannyasi. Even today this sikha is called caitanya-sikha. The sannyasis who keep a sikha are more dear devotees to Sri Caitanyadeva than those who do not keep a sikha. The devotee sannyasis give up activities that are unfavorable in the execution of devotional service. They

reject phalgu-vairagya and accept yukta-vairagya as stated in the Bhakti-rasamrta-sindhu:

anasaktasya visayan yatharham upayunjatah

nirbandhah krsna-sambandhe yuktam vairagyam ucyate

“Things should be accepted for the Lord’s service and not for one’s personal sense gratification. If one accepts something without attachment and accepts it because it is related to Krsna, one’s renunciation is called yukta-vairagya.”

prapancikataya buddhya hari-sambandhi-vastunah

mumuksubhih parityago vairagyam phalgu kathyate

“When persons eager to achieve liberation renounce things which are related to the Supreme Personality of Godhead, though they are material, this is called incomplete renunciation.”

Text 155

sesa-khande, suni’ prabhura sikhara mundana

vistara karila prabhu-advaita krandana//CB, Adi 1.155//

TRANSLATION

In the Antya-khanda Advaita Prabhu cries profusely upon hearing that the Lord has shaved His sikha and hair.

Text 156

sesa-khande, saci-duhkha—akathya-kathana

caitanya-prabhave sabara rahila jivana//CB, Adi 1.156//

TRANSLATION

In the Antya-khanda, Sacidevi’s lamentation is indescribable, and the devotees remained alive only by influence of Sri Caitanya.

COMMENTARY

Mother Saci, Visnupriyadevi, and the devotees were able to tolerate indescribable distress due to separation from Mahaprabhu only by His mercy. Thus they were able to pass their lives in the service of Lord Krsna.

Text 157

sesa-khande, nityananda caitanyera danda

bhangilena, balarama parama-pracanda//CB, Adi 1.157//

TRANSLATION

In the Antya-khanda the most powerful Sri Nityananda Rama breaks Lord Caitanya's sannyasa danda.

COMMENTARY

According to Vedic injunctions, those who accept the fourth social order of life are supposed to carry a danda. In accordance with those injunctions, only the tridanda was accepted in ancient times. Then, later on, the three dandas were combined together and the system of ekadanda was introduced. This system of ekadanda is accepted as a prescribed activity by the followers of advaita-vada.

The addition of the jiva-danda with the tridanda is accepted by followers of the philosophies of suddhadvaita (purified oneness), visistadvaita (specific monism), and dvaitadvaita (simultaneous oneness and difference). Whenever the philosophy of suddhadvaita is converted into that of viddhadvaita, or monism, the acceptance of tridanda is replaced with the acceptance of ekadanda. Among the names of Vedic tridandi-sannyasis, the ten principle names have been reserved by the monists. Of those ten names, Sri Krsna Caitanya Mahaprabhu purified the Bharati branch of the Sankara-sampradaya. Later on, Sri Nityananda Prabhu broke Sriman Mahaprabhu's ekadanda, which is the symbol of subordination to the Sankara-sampradaya, and threw it in the ocean. By so doing, Nityananda showed the world that only acceptance of tridanda—not ekadanda—is favorable for devotional service.

Text 158

sesa-khande, gauracandra giya nilacale

apanare lukai' rahila kutuhale//CB, Adi 1.158//

TRANSLATION

In the Antya-khanda Lord Gauracandra arrives in Nilacala and hides Himself.

COMMENTARY

Nilacala is also called Sri Ksetra or Purusottama. Sundaracala Mountain is situated near Nilacala. The word acala means "mountain."

Text 159

sarvabhauma-prati age kari' parihasa

sese sarvabhaumere sad-bhuja-parakasa//CB, Adi 1.159//

TRANSLATION

At first the Lord teases Sarvabhauma, but later He displays His six-armed form to him.

COMMENTARY

Although the Sariraka-bhasya, propounded by the mental speculator jnanis, is a subject of laughter, Mahaprabhu nevertheless heard that COMMENTARY from Vasudeva Sarvabhauma, who was a Godbrother of the Lord's grandfather, Nilambara Cakravarti. The Lord then teased him in the manner of a mischievous child. Later, however, the Lord showed him His six-armed form, endowed with the two hands of Rama, the two hands of Krsna, and the two hands of Gaura, with Their respective articles. Vasudeva Sarvabhauma was a famous logician and Vedantist of Navadvipa. In the last stage of his life he went to Purusottama with his wife and lived there as a ksetra-sannyasi. He was the son of Mahesvara Visarada and brother-in-law of Gopinatha Bhattacarya.

Text 160

sesa-khande, prataparudrere paritrana

kasi-misra-grhete karila adhisthana//CB, Adi 1.160//

TRANSLATION

In the Antya-khanda the Lord delivers Maharaja Prataparudra and resides in the house of Kasi Misra.

COMMENTARY

Maharaja Prataparudra was the king of Utkala [Orissa] and belonged to the Ganga dynasty. The Lord freed him from material life and brought him into the kingdom of Krsna's worship. The family priest of this emperor was Kasi Misra, and it was in his house that the Lord used to live. The house of Kasi Misra is situated between the temple of Lord Jagannatha and the ocean.

Text 161

damodara svarupa, paramananda-puri

sesa-khande, ei dui sange adhikari//CB, Adi 1.161//

TRANSLATION

In the Antya-khanda the two great authorities, Svarupa Damodara and Paramananda Puri, reside with the Lord.

COMMENTARY

Sri Damodara Svarupa is the brahmacari name of Sri Purusottama Bhattacarya of Navadvipa. He went to Varanasi prior to the Lord's acceptance of sannyasa and expressed to one Caitanyananda his desire to take sannyasa. Before being formally awarded sannyasa, he was known as Damodara Svarupa. He did not wait for those formalities, however, but went to Sri Ksetra and took shelter of the lotus feet of Sri Gaurasundara. From that time on he was master of the Gaudiya Vaisnava-sampradaya and one of the Lord's most confidential associates during His eighteen year stay at Nilacala.

Paramananda Puri was one of the principle disciples of Srila Madhavendra Puri. He was a recipient of Sriman Mahaprabhu's mercy and respect. As Paramananda Puri and Svarupa Gosvami were both

engaged in the service of the Lord, they are both authorities.

Text 162

sesa-khande, prabhu punah aila gauda-dese

mathura dekhiba bali’ ananda visese//CB, Adi 1.162//

TRANSLATION

In the Antya-khanda the Lord returns to Bengal while traveling in ecstasy to see Mathura.

COMMENTARY

The word gauda-desa in this verse refers to Sri Navadvipa and the places north of Navadvipa such as Ramakeli (the site of Dabira Khasa and Sakara Mallika’s office and the capitol of the king of Gauda), which is in the present day district of Maldah.

Text 163

asiya rahila vidyavacaspati-ghare

tabe ta’ aila prabhu kuliya-nagare//CB, Adi 1.163//

TRANSLATION

On the way the Lord happily stays at the house of Vidya-vacaspati, before going on to Kuliya.

COMMENTARY

Vidya-vacaspati is the son of Mahesvara Visarada and the brother of Vasudeva Sarvabhauma. It appears that the village of Vidyanagara was named after him.

The place known as Kuliya-nagara is now the city of Navadvipa. Another name for this area is Koladvipa. It is the fifth of the nine islands of Navadvipa and is situated on the western side of the Ganges.

Text 164

ananta arbuda loka gela dekhibare

sesa-khande sarva-jiva paila nistare//CB, Adi 1.164//

TRANSLATION

In the Antya-khanda innumerable people go to see the Lord and are thus delivered.

Text 165

sesa-khande, madhupuri dekhite calila

katho dura giya prabhu nivrta haila//CB, Adi 1.165//

TRANSLATION

In the Antya-khanda the Lord goes to see Mathura, but He returns after going part way.

COMMENTARY

In His desire to visit Mathura, the Lord went up to Kanai Natasala, near the town of Rajmohala, and then returned to Nilacala.

Text 166

sesa-khande, punah ailena nilacale

niravadhi bhakta-sange krsna-kolahale//CB, Adi 1.166//

TRANSLATION

In the Antya-khanda the Lord returns to Nilacala and engages in discussing topics of Krsna with the devotees.

COMMENTARY

The term krsna-kolahala indicates a place that is diametrically opposite to a secluded place of material enjoyment. Pure devotees give up gossiping on topics not related with Krsna and become maddened by performing kirtana in the association of other pure devotees.

Text 167

gauda-dese nityananda-svarupe pathana

rahilena nilacale katho jana lano//CB, Adi 1.167//

TRANSLATION

The Lord sends Nityananda Svarupa to Bengal and stays Himself in Nilacala with a few devotees.

COMMENTARY

The Lord sent Nityananda Svarupa to preach in Bengal and personally engaged in preaching at Nilacala with a few devotees.

The brahmacari name “Svarupa” is awarded by Tirtha and Asrama sannyasis of the ekadandi Sankara-sampradaya. Some people say that Nityananda was awarded the title “Svarupa” by Laksmipati Tirtha.

Text 168

sesa-khande, rathera sammukhe bhakta-sange

apane karila nrtya apanara range//CB, Adi 1.168//

TRANSLATION

In the Antya-khanda the Lord enjoys His pastime of dancing with the devotees before Lord Jagannatha’s chariot.

Text 169

sesa-khande, setubandhe gela gaura-raya

jharikhanda diya punah gela mathuraya//CB, Adi 1.169//

TRANSLATION

In the Antya-khanda Lord Gauranga goes to Ramesvara and later travels again to Mathura through the Jharikhanda forest.

COMMENTARY

In order to reach Setubandha Ramesvara, one should first go to Mandapam Station via Ramanada Station on the S.I.R. Railway. From

there one should cross the long bridge over the Panvam Channel and reach Panvam Station. Ramesvaram Station is a couple of stations after this. It is the southernmost tip of the India peninsula and situated on the opposite shore from Sri Lanka. Ramesvaram is situated two stations before Dhanuskoti, the last stop on the S.I.R. line, between Panvam and Ramesvaram island. One mile from the station there are twenty-four lakes, such as Rama-tirtha and Laksmana-tirtha. One mile from those lakes is the huge Ramesvara-Siva Temple (the temple of Lord Siva, who is the greatest devotee and whose worshipable Lord is Rama), which is made of stone. On the four sides of this temple there are four gopuras, or lion gates. Within these gates is the natasala and the main temple room, which is constructed of granite. Beyond the temple is Adams Bridge, or the historical Setubandha.

The forest of Jharikhanda is situated in the present day states of Orissa, western Bengal, the southwestern districts of Bihar, and the eastern districts of Madhya Pradesh. In the book Akabar-nama the forest of Jharikhanda is said to extend from Birbhum up to Ratanpura, Madhya Pradesh, and from Rotoshgarh, South Bihar, up to the border of Orissa. The towns and cities of Athgarh, Dhenkanal, Angul, Sambalpur, Lahara, Keonjhar, Bamra, Bonai, Gangapur, Mayurabhunja, Simbhuma, Ranchi, Manabhuma, Bankura (Visnupura), Sanotalaparagana, Hazaribag, Palamau, Jashpur, Raigarh, Udayapuragarh, and Saraguja are situated within the mountains and dense forests of Jharikhanda.

Text 170

sesa-khande, ramananda-rayera uddhara

sesa-khande, mathuraya aneka vihara//CB, Adi 1.170//

TRANSLATION

In the Antya-khanda the Lord delivers Ramananda Raya and performs various pastimes in Mathura.

COMMENTARY

Ramananda Raya was the governor of Kalinga under the rule of Maharaja Prataparudra, the independent king of Orissa. He was the eldest of Bhavananda Pattanayaka’s five sons. He wrote the drama

Jagannatha-vallabha-nataka, and he was a most intimate devotee of the Lord. Throughout South India there was no other unalloyed devotee of Krsna in the raga-marga comparable with him.

Text 171

sesa-khande, sri gaurasundara mahasaya

dabira-khasere prabhu dila paricaya//CB, Adi 1.171//

TRANSLATION

In the Antya-khanda Lord Gaurasundara reveals Himself to Dabira Khasa.

COMMENTARY

Dabira Khasa is the Mohammedan name of Srila Rupa Gosvami. He was born in a Karnata (Karnataka) brahmana family. His father was Kumaradeva, his elder brother was Sanatana Gosvami, and his younger brother was Sri Vallabha, or Anupama. The Lord gave him the name "Sri Rupa," by which he became famous in the society of devotees.

Text 172

prabhu cini' dui bhaira bandha-vimocana

sese nama thuilena 'rupa'-'sanatana'//CB, Adi 1.172//

TRANSLATION

The two brothers achieve liberation by recognizing the Lord, and they become known as Rupa and Sanatana.

Text 173

sesa-khande, gauracandra gela varanasi

na paila dekha yata nindaka sannyasi//CB, Adi 1.173//

TRANSLATION

In the Antya-khanda the Lord goes to Varanasi, where the blasphemous

sannyasis cannot recognize Him.

COMMENTARY

The ancient city of Varanasi is inhabited by highly learned scholars and situated on the banks of the Ganges. It is also inhabited by many Mayavadi sannyasis of the monist school who criticize the devotees and devotional service. Because they criticize the devotees and devotional service, these Mayavadi sannyasis are known as nindaka, or blasphemous, sannyasis.

Text 174

sesa-khande, punah nilacale agamana

ahar-nisa karilena hari-sankirtana//CB, Adi 1.174//

TRANSLATION

In the Antya-khanda the Lord again returns to Nilacala and engages day and night in sankirtana.

COMMENTARY

Hari-sankirtana refers to a group of many devotees offenselessly chanting together the names and glories of the Supreme Lord Hari.

Text 175

sesa-khande, nityananda katheka divasa

karilena prthivite paryatana-rasa//CB, Adi 1.175//

TRANSLATION

In the Antya-khanda Lord Nityananda travels throughout India as a wandering mendicant.

COMMENTARY

The word paryatana-rasa refers to the occupational duties of a parivrajaka, or wandering mendicant.

Text 176

ananta caritra keha bujhite na pare

carane nupura, sarva-mathura vihare//CB, Adi 1.176//

TRANSLATION

No one can understand Lord Nityananda’s unlimited characteristics as He wanders about Mathura with ankle bells on His feet.

Text 177

sesa-khande, nityananda panihati-grame

caitanya-ajnaya bhakti karilena dane//CB, Adi 1.177//

TRANSLATION

In the Antya-khanda Lord Nityananda distributes devotional service to everyone in Panihati on the order of Lord Caitanya.

COMMENTARY

Panihati is a village on the bank of the Ganges near Sodapura Station on the E.B.R. line. The houses of Sri Raghava Pandita and Sri Makaradhvaja are situated here.

Text 178

sesa-khande, nityananda maha-malla-raya

vanikadi uddharila parama-krpaya//CB, Adi 1.178//

TRANSLATION

In the Antya-khanda the commander-in-chief of the kirtana party, Lord Nityananda, delivers the merchant community.

COMMENTARY

The term maha-malla-raya indicates the commander-in-chief of the kirtana party.

Text 179

sesa-khande, gauracandra maha-mahesvara

nilacale vasa astadasa-samvatsara

TRANSLATION

In the Antya-khanda the Supreme Lord, Sri Gauracandra, resides in Nilacala for eighteen years.

COMMENTARY

Isvara refers to the worshipable object of the controlled, while mahesvara refers to the controller of the controllers. The chief controller of all mahesvaras is maha-mahesvara, from whom all isvara-tattvas and mahesvara-tattvas are born. In other words, Sri Gaura-Krsna is the Supreme Personality of Godhead, the Absolute Truth, and the Lord of all lords.

Text 180

sesa-khande, caitanyera ananta vilasa

vistariya varnite achena veda-vyasa//CB, Adi 1.180//

TRANSLATION

The unlimited pastimes of Sri Caitanya in the Antya-khanda will be described by Vyasadeva in the future.

Text 181

ye-te mate caitanyera gaite mahima

nityananda-priti bada, tara nahi sima//CB, Adi 1.181//

TRANSLATION

If one somehow or other glorifies Lord Caitanya, then Lord Nityananda becomes unlimitedly pleased with him.

Text 182

dharani-dharendra nityanandera carana

deha’ prabhu-gauracandra, amare sevana//CB, Adi 1.182//

TRANSLATION

O Lord Gauracandra, please allow me to serve the feet of Nityananda Prabhu, who, as Ananta Sesa, holds all the universes on His heads.

COMMENTARY

The word dharani-dharendra refers to the Lord of Sesa, who supports the universe. In other words, Sri Balarama-Nityananda is the source of all purusavataras.

Text 183

ei ta’ kahilun sutra sanksepa kariya

tina khande arambhira ihai gaiya//CB, Adi 1.183//

TRANSLATION

In these sutras I have thus briefly described the contents of this book. Now I will begin to narrate these three divisions of pastimes.

Text 184

adi-khanda-katha, bhai, suna eka-cite

sri-caitanya avatirna haila yena-mate//CB, Adi 1.184//

TRANSLATION

My dear brothers, please now hear attentively the topics of Adi-khanda regarding the appearance of Lord Caitanya.

Text 185

sri krsna-caitanya nityananda-canda jana

vrndavana dasa tachu pada-yuge gana//CB, Adi 1.185//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

COMMENTARY

The word canda means “moon,” and the word jana is a Pharsee noun that means “life.” Another meaning of jana is the verb “to know.” The word tachu means “Their.”

Thus ends the English TRANSLATION of the Gaudiya-bhasya of Sri Caitanya-bhagavata, Chapter One, entitled “Summary of Lord Gaura’s Pastimes.”

Chapter 2 The Appearance of Sri Krishna Caitanya Mahaprabhu

The Lord’s Appearance

This chapter describes the appearance of the Lord’s elders and eternal associates by the desire of the Lord, the godless atmosphere of Navadvipa, Sri Advaita Prabhu’s worship of Krsna with water and tulasi leaves, the appearance of Sri Nityananda on the thirteenth day of the waxing moon, the prayers offered by the demigods to the Lord in the womb, the appearance of Sri Gauracandra on the full moon night of the month of Phalguna amidst the congregational chanting of the holy names, and the joyful celebration of the Lord’s appearance.

The science of the Supreme Lord and His various incarnations is difficult to understand. What to speak of ordinary living entities, even Lord Brahma cannot fathom this science without the mercy of the Lord. The statement of Lord Brahma in the Srimad Bhagavatam is the evidence in this regard. Although the cause of the Supreme Lord’s appearance is most confidential, the statements of Bhagavad-gita reveal that Lord Visnu appears in every millenium in order to protect the pious people, deliver the miscreants, and reestablish the principles of religion. Therefore the author has pointed out that the chanting of the holy names of Krsna is the religious principle for the age of Kali. Sri Gaurahari has appeared along with His abode, Sri Navadvipa, to propagate this yuga-dharma. The author also explains that by the will of the Lord, great devotees and

eternal associates such as Ananta, Siva, and Brahma appeared prior to the Lord in various impious families and impious places where the Ganges does not flow and the holy names are not chanted. In this way such families and places were purified. The author also describes how after the appearance of Sri Gaurahari, His associates joined Him in Navadvipa to assist in His sankirtana movement. At the time of the Lord's appearance, Sri Navadvipa was most prosperous. Millions of people took bath at each of the bathing ghatas on the Ganges. By the benedictions of Sarasvati and Laksmi, the residents of Navadvipa were absorbed in scholastic pursuits and material enjoyment, but there was ample evidence of people's aversion to Lord Krsna. Although it was the beginning of Kali-yuga, people exhibited the behavior foretold for the future of the age. People considered their religious duty was to worship demigods such as Mangalacandi, Visahari, and Vasuli. They thought the purpose of having money was to spend it for enjoying the marriage of their sons and daughters or the marriage of idols. Since the so-called brahmanas and scholars maintained the asslike mentality of accepting only the gross meaning of the scriptures without understanding the actual purport, when they tried to teach their students, both teachers and students were bound by the ropes of Yamaraja and led to hell. Even the so-called austere renunciates did not chant the names of Hari. Everyone was maddened with pride on account of their high birth, opulence, knowledge, and beauty. At that time Sri Advaita Acarya Prabhu, along with pure devotees like Srivasa, loudly chanted the names of Lord Hari. But people who were averse to the Lord continually harassed and teased the nonenvious pure devotees. When the compassionate Sri Advaita Prabhu saw people's extreme aversion to Krsna cause great distress to the devotees, He began to worship Krsna with water and tulasi with a vow to bring about the advent of Krsna. Before the advent of Lord Gaurahari, Sri Nityananda Prabhu—who is nondifferent from Lord Baladeva, the elder brother of Krsna—appeared from the womb of Padmavati, the wife of Hadai Pandita, in the village of Ekacaka, in Radha-desa, on the thirteenth day of the waxing moon in the month of Magha. Meanwhile, in Navadvipa, Sri Visvarupa Prabhu, who is nondifferent from Nityananda Prabhu, appeared as the son of Saci and Jagannatha, after their many daughters had met early deaths. A few years after the advent of Sri Visvarupa, Sri Gaurahari, the original Personality of Godhead, appeared in the hearts of Sri Saci and Jagannatha, who are nondifferent from Devaki and Vasudeva.

Understanding this, the demigods offered prayers to Lord Sri Gaura-Krsna, the Supreme Absolute Truth and source of all incarnations, who was situated within the womb of Saci. Sri Gauracandra, the inaugurator of the sankirtana movement, appeared during an eclipse on the full moon night in the month of Phalguna as everyone engaged in the congregational chanting of the names of Hari. This chapter ends with the jubilant celebration of the Lord's advent accompanied by the chanting of auspicious hymns and the demigods' visit to the house of Saci in the form of human beings.

Text 1

jaya jaya mahaprabhu gaurasundara

jaya jagannatha-putra maha-mahesvara//CB, Adi 2.1//

TRANSLATION

All glories to Mahaprabhu Sri Gaurasundara! All glories to the son of Jagannatha Misra, the Lord of all lords!

Text 2

jaya nityananda gadadharera jivana

jaya jaya advaitadi-bhaktera sarana//CB, Adi 2.2//

TRANSLATION

All glories to the life and soul of Nityananda and Gadadhara! All glories to the shelter of the devotees headed by Advaita Prabhu!

COMMENTARY

Sri Gadadhara Pandita Gosvami was the foremost amongst Mahaprabhu's intimate devotees. As he is the origin of the sakti-tattva, he was present in the Lord's pastimes at both Navadvipa and Nilacala. He lived first in Navadvipa, and later he lived as a ksetra-sannyasi in a subforest near the ocean at Nilacala. The pure devotees who worship the sweet feature of Sri Sri Radha-Govinda take shelter of Gadadhara and thus become known as intimate devotees of Sri Gaura. Those who are

not enthusiastic to worship the sweet feature of the Lord perform devotional service under the shelter of Nityananda Prabhu. Some of Gaura's devotees like Sri Narahari were followers of Sri Gadadhara Pandita who had taken shelter of Gadadhara under the consideration that Sri Gaurasundara was his only worshipable Lord. Some people call Sriman Mahaprabhu the life and soul of Nityananda, and some people call Him the life and soul of Gadadhara.

Sri Gaurasundara was also the Lord of both Sri Advaita Prabhu, the incarnation of Maha-Visnu, and Srivasa Pandita, the incarnation of Narada.

The Panca-tattva has thus been described in this way. Sri Gaurasundara is the form of a devotee, Sri Nityananda is the expansion of a devotee, Sri Advaita is the incarnation of a devotee, Sri Gadadhara is the energy of the Lord, and Srivasa is the pure devotee—Sri Gaura enjoys pastimes in these five features.

Text 3

bhakta-gosthi sahita gauranga jaya jaya

sunile caitanya-katha bhakti labhya haya//CB, Adi 2.3//

TRANSLATION

All glories to Lord Gauranga along with His associates! By hearing the topics of Sri Caitanya, one attains devotional service to the Lord.

COMMENTARY

The word bhakta-gosthi refers to the worshipable Lord Gaurasundara and His four principle devotees, headed by Sri Nityananda, who are under His shelter. These devotees have no business other than the service of Lord Gaurasundara.

Simply by hearing the pastimes of Sriman Mahaprabhu, one's constitutional position is revived. The activity of one in that constitutional position is the devotional service of Lord Krsna. Knowledge of Sri Caitanya, His manifestations, and His glories is nourishment for the living entity's ears. When the living entity awakens to his constitutional activities, he fully engages in the service of Sri Gaura-Krsna. In other

words, he performs pure devotional service with knowledge of his relationship with the Lord.

Text 4

punah bhakta-sange prabhu-pade namaskara

sphuruka jihvaya gauracandra avatara//CB, Adi 2.4//

TRANSLATION

I again offer my obeisances at the lotus feet of Sri Caitanya and His devotees. Let the topics of Sri Gauracandra become manifest on my tongue.

COMMENTARY

With a desire to achieve his goal, the author again offers his respectful obeisances to the Lord and His associates and prays for the blessing that the transcendental pastimes of Lord Gaurasundara manifest on his tongue.

Text 5

jaya jaya sri karuna-sindhu gauracandra

jaya jaya sri seva-vigraha nityananda//CB, Adi 2.5//

TRANSLATION

All glories to Sri Gauracandra, the ocean of mercy! All glories to Nityananda Prabhu, the personification of devotional service!

COMMENTARY

Sri Gaurahari is an ocean of mercy. Sri Krsnadasa Kaviraja has described Him in the Caitanya-caritamrta (Adi 8.15) as follows: “If you are indeed interested in logic and argument, kindly apply it to the mercy of Sri Caitanya Mahaprabhu. If you do so, you will find it to be strikingly wonderful.” Srila Rupa Gosvami Prabhu has also offered his obeisances to the Lord and glorified Him as maha-vadanya, the most magnanimous, and krsna-prema-prada, the bestower of love of Krsna. Lord Sri Krsna, the personification of madhurya-lila, or sweet pastimes, has displayed

audarya-lila, or magnanamous pastimes, in His Gaura pastimes.

Sri Nityananda Prabhu is the personification of service. Being a servant of Sri Gaurasundara, who is the supreme worshipable Lord, Sri Nityananda personally worships Gaura and is the worshipable Lord of the pure devotees. Although Sri Nityananda Rama, the Lord of lords, is Visnu Himself, He is the servant and assistant in svayam-rupa Gaura's magnanimous pastimes. Lord Nityananda serves His Lord in ten forms. Even today the Deity of Nityananda is seen in Navadvipa and Jagannatha Puri.

Text 6

avijnata-tattva dui bhai ara bhakta

tathapi krpaya tattva karena suvyakta//CB, Adi 2.6//

TRANSLATION

Although the truths of the two brothers and Their devotees are incomprehensible, they can be realized by the mercy of Their Lordships.

COMMENTARY

Both Lords, Gaura and Nitai, as well as Their pure devotees are beyond the reach of material senses and eternally full of knowledge and bliss. Therefore proud mundane speculators who are simply interested in sense gratification cannot understand Their real forms. They mercifully manifest Their incomprehensible forms only to Their fully surrendered servants who have taken shelter of Them. Srila Kaviraja Gosvami has prayed to Gaura-Nitai in the Sri Caitanya-caritamrta (Adi 1.2) as follows: "I offer my respectful obeisances unto Sri Krsna Caitanya and Lord Nityananda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauda to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all." Also in Sri Caitanya-caritamrta (Adi 1.98) he writes: "But these two brothers [Lord Caitanya and Lord Nityananda] dissipate the darkness of the inner core of the heart, and thus They help one meet the two kinds of bhagavatas [persons or things in relationship with the Personality of Godhead]."

The word avijnata-tattva indicates that the truth of these two brothers is

unknown to one with a materialistic enjoying mentality. In other words, They are beyond the jurisdiction of material knowledge or sense perception.

Text 7

brahmadira sphurti haya krsnera krpaya

sarva-sastre, vede, bhagavata ei gaya//CB, Adi 2.7//

TRANSLATION

The knowledge of personalities like Lord Brahma is enhanced by the mercy of Lord Krsna. This is confirmed in all the scriptures such as the Vedas and the Srimad Bhagavatam.

Text 8

pracodita yena pura sarasvati

vitanvatajasya satim smrtim hrdi

sva-laksana pradurabhut kilasyatah

sa me rsinam rsabhah prasidatam//CB, Adi 2.8//

TRANSLATION

May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahma from within his heart and inspired him with full knowledge of creation and of His own Self, and who appeared to be generated from the mouth of Brahma, be pleased with me.

COMMENTARY

When Maharaja Pariksit inquired from Sukadeva Gosvami about Lord Hari's pastimes of creation, Sri Sukadeva Gosvami first remembered the Supreme Lord and then offered his prayers, such as this verse from the Srimad Bhagavatam (2.4.22). There are many passages in the Srimad Bhagavatam that describe how Lord Brahma, the original spiritual master in the Brahma-sampradaya, heard Srimad Bhagavatam, the ripened fruit of the Vedas, from Lord Narayana. Some of those passages are as follows: tene brahma hrda ya adi-kavaye—"It is He only who first

imparted Vedic knowledge unto the heart of Brahmaji, the original living being.” (Bhag. 1.1.1); mayadau brahmane prokta dharmo yasyam mad-atmakah—“I spoke the Vedic knowledge to Brahma because I Myself am the religious principles enunciated in the Vedas.” (Bhag. 11.14.3); idam bhagavata purvam brahmane nabhi-pankajesamprakasitam—“It was to Lord Brahma that the Supreme Personality of Godhead first revealed the Srimad Bhagavatam in full.” (Bhag. 12.13.10); kasmai yena vibhasito ‘yam atulo jnana-pradipah pura—“Who in the beginning personally revealed this incomparable torchlight of knowledge to Brahma.” (Bhag. 12.13.19); and ya idam krpaya kasmai vyacacakse mumuksave—“Who mercifully explained this science to Brahma when he anxiously desired salvation.” (Bhag. 12.13.20)

This fact is also confirmed in the Svetasvatara Upanisad (6.18) as follows:

yo brahmanam vidadhati purvam

yo vai vedams ca prahinoti tasmai

tam ha devam atma-buddhi-prakasam

mumuksur vai saranam aham prapadye

“Because I desire liberation, let me surrender unto the Supreme Personality of Godhead, who first enlightened Lord Brahma in Vedic knowledge through Lord Brahma’s heart. The Lord is the original source of all enlightenment and spiritual advancement.” Also in the Svetasvatara Upanisad (6.18) it is stated: vedante paramam guhyam pura kalpe pracoditam—“The confidential knowledge of the Vedas was spoken long ago in a previous kalpa.” And in the Brhad-aranyaka Upanisad (4.5.11) it is stated: asya mahato bhutasya nisvasitam etad yad rg-vedo yajur-vedah sama-vedo ‘tharvangirasa itihasah puranam vidya upanisadah slokah sutranyanuvyakhyananyasyai vaitani sarvani nisvasitani—“The Rg Veda, Yajur Veda, Sama Veda, and Atharva Veda, the Itihasas, or histories, the Puranas, the Upanisads, the slokas or mantras chanted by the brahmanas, the sutras, or accumulations of Vedic statements, as well as vidya, transcendental knowledge, and the explanations of the sutras and mantras are all emanations from the breathing of the great Personality of Godhead.”

Texts 9-11

purve brahma janmilena nabhi-padma haite

tathapiha sakti nai kichui dekhite

tabe yabe sarva-bhave laila sarana

tabe prabhu krpaya dilena darasana

tabe krsna-krpaya sphurila sarasvati

tabe se janila sarva-avatara-sthiti//CB, Adi 2.9-11//

TRANSLATION

In the beginning of creation Lord Brahma was born from the lotus sprouted from the navel of Lord Visnu. Still, he had no power to see anything. When Brahma took full shelter of the Lord, then out of compassion the Lord appeared before him. Then, by the mercy of Krsna, Brahma received transcendental knowledge so that he could understand the various incarnations of the Supreme Lord.

COMMENTARY

Seven different lives of Brahma are described in the Mahabharata (Santi 347.40-43). Besides being born from the lotus, Brahma was also born from the mind, eyes, speech, ears, nose, and egg. When Brahma was born from the lotus, he opened his eyes and could not see his worshipable Lord. He then took shelter of the Supreme Lord and was able to see Him. Therefore it is stated in the Vedas (Katha Upanisad 1.2.23 and Mundaka Upanisad 3.2.3):

nayam atma pravacanena labhyo

na medhasa na bahuna srutena

yam evaisa vrnute tena labhyas

tasyaisa atma vivrnute tanum svam

“The Supreme Lord is not obtained by expert explanations, by vast

intelligence, or even by much hearing. He is obtained only by one whom He Himself chooses. To such a person, He manifests His own form."

The omnipotent Lord Krsna manifested His quality of magnificence and thus empowered Lord Brahma to realize his constitutional position and disseminate transcendental knowledge. Thereafter the words om and atah manifested from the mouth of Brahma. As a result, Lord Brahma understood the causelessly merciful advent and wonderful variegated pastimes of the sac-cid-ananda Supreme Lord through the descending process, rather than the ascending process. This is confirmed in the Srimad Bhagavatam (1.1.1): "It is He only who first imparted Vedic knowledge unto the heart of Brahmaji, the original living being."

Without the powerful glorification of Krsna from the mouths of pure devotees, the living entities are unable to get free from the clutches of maya, in the form of aversion to Krsna, by uttering lifeless words born of material enjoyment.

Text 12

hena krsna-candrera durjneya avatara

tana krpa vine ka'ra sakti janibara?//CB, Adi 2.12//

TRANSLATION

Lord Krsna's incarnations are very difficult to understand. Who has the power to understand Them without His mercy?

COMMENTARY

The pastimes of Krsna are completely incomprehensible for people who are overwhelmed by the knowledge acquired through their material senses. Material scholars do not accept the Lord of all energies and incarnations of Visnu, Krsna, as the source of the omnipotent four-handed Narayana; rather, they consider Him a political hero and an ordinary historical descendant of the Yadu dynasty. In other words, rather than understanding Krsna as the Absolute Truth and cause of all causes, due to their material conceptions they consider Him an ordinary living entity with a material form and one of various objects of material enjoyment. When the Supreme Personality of Godhead, Krsna, appears

in this world, all the occasional lila-avataras combine in His form. This fact is also extremely incomprehensible. Without the mercy of Krsna, one can never understand the science of Krsna by his own endeavor. Only that person to whom Krsnacandra has mercifully revealed His pastimes has attained the fortune to worship Him. In this regard one may discuss the verse from Srimad Bhagavatam (10.14.3) that begins: jnane prayasam udapasya.

Text 13

acintya, agamya krsna-avatara-lila

sei brahma bhagavate apane kahila//CB, Adi 2.13//

TRANSLATION

In the Srimad Bhagavatam Lord Brahma concludes that the pastimes of Krsna's incarnations are inconceivable and inaccessible.

COMMENTARY

When Mother Yasoda saw the universe within the mouth of her son, she offered her obeisances to Him as follows: "I offer my respects to the form of the inconceivable and unmanifest, who is without qualities but who is the soul of all qualities, the form holding all the universes, the supreme Brahman." Lord Brahma also declares that the Lord's pastimes are inconceivable and incomprehensible in the Tenth Canto, Fourteenth Chapter, of the Srimad Bhagavatam.

Text 14

ko vetti bhuman bhagavan paratman

yogesvarotir bhavatas tri-lokyam

kva va katham va kati va kadeti

vistarayan kridasi yoga-mayam//CB, Adi 2.14//

TRANSLATION

O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously

in these three worlds, but who can estimate where, how, and when You are employing Your spiritual energy and performing these innumerable pastimes? No one can understand the mystery of how Your spiritual energy acts.

COMMENTARY

After Lord Krsna smashed the pride of Brahma, who had stolen the calves of Vraja, Brahma offered prayers to Lord Krsna, including the above verse from Srimad Bhagavatam (10.14.21).

This verse was spoken by Brahma to counteract the following doubts: Why does the supremely independent Lord appear in an lowborn species like Matsya? Why does the Lord exhibit the humble act of begging in His Vamana incarnation? Why did Krsna run away from the battle? By addressing the Lord as bhuman, it is understood that the Lord is incomprehensible. (Sridhara Svami)

The word bhuman means “the supreme great one,” the word bhagavan means “full of all opulences,” the word paratman means “the Supersoul of all” or “the cause of all causes,” and the word yogesvara means “the eternal master of all mystic potencies.” Since no one knows Your pastimes, You are Yourself the basis of Your unmanifest pastimes; since You are full of all opulences, You are Yourself the source of varieties of pastimes; since You are the Supersoul, You are Yourself the limit of Your pastimes; and since You are ever-existing, You are Yourself the knower of the time of Your pastimes. The word yogamaya refers to the supreme internal energy of the Lord. (Jiva Gosvami)

If it is said that You (Krsna) appeared to minimize the burden of the earth, Rama appeared to kill Ravana, and various other incarnations appeared to reestablish the principles of religion, is Your destruction of the pride of the demons deluded with material knowledge not known? Yes, it is known. But no one is able to fully understand the cause of the Lord’s advent, for what purpose the Lord’s pastimes are performed, when the Lord will appear, and how long the Lord will stay. This verse was spoken to emphasize this point.

The word bhuman refers to the all-pervading personality with innumerable forms. The word bhagavan indicates that although the Lord has a universal form, He is nevertheless full with six opulences. The word

paratman indicates that although the Lord is the Supreme Personality of Godhead, He is also the Supersoul. The word yogesvara indicates that by the influence of His yogamaya the Lord is full of the greatest opulences, such as His universal form. The word utih refers to the Lord's pastimes beginning with His appearance. Since Your innumerable forms are all-pervading, full with six opulences, not made of material elements, and forms of the Supersoul, how then is it possible that Your innumerable forms are simultaneously performing various pastimes within the three worlds for the pleasure of the devotees? In answer to this it is understood that these innumerable forms of the Lord perform Their pastimes by manifesting Themselves at appropriate times, according to the desire of His devotees, and by the influence of His inconceivable yogamaya potency. (Srimad Visvanatha Cakravarti Thakura)

Since there is no truth superior to Krsna, no one is able to realize His omnipotency. Although the Lord is the Absolute Truth, He manifests His pastimes within this material world, yet He has not given anyone the ability to fully understand the purposes for which He incarnates.

Text 15

kon hetu krsnacandra kare avatara

ka'ra sakti ache tattva janite tahara?//CB, Adi 2.15//

TRANSLATION

Who has the ability to know why Krsnacandra incarnates?

Text 16

tathapi sri bhagavate, gitaya ye kaya

taha likhi, ye-nimitte 'avatara' haya//CB, Adi 2.16//

TRANSLATION

Still, I am giving whatever reasons are described in the Srimad Bhagavatam and the Bhagavad-gita.

COMMENTARY

People who are on the path of ascending knowledge try to find the cause of the activities of this material world. That this material world is the effect of someone's actions is very difficult to comprehend, yet the author appropriately explains the cause of all causes, as revealed by Lord Krsna to Arjuna in the Bhagavad-gita and in the Srimad Bhagavatam, the ripened fruit of desire tree of Vedic literature. The author explains the cause of Lord Krsna's advent by following in the footsteps of the Vedic literature rather than making his own personal endeavor. Srila Kaviraja Gosvami, however, has ascertained these causes as secondary and meant particularly for devotees following the process of regulative devotional service. Kaviraja Gosvami says that these incarnations of Visnu are naimittika, or occasional, incarnations.

Text 17

yada yada hi dharmasya glanir bhavati bharata

abhyutthanam adharmasya tadatmanam srjamy aham//CB, Adi 2.17//

TRANSLATION

Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.

COMMENTARY

One should refer to Srimad Bhagavatam (9.24.56), wherein Sri Sukadeva Gosvami says to Maharaja Pariksit: “Whenever the principles of religion deteriorate and the principles of irreligion increase, the supreme controller, the Personality of Godhead Sri Hari, appears by His own will.”

“I advent Myself”—in other words, to bewilder the demons I manifest Myself in this world like a created being under the clutches of the illusory energy. (Visvanatha Cakravarti's Sarartha-darsini)

The word dharma refers to the dharma that is described in the Vedas. The word glanih means “destroy.” The word adharma refers to that which is contrary to dharma. The word abhyutthan means “arising.” The words “I manifest” do not mean created like a material object, because I was personally present even before creation. Therefore created objects have

no lordship over Me. (Baladeva Vidyabhusana's Gita-bhusana COMMENTARY)

The word adharma is explained by Narada Muni to Maharaja Yudhisthira in the Srimad Bhagavatam (7.15.12-14) in the following words: "There are five branches of irreligion, appropriately known as irreligion [vidharma], religious principles for which one is unfit [para-dharma], pretentious religion [abhasa], analogical religion [upadharma] and cheating religion [chala-dharma]. One who is aware of real religious life must abandon these five as irreligious. Religious principles that obstruct one from following his own religion are called vidharma. Religious principles introduced by others are called para-dharma. A new type of religion created by one who is falsely proud and who opposes the principles of the Vedas is called upadharma. And interpretation by one's jugglery of words is called chala-dharma. A pretentious religious system manufactured by one who willfully neglects the prescribed duties of his order of life is called abhasa [a dim reflection or false similarity]. But if one performs the prescribed duties for his particular asrama or varna, why are they not sufficient to mitigate all material distresses?"

The only injunction governing My appearance is that I am independent, so I appear whenever I desire. Whenever there is a decline in religious principles and a predominant rise of irreligion, at that time I descend by My own sweet will. The regulations that govern the entire universe are beginningless. But when in due course of time these regulations become defective by some undetermined cause, irreligiousity becomes prominent. No one is able to counteract this situation other than Me. Therefore I appear in this material world along with My internal potencies in order to destroy irreligious principles. It is not that I appear only in the land of Bharata-varsa, but according to the need I also appear amongst the demigods and lower species. So do not think that I do not appear amongst the mlecchas and other low-born human beings. I also appear among them as a saktyavesa-avatara, or empowered incarnation, to protect them and whatever little religious principles those impure persons follow. Yet I am more anxious to appear amongst My dependents in India, because varnasrama-dharma is followed there without obstruction. Therefore all the pleasing yuga-avataras and amsa-avataras are found only in the land of Bharata-varsa. Activities performed without fruitive desire (niskama-karma-yoga), philosophical speculation (jnana-yoga),

and the ultimate process of devotional service (bhakti-yoga) are not properly practiced where there is no practice of varnasrama-dharma. But know for certain that the traces of devotion found amongst the low-born humans are due to the mercy of the devotees. (Srila Bhaktivinoda's Vidvad-ranjana COMMENTARY)

Text 18

paritranaya sadhunam vinasaya ca duskrtam

dharma-samsthapanarthaya sambhavami yuge yuge//CB, Adi 2.18//

TRANSLATION

To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.

COMMENTARY

Do not suspect that the Lord is cruel because He annihilates the miscreants. As a mother's fondling and chastisement of her children are not displays of cruelty but exhibitions of her affection, it should be understood that the killing of demons and protection of devotees are similar exhibitions of the mercy of the Supreme Lord Visnu, who is the maintainer of both pious and sinful persons. (Sridhara Svami's Subodhini COMMENTARY)

One may argue that the great sages and devotee kings are qualified to counteract the decline of religious principles and check the increase of irreligious practices, so what is the need for Your appearance? This is true. But delivering the sadhus, destroying the miscreants, and reestablishing the principles of religion are impossible for others to perform, therefore I personally appear. Delivering the sadhus means to deliver the unalloyed devotees from the misery of their intense desire to see Me. The word duskrtam refers to demons like Ravana, Kamsa, and Kesi, who are invincible to others and who give distress to My devotees. The word dharma-samsthapana refers to supreme occupational duties in the form of meditating on, worshiping, serving, and glorifying Me, which cannot be propagated by anyone other than Me. The word yuge yuge refers to every millenium or kalpa. One should not doubt the Lord's

impartiality when He kills the demons, because the demons who are killed by the hand of the Lord are delivered from hellish material life, which has been awarded to them due to their sinful activities. This punishment awarded to the demons by the Lord is also His mercy. (Srimad Visvanatha Cakravarti)

Delivering the sadhus means that the Lord delivers His devotees from the distress of intense eagerness to see the Lord. Because the devotees are constantly engaged in remembering the Lord’s form and qualities, they have a strong desire to see the Lord, who thus manifests His enchanting form before them. The word duskrtam refers to demons such as Ravana and Kamsa, who are averse to the devotees and who cannot be killed except by the Lord. The word dharma refers to the pure devotional process of worshiping the Lord and meditating on His form. Although this process of devotional service is performed on the basis of regulative principles, it cannot be propagated by others. The word samsthapana indicates preaching properly. These three purposes are the cause of the Lord’s appearance. No one should doubt the Lord’s impartiality when He kills the demons, because the demons who are killed by the Lord attain liberation. This chastisement of the demons is a display of the Lord’s mercy. (Sri Baladeva Vidyabhusana)

I establish varnasrama-dharma by appearing as an empowered incarnation amongst My devotees, who are sages amongst the brahmanas and kings, but actually I appear to deliver My great devotees who are afflicted by the distress born of intense longing to see Me. Thus, in the form of a yuga-avatara, I deliver My devotees from this distress and I deliver demons like Ravana and Kamsa by killing them. I reestablish the living entities’ eternal religious principles by preaching the devotional processes like hearing and chanting. When I say, “I appear in every millenium,” it is to be accepted that I also appear in the age of Kali. The incarnation for Kali-yuga will distribute the rarely attained benediction of love of God through the process of chanting. Although this incarnation is the best of all, He is hidden to the common person. My great devotees will naturally be attracted by this incarnation. You also (O Arjuna) can see this incarnation when you appear as His assistant. The great mystery of this confidential incarnation for Kali-yuga is that He will destroy only the sinful mentality of the demons, not the demons themselves. (Srimad Bhaktivinoda Thakura)

Texts 19-20

dharma-parabhava haya yakhane yakhane

adharmera prabalata bade dine-dine

sadhu-jana-raksa, dusta-vinasa-karane

brahmadi prabhura pa'ya kare vijnapane//CB, Adi 2.19-20//

TRANSLATION

Whenever there is a decline in religious principles and irreligion becomes more prominent day by day, at that time the demigods headed by Brahma pray at the feet of the Lord to protect the sadhus and destroy the miscreants.

COMMENTARY

When the living entities who are averse to the Lord remain in the midst of temporary sense enjoyment, their material conceptions gradually increase. From Satya to Treta to Dvapara-yuga, religious principles gradually diminish and the propensity for material enjoyment gradually increases. At the same time, due to a lack of religious activities, irreligious activities become more prominent. The ascending process is a form of irreligion, because in this process there is no service attitude towards Sri Adhoksaja. The pure devotees of the Lord who are engaged in the service of Adhoksaja are always disturbed by the conditioned living entities' irreligious endeavors. The mental speculators consider themselves rich and powerful by five opulences: (1) gambling, (2) drinking, (3) illicit sex, (4) animal slaughter, and (5) gold. They thus attempt to attack the Absolute Truth, who descends for the eternal benefit of the living entities. In order to check such endeavors of the mental speculators and make them slip from their path, the unlimitedly powerful destroyer of nescience and bewilderer of the demons, the Supreme Absolute Truth, Lord Visnu, incarnates. In this way Lord Brahma offers prayers at the lotus feet of the Lord in every millenium.

Text 21

tabe prabhu yuga-dharma sthapana karite

sangopange avatirna hana prthivite//CB, Adi 2.21//

TRANSLATION

The Lord then appears in this material world with His associates and paraphernalia in order to reestablish the principles of religion.

COMMENTARY

When Lord Brahma, the creator and regulator of the universe, prays for the Lord's incarnation for the benefit of the entire universe, the Absolute Personality of Godhead descends along with His associates from His own abode in Vaikuntha into this material world. The pure devotees know that reestablishing religious principles appropriate for the particular time is one of the purposes for the Lord's advent. The function of the naimittika-lila-avataras is to reestablish the principles of religion, or yuga-dharma.

Text 22

kali-yuge 'dharma' haya 'hari-sankirtana'

etad arthe avatirna sri-saci-nandana//CB, Adi 2.22//

TRANSLATION

The religious principle for the age of Kali is the congregational chanting of the holy names of the Lord. Sri Sacinandana incarnates to establish this principle.

COMMENTARY

The living entities are delivered by the process of meditation in Satya-yuga, fire sacrifice in Treta-yuga, worship of the Lord in Dvapara-yuga, and congregational chanting of Lord Hari's names in Kali-yuga. Lord Sri Sacinandana appeared in this world to propagate this congregational chanting.

Text 23

ei kahe bhagavata sarva-tattva-sara

‘kirtana’-nimitta ‘gauracandra-avatara’//CB, Adi 2.23//

TRANSLATION

It is stated in the Srimad Bhagavatam that the Supreme Absolute Truth, Lord Gauracandra, incarnates to propagate the chanting of the holy names.

COMMENTARY

The people of this age of Kali are engaged in arguments that result in various quarrels. In order to benefit these people, Sri Gaurasundara propagated the congregational chanting of the Lord’s holy name, which is the Supreme Absolute Truth, the destroyer of all illusion, and the form of eternity, knowledge, and bliss. In the Srimad Bhagavatam it is also confirmed that Sri Gaurasundara is the essence of all truths, the Supreme Absolute Truth, and the personification of sankirtana.

Text 24

iti dvapara urv-isa stuvanti jagad-isvaram

nana-tantra-vidhanena kalav api tatha srnu//CB, Adi 2.24//

TRANSLATION

O King, in this way people in Dvapara-yuga glorified the Lord of the universe. In Kali-yuga also people worship the Supreme Personality of Godhead by following various regulations of the revealed scriptures. Now kindly hear of this from me.

COMMENTARY

This and the following verse from the Srimad Bhagavatam (11.5.31-32) were spoken by the great devotee Sri Karabhajana Muni, one of the nine Yogendras, while describing the incarnation and process of worship for the age of Kali. They are part of his reply to Nimi, the king of Videha, who inquired about the colors, features, names, times of advent, and processes for worshiping Lord Hari’s incarnations.

Text 25

krsna-varnam tvisakrsnam sangopangastra-parsadam

yajnaih sankirtana-prayair yajanti hi su-medhasah//CB, Adi 2.25//

TRANSLATION

In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Krsna. Although His complexion is not blackish, He is Krsna Himself. He is accompanied by His associates, servants, weapons, and confidential companions.

COMMENTARY

The word tvisa refers to He whose color is not blackish; in other words, He whose luster is golden. Intelligent persons worship this Lord. “Your son Krsna appears as an incarnation in every millennium. In the past, He assumed three different colors—white, red and yellow—and now He has appeared in a blackish color.” In these words spoken by Gargamuni to Nanda Maharaja in the Srimad Bhagavatam (10.8.13) it is proved that apart from white, red, and black, the Lord also appears with a yellow or golden complexion. The word idanim, or “now,” in this verse indicates that the Lord has accepted a blackish color in His present incarnation. It is understood from this statement that the Lord appeared in Dvapara-yuga in a blackish complexion and that He had previously appeared in the Satya-yuga and Treta-yuga with white and red complexions. The word pita, or golden, is used in the past tense to confirm that the Lord had appeared with a golden complexion in previous Kali-yugas.

Lord Sri Krsna will be fully glorified in this book (Srimad Bhagavatam), so in order to confirm that all incarnations are included in Krsna, He was also known as the yuga-avatara. Whenever Lord Krsna appears in Dvapara-yuga, Lord Gaurasundara appears in the immediately following Kali-yuga. From this statement it is concluded that Sri Gaurasundara is Himself Lord Krsna, because there has never been an exception. The fact that Sri Gaurasundara is Himself Lord Krsna is being disclosed by the author by his use of the following adjectives.

The word krsna-varna indicates one who possesses the two syllables kr and sna. In other words, He whose name, Sri Krsna Caitanyadeva, includes these two syllables, kr and sna (the Supreme Personality of

Godhead). In his COMMENTARY on Srimad Bhagavatam (3.3.3), Sridhara Svami has explained that of the words sriyah savarnena, sriyah means “of Sri or of Rukmini,” and savarnena refers to one who possesses the two equal syllables ru and kmi. Such dual meanings are found in various places within the Srimad Bhagavatam.

Alternatively, the word krsna-varna means “one who describes Krsna.” In other words, He personally chants the holy names while remembering His own ecstatic spiritual pastimes, and He mercifully instructs everyone about His holy names.

Alternatively, although He is personally a-krsna, or golden, He is nevertheless tvisa, or lustrous. In other words, He distributes the holy names of Krsna to everyone by His sweet beauty; or in other words, everyone becomes Krsna consciousness by seeing Him.

Alternatively, although Sri Krsna appears as Gaura, in the eyes of His devotees He is tvisa, or of lustrous blackish complexion. In other words, He is seen by His devotees as Sri Syamasundara. Therefore Sri Gaurasundara is Sri Krsna Himself, or, in other words, Sri Krsna has personally appeared as Sri Gaurasundara. Therefore the conclusion is that Sri Gaurasundara is Sri Krsna Himself.

The supremacy of Sri Gaurasundara is established by the words sangopangastra-parsadam. In other words, the Lord appears with His anga, upanga, astra, and parsada—His limbs, decorations, weapons, and associates. (This term has been used in karma-dharaya, an appositional compound. According to Srila Vyasadeva the angas of the Lord are also called upangas, astras, and parsadas.) Since the limbs of the Supreme Lord are most enchanting, they are known as decorations; since the limbs of the Supreme Lord are most powerful, they are known as weapons; and since the limbs of the Supreme Lord always remain with the Lord, they are called associates of the Lord. Many great personalities have seen this form of the Lord. This is a well-known fact among the residents of West Bengal, Orissa, and Bangladesh. Another meaning of this phrase is that the Lord has appeared along with His most powerful devoted companions, like Srimad Advaita Acarya, who are counted as angas, upangas, and astras of the Lord.

By which processes do the devotees worship Sri Gaurasundara? In

answer to this, it is explained that people worship Him by sacrifice. The evidence of this fact is the statement of the demigods in the Srimad Bhagavatam (5.19.24): na yatra yajnesa-makha mahotsavah—“where there are no festivals of sankirtana-yajna to satisfy the Lord.” The use of the adjective sankirtana-prayair is a confirmation of accepting this sacrifice as the means of attaining perfection. The word sankirtana refers to a large gathering of people chanting the holy names of Krsna. The process of sankirtana-yajna, or congregational glorification of Lord Krsna, which is prominently displayed by devotees of the Lord, is thus concluded to be the process of attaining perfection.

In the Visnu-sahasra-nama of the Mahabharata (Dana-dharma 149.92, 75) the following characteristics of the Lord (Sri Gaura) are described: suvarna-varnah—He whose body is the color of gold; hema-angah—He whose body is like molten gold; sutham—He whose body is most beautiful; candana-balai-yukta—He whose body was smeared with sandalwood; sannyasa-lila-avinaya-kari—He who practices the renounced order of life; sama-guna-yukta—He who is equipoised; and santah—He who is peaceful. Sri Sarvabhauma Bhattacarya, the crest jewel amongst learned scholars, also described this subject matter (the appearance of Gaura) in the following verse: “Let my consciousness, which is like a honeybee, take shelter of the lotus feet of the Supreme Personality of Godhead, who has just now appeared as Sri Krsna Caitanya Mahaprabhu to teach the ancient system of devotional service to Himself. This system had almost been lost due to the influence of time.” (Jiva Gosvami’s Krama-sandarbha and Sarva-samvadini)

Text 26

kali-yuge sarva-dharma—’hari-sankirtana’

saba prakasilena caitanya-narayana//CB, Adi 2.26//

TRANSLATION

Lord Caitanya inaugurated the congregational chanting of the holy names as the essence of all religious principles for the age of Kali.

COMMENTARY

In his COMMENTARY on the Mundaka Upanisad, the senior Vaisnava Sri

Madhva Muni has quoted the following verse from Sri Narayana-samhita:

dvapariyair janair visnuh pancaratrais tu kevalaih

kalau tu nama-matrena pujyate bhagavan harih

“In the Dvapara-yuga people should worship Lord Visnu only by the regulative principles of the Narada Pancaratra and other such authorized books. In the age of Kali, however, people should simply chant the holy names of the Supreme Personality of Godhead.”

Whenever there is a disagreement about the process of spiritual advancement, the process itself is generally criticized. But only the chanting of hari-nama is undisputedly situated above all other processes of sadhana. In the first verse of His Sri Siksastaka, Sri Caitanya Narayana has stated:

ceto-darpana-marjanam bhava-maha-davagni-nirvapanam

sreyah-kairava-candrika-vitaranam vidya-vadhu-jivanam

anandambudhi-vardhanam prati-padam purnamrtasvadanam

sarvatma-snapanam param vijayate sri-krsna-sankirtanam

“Glory to the Sri Krsna sankirtana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This sankirtana movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious.” The second and third verses of Sri Siksastaka also explain the process of chanting Krsna’s names, the fourth verse explains the process of anartha-nivrtti, cleansing the heart of all unwanted things, the fifth verse explains the living entity’s constitutional position, the sixth verse explains the state of a living entity who chants the holy name, the seventh verse explains the result of that state, and the eighth verse explains the symptoms of perfection. In his Bhakti-sandarbha (273) and in his Krama-sandarbha COMMENTARY on Srimad Bhagavatam (7.5.23-24) Sri Jiva Gosvami Prabhu has given the following process regarding the chanting of the holy names as instructed by Sri Gaurasundara: yadyapy anya bhaktih kalau kartavya, tada tat

(kirtanakhya-bhakti) samyogenaiva—"Although other processes of devotional service should be performed in Kali-yuga, they must all be accompanied by the chanting of the holy names."

Text 27

kali-yuge sankirtana-dharma palibare

avatirna haila prabhu sarva-parikare//CB, Adi 2.27//

TRANSLATION

In Kali-yuga the Lord incarnates with His associates in order to maintain the religious principle of sankirtana.

COMMENTARY

The word sankirtana refers to loud congregational chanting of taraka-brahma, the holy names that deliver one. The taraka-brahma names contain knowledge of one's eternal relationship with the Supreme Lord. The Lord's holy names are compared with the bud of a flower; from the holy names, the Lord's form, qualities, associates, and pastimes gradually unfold. That is why Namacarya Sri Thakura Haridasa always chanted the taraka-brahma maha-mantra for everyone's benefit. Those who have recorded the transcendental activities of Sri Gaurasundara have specifically refrained from describing His pastimes of giving formal initiation to anyone so that no one would glorify Him only as a "guru" who gave initiation into the maha-mantra. The devotees of Sri Caitanya are initiated into the chanting of this maha-mantra and always chant loudly as well as softly in a secluded place.

The word sarva-parikare indicates that the five types of Krsna devotees neither considered the incarnation of vipralambha, Sri Gaurasundara, as the object of madhura-rasa nor did they assist Him in conjugal affairs in the course of His magnanimous pastimes; rather, they nourished His feelings of separation from Krsna by helping Him cultivate those mellows. Those who want to contradict the Gaura pastimes of the supreme shelter, Krsna, by putting a flute or cowherd stick in Gaurasundara's hands, imposing the mood of a paramour on Him, or considering Him the charioteer of Arjuna can never be counted amongst Gaura's associates or servants.

Many damsels from the sweet pastimes of Krsna have displayed their service to Gaura by accepting male bodies in Gaura's pastimes; therefore external appearance and activities are irrelevant in their service to the Supreme Lord.

Text 28

prabhura ajnaya age sarva-parikara

janma labhilena sabe manusa-bhitara//CB, Adi 2.28//

TRANSLATION

On the order of the Lord, all of His associates took birth in human society.

COMMENTARY

The associates of the Lord appeared on His order in the human society of this world in order to assist in Sri Gaura's pastimes. They are not ordinary human beings, prone to suffer the results of their past karma and subject to Yamaraja's punishment.

Text 29

ki ananta, ki siva, virinci, rsi-gana

yata avatarera parsada apta-gana//CB, Adi 2.29//

TRANSLATION

Ananta, Siva, Brahma, various sages, and the associates of all the Lord's previous incarnations—all took birth as great devotees.

COMMENTARY

Various demigods and sages who had expertly offered prayers to the Lord in His various incarnations appeared in this material world as associates in Gaura's eternal pastimes.

Text 30

'bhagavata' rupe janma haila sabara

krsna se janena,—yanra amse janma yanra//CB, Adi 2.30//

TRANSLATION

Only Gaura-Krsna knew which associate took birth as which devotee.

COMMENTARY

The associates who had assisted in the pastimes of Krsna now displayed their respective services to Sri Gaurasundara as Vaisnavas of this world. The original Personality of Godhead, Sri Gaura-Krsna, personally knew where each of His devotees appeared.

Text 31

karo janma navadvipe, karo catigrame

keha radhe, odhra-dese, srihatte, pascime//CB, Adi 2.31//

TRANSLATION

Some took birth in Navadvipa, some in Cattagrama, some in Radha-desa, some in Orissa, some in Srihatta, and some in the West.

COMMENTARY

Many devotees of the Lord such as Srila Gadadhara Pandita Gosvami, Sri Jagadananda Pandita Gosvami, Pandita Sadasiva, Gangadasa, Suklambara, Sridhara, Purusottama, Sanjaya, Hiranya, and Jagadisa appeared in Navadvipa.

Srila Pundarika Vidyanidhi (Acaryanidhi or Premanidhi), Sri Vasudeva Datta Thakura, and his brother Mukunda Datta appeared in the village of Catigrama (presently known as Cattagrama).

Radha-desa refers to places on the western side of the Ganges. Sri Nityananda Prabhu appeared in the village of Ekacaka, or Vircandrapura, in the district of Birbhum. Sri Satyaraja Khan and Sri Ramananda Vasu appeared in the village of Kulina, in the district of Varddhamana (Burdwan). Sri Mukunda, Sri Narahari, Sri Raghunanda, Ciranjiva, and Sulocana appeared at Srikhanda. Many devotees like Sri Govinda, Sri Madhava, Sri Vasudeva Ghosh, Dvija Haridasa, and Dvija Vaninatha Brahmacari appeared at Agradvipa.

The word odhra in this verse refers to Utkala, the state of Orissa, which is described in statements like: “Odhra-ksetra [Orissa] is very famous as the abode of Purusottama (Lord Jagannatha),” and “These four [sampradayas] will appear in Kali-yuga at Utkala, from the Supreme Lord Purusottama.” Sri Bhavananda Raya and his sons, headed by Srila Ramananda Raya, Sri Vaninatha, and Gopinatha, as well as Sri Sikhi Mahiti, Sri Madhavidevi, Murari Mahiti, Paramananda Mahapatra, Orissa Sivananda, Prataparudra, Kasi Misra, Pradyumna Misra, and many other devotees appeared there. (See Caitanya-bhagavata, Antya-khanda, Chapter 5)

Srihatta is presently situated in the state of Assam, which is adjacent to Bengal. Many great devotees like Srivasa Pandita, Srirama Pandita, Sri Candrasekhara Acarya, Sri Jagannatha Misra, and Sri Advaita Prabhu appeared in this district.

The word pascime indicates the place presently known as Trihut. The Sanskrit name of this place is Tirabhukti. Sripada Paramananda Puri and Sri Raghupati Upadhyaya appeared at this place. They were both disciples of Srila Madhavendra Puripada and very intimate associates of Sriman Mahaprabhu.

Text 32

nana-sthane ‘avatirna’ haila bhakta-gana

navadvipe asi’ haila sabara milana//CB, Adi 2.32//

TRANSLATION

Although the devotees appeared in different places, they all gathered in Navadvipa.

COMMENTARY

The words sabara milana indicate that the associates of Sri Gaurasundara appeared in various impure places in order to illuminate and increase the glories of these places, and later they came to the lotus feet of Sri Caitanya in Sri Navadvipa and joined His sankirtana movement.

Text 33

sarva-vaisnavera janma navadvipa dhame

kona maha-priya dasera janma anya-sthane//CB, Adi 2.33//

TRANSLATION

Most of the Vaisnavas took birth in Navadvipa, and some beloved associates appeared elsewhere.

COMMENTARY

Most of the Vaisnavas appeared in the various villages of Navadvipa, but some of the followers of Sri Gaura, headed by Sri Nityananda, appeared elsewhere.

Text 34

srivasa-pandita, ara srirama-pandita

sri candrasekhara-deva—trailokya-pujita//CB, Adi 2.34//

TRANSLATION

Srivasa Pandita, Srirama Pandita, and Sri Candrasekhara are worshiped throughout the three worlds.

COMMENTARY

Srivasa and Srirama are described in Sri Kavi-karnapura's Gaura-ganoddesa-dipika (90) as follows: "The most intelligent Srivasa Pandita is nondifferent from Sri Narada Muni. Sri Parvata Muni, who was very dear to Narada Muni, has now appeared as Srirama Pandita, the younger brother of Srivasa Pandita." After the Lord took sannyasa, Srivasa and Srirama left Navadvipa and resided at Kumarahatta. (See Antya-khanda, Chapter 5.)

Sriman Candrasekhara Deva was the Lord's devotee uncle (husband of Saci's sister). According to the Gaura-ganoddesa-dipika, he was one of the nine Nidhis or Candra. Sriman Mahaprabhu danced and sang in his house in the mood of Devi for the first time in Bengal. The place where Candrasekhara's house was situated is now known as Vrajapattana. The

huge octagonal temple known as Sri Caitanya Matha is situated at this place. It is the center of nourishment for the world-famous Visva-vaisnava Raja-sabha. Deities of the four Vaisnava-sampradaya acaryas are established on the four sides of this temple. Sri Guru-Gauranga and Gandharvika-Giridhari are being worshiped in the middle of the temple. Nityananda Prabhu gave prior information to Sri Candrasekhara of the Lord’s plan to take sannyasa. (See Madhya-khanda, Chapter 26.) Sri Candrasekhara was present with Sri Nityananda and Mukunda Datta at Katwa when the Lord took sannyasa. He duly performed the prescribed sannyasa rituals and then returned to Navadvipa to inform everyone of the Lord’s acceptance of sannyasa. A description of the Lord’s kirtana in the house of Candrasekhara Acarya prior to His acceptance of sannyasa is found in the Madhya-khanda, Chapter 8. The presence of Candrasekhara Acarya during the huge sankirtana procession to subdue the Kazi and when the Lord bestowed His mercy on Sridhara is described in the Caitanya-caritamrta, Madhya-lila, Chapter 23. He would accompany the devotees of Bengal to visit the Lord in Nilacala every year.

Text 35

bhava-roga-vaidya sri murari-nama yanra

‘srihatta’ e-saba vaisnavera ‘avatara’//CB, Adi 2.35//

TRANSLATION

They, along with Sri Murari Gupta, who cures the living entities of their material disease, all took birth in Srihatta.

COMMENTARY

The word bhava-roga refers to the disease of material life. In other words, bhava refers to the material miseries born of attachment to one’s home. In this connection one should refer to Jiva Gosvami’s Laghu-tosani COMMENTARY on the Srimad Bhagavatam (10.51.53).

Srila Vrndavana dasa Thakura has referred to Murari Gupta as a vaidya, or doctor. By doing so, he indicated that Murari exhibited great compassion on the living entities who have been averse to the Lord since time immemorial by destroying the seed of nescience and thus curing

their disease of rebelliousness. Sri Vrndavana dasa Thakura has never referred to Murari Gupta as a doctor of simply the material body. The incarnation of Vyasadeva and prime example of one recording the activities of the Lord and His devotees has thus confirmed that it is totally prohibited, hellish, and inauspicious to consider Lord Visnu and the Vaisnavas as belonging to a particular caste and mode of nature. They are in fact transcendental spiritual beings.

The words vaidya sri murari refer to Sri Murari Gupta, the writer of the celebrated book Sri Caitanya-carita. He appeared in a doctor’s family in Srihatta and later became a resident of Sri Navadvipa. He was elder to Sriman Mahaprabhu. In his house the Lord exhibited His form of Varaha (Madhya-khanda, Chapter 3), and during the Lord’s maha-prakasa pastimes the Lord revealed to him His form as Rama (Madhya-khanda, Chapter 10). Once in the house of Srivasa, when Murari Gupta saw both Nityananda and Gaurasundara, he offered his obeisances first to Mahaprabhu and then to Nityananda Prabhu. Seeing this, Mahaprabhu told him, “You have violated proper etiquette by offering obeisances first to Me.” Later that night the Lord appeared to him in a dream and glorified the position of Nityananda. Early the next day Murari offered obeisances first to Nityananda and then Mahaprabhu. This pleased Mahaprabhu, who then gave him His chewed betel nut remnants. One day Murari offered fried rice to Mahaprabhu, and the next day the Lord displayed His pastime of having indigestion from eating that indigestible rice. The Lord therefore came to Murari Gupta for treatment and drank water from his waterpot, saying, “This is the only remedy.” Another day, when Sriman Mahaprabhu accepted a four-armed form in the house of Srivasa, Murari manifested the mood of Garuda. The Lord then sat on his shoulders and exhibited His opulent pastimes.

Once Murari considered that when the Lord disappeared, separation from Him would be unbearable, so he decided to give up his body while the Lord was still present in this world. The Lord, who is the Supersoul, forbade him from this act (Madhya-khanda, Chapter 20). On another occasion, Murari offered prayers to the Lord when He accepted the form of Varaha in Murari’s house (Antya-khanda, Chapter 4). His humble entreaties are found in Caitanya-caritamrta, Madhya-lila, Chapter 11, verses 152 to 158. His attachment to Lord Ramacandra is mentioned in the Caitanya-caritamrta, Madhya-lila, Chapter Fifteen, verses 137 to 157.

The words vaisnavera ‘avatara’ indicate that the Vaisnavas belong to Goloka. They do not possess gross or subtle designations. These residents of Goloka appear in this material world for the benefit of the living entities. The Vaisnavas accept gross and subtle bodies to bewilder the demons and accomplish some task; those bodies are not their constitutional forms. If fruitive workers consider a Vaisnava low-class because of his external appearance, this improper vision makes them offenders. Everyone within eight hundred thousand miles from where a Vaisnava appears or incarnates in this world is freed from all material conceptions. They then become relieved from the misunderstandings of considering the Vaisnavas as born in a particular caste, as belonging to a particular creed or asrama, as being simply ordinary scholars, or as being objects of mundane enjoyment. The real sadhus who worship Sri Hari and give proper respect to the demigods and brahmanas never fall under the clutches of demonic vehement karmis by disrespecting the Vaisnavas and thereby cleansing and widening their path to hell.

Texts 36-37

pundarika-vidyanidhi—vaisnava-pradhana

caitanya-vallabha datta-vasudeva nama

‘catigrame’ haila inha-sabara parakasa

‘budhane’ haila avatirna haridasa//CB, Adi 2.36-37//

TRANSLATION

Pundarika Vidyanidhi, the topmost Vaisnava, Caitanya Vallabha, and Vasudeva Datta all appeared in Cattagrama. Haridasa Thakura appeared in the village of Budhana.

COMMENTARY

Pundarika Vidyanidhi is also known as Premanidhi and Acaryanidhi. He is described in Sri Kavi-karnapura’s Sri Gaura-ganoddesa-dipika (54) as follows: “King Vrsabhanu of Vraja-mandala has now appeared as Sri Pundarika Vidyanidhi.”

Pundarika Vidyanidhi was the disciple of Sri Madhavendra Puripada and the spiritual master of Sri Gadadhara Pandita Gosvami. His wife’s name

was Ratnavati, his father’s name was Banesvara (or, in other’s opinion, Suklambara) Brahmacari, and his mother’s name was Gangadevi. His ancestral house is situated in the village of Mekhala, which is two miles east of the Hata-hajari police station, which is twelve miles north of Cattagrama. One can approach Mekhala-grama from Cattagrama either on horseback, by bullock cart, or by steamer. The steamer station is known as Annapurnara-ghata. The birthplace of Pundarika Vidyanidhi is about two miles southwest of Annapurnara-ghata. Although the father of Vidyanidhi belonged to the Varendra class of brahmanas, when he shifted to the village of Baghiya, in the district of Dacca, the brahmana community of Radha-desa did not accept him. For this reason his descendants who followed Sakta-dharma [worship of Durga] were isolated from the community and became the priests for the members of the isolated community. One of the members of this family is living in Vrndavana and is named Sarojananda Gosvami. One special characteristic of this family is that each of its members had only one son or no son at all, and therefore the family was not very expansive.

Sriman Mahaprabhu used to address Pundarika as bapa, or “father,” and He gave him the title Premanidhi to indicate that he was the servant of the Supreme Lord. In Madhya-lila, Chapter Seven, it is described that Pundarika Vidyanidhi was the spiritual master of Sri Gadadhara Pandita Gosvami. The description of Sri Jagannathadeva slapping the cheeks of Pundarika Vidyanidhi and his disclosing this fact to his dear friend Sri Damodara Svarupa are found in the Antya-lila, Chapter Ten.

The bhajana-kutira of Pundarika Vidyanidhi is now very old and dilapidated. Without repair, it may soon crumble. There are two verses inscribed on the wall of that temple, but they are so old that one cannot read or understand them. There is another temple, however, about two hundred yards southeast of this one, and the inscriptions on the wall of that temple are also illegible. One can infer from the pile of broken bricks ten yards from this temple that there used to be another temple there. Descendants there say that Mukunda Datta often came there to perform his bhajana. There are two living descendants of the family of Srila Vidyanidhi named Sri Harakumara Smrtitirtha and Sri Krsnakinkara Vidyalankara. For further information one should refer to the dictionary known as Vaisnava-manjusa.

There was a devotee named Caitanya-vallabha in the line of Gadadhara

Pandita (see Cc. Adi 12.87). There is a difference in opinion whether or not this is the Caitanya-vallabha mentioned in this verse, otherwise the word caitanya-vallabha may be accepted as meaning “one who is very dear to Sri Caitanya” (an adjective for Sri Vasudeva Datta Thakura).

Sri Vasudeva Datta Thakura was born in the village Chanhara, near the Patiya police station in the district of Cattagrama. This village is situated twenty miles from Mekhala, the birthplace of Sri Pundarika Vidyanidhi. It is stated in the Gaura-ganoddesa-dipika (140): “In Vraja there were two very nice singers named Madhukantha and Madhuvrata. They appeared in caitanya-lila as Mukunda and Vasudeva Datta, who were singers in the society of Lord Caitanya Mahaprabhu.” He was the dear well-wisher of Srivasa Pandita and Sri Sivananda Sena. There is a railway station named Purvasthali on the E.I.R. Howra-Katwa line, and about one mile away, in a village known as Mamagachi, which is the birthplace of Vrndavana dasa Thakura, there is an old temple of Madana-gopala that was established by Vasudeva Datta. He later on shifted to Kumarahatta, or Kancanapalli, and lived with Srivasa and Sivananda. Seeing his liberal nature, Sriman Mahaprabhu ordered Sivananda to act as his manager and reduce his excessive expenditure (see Cc. Madhya 15.93-96). His heart-rending prayers to Sriman Mahaprabhu on behalf of the miserable, misguided living entities who are averse to Lord Hari are found in the Caitanya-caritamrta (Madhya 15.159-180). It is also explained in the Caitanya-caritamrta (Adi 10.41-42): “Vasudeva Datta, the nineteenth branch of the Sri Caitanya tree, was a great personality and a most confidential devotee of the Lord. One could not describe his qualities even with thousands of mouths. Srila Vasudeva Datta Thakura wanted to suffer for the sinful activities of all the people of the world so that Lord Caitanya Mahaprabhu might deliver them.” His disciple was Sri Yadunandana Acarya, who was the initiating spiritual master of Srila Raghunatha dasa Gosvami (see Cc. Antya 6.161). Sri Mukunda Datta was his brother.

It is not definitely certain whether Sri Haridasa Thakura appeared in the village named Budhana that is in the district of Khulna. Formerly this village was within a district of twenty-four parganas within the Sataksira division.

Text 38

radha-majhe ‘ekacaka’-name ache grama

yanhi avatirna nityananda bhagavan//CB, Adi 2.38//

TRANSLATION

The Supreme Lord, Nityananda Prabhu, appeared in the village of Ekacakra, in Radha-desa.

COMMENTARY

The village previously known Ekacaka, or Ekacakra, is presently known as Vircandrapura and Garbhavasa. It is situated 8 miles from the Mallarapura station, which is on the E.I.R loopline.

In his COMMENTARY on Bhagavad-gita (2.72) Madhvacarya quotes the Padma Purana as follows: “By His own sweet will He exhibits various forms through His own internal potency. He does not appear from Vasudeva in the womb of Devaki. He is not born of Dasaratha, nor from Jamadagni. Rather, He eternally enjoys ecstasy in pure pastimes that are free from duality.”

Text 39

hadai-pandita-nama suddha-vipra-raja

mule sarva-pita tane kare pita-vyaja//CB, Adi 2.39//

TRANSLATION

The exalted Hadai Pandita was the king of the brahmanas. He was accepted as the father of Lord Nityananda, who is the original father of all.

COMMENTARY

Hadai Pandita, or Hado Ojha, was born in a Maithila brahmana family. His wife’s name was Padmavati. Although Lord Sri Nityananda Prabhu is the father of all universes, the Vaikunthas, the living entities, and the visnu-tattvas, He nevertheless appeared as the son of Hadai Pandita. Some time back a false rumor was spread that Sri Nityananda Prabhu was born in a non-brahmana family. This is totally baseless and born from the duplicitous smartas’ envy and hatred of Lord Visnu.

Text 40

krpa-sindhu, bhakti-data, sri vaisnava-dhama

radhe avatirna haila nityananda-rama//CB, Adi 2.40//

TRANSLATION

The ocean of mercy, the giver of devotional service, and the shelter of all Vaisnavas, Sri Nityananda Rama, appeared in Radha-desa.

Text 41

maha-jaya-jaya-dhvani puspa-varisana

samgope devata-gane kailena takhana//CB, Adi 2.41//

TRANSLATION

At the time of Nityananda's appearance, all the demigods secretly showered flowers and chanted, "Jaya! Jaya!"

COMMENTARY

When Sri Nityananda Prabhu appeared, all the demigods chanted His glories in ecstasy and showered flowers on Him. This incident was beyond the realm of those who believe only in direct perception.

Text 42

sei dina haite radha-mandala sakala

punah punah badite lagila sumangala//CB, Adi 2.42//

TRANSLATION

From that day on, the land of Radha began to prosper and signs of auspiciousness became visible.

COMMENTARY

After the appearance of Lord Nityananda Prabhu, the barren areas of Gauda-desa began to prosper. Gradually the entire Radha-desa became a center of advanced learning and culture.

Text 43

trihute paramananda-purira prakasa

nilacale yanra sange ekatra vilasa//CB, Adi 2.43//

TRANSLATION

Paramananda Puri, who enjoyed pastimes with the Lord in Nilacala, appeared at Trihuta.

COMMENTARY

Trihuta consists of the districts presently known as Muzaffarpur, Darbhanga, and Chhapra. In his previous asrama, Sri Paramananda Puri lived in Trihuta. He was the dear disciple of Sri Madhavendra Puripada. In the last portion of this book, various topics related to Paramananda Puri in Nilacala, such as his well, are described.

Texts 44-45

ganga-tira punya-sthana-sakala thakite

‘vaisnava’ janmaye kene socya-desete?

apane haila avatirna ganga-tire

sangera parsade kene janmayena dure? //CB, Adi 2.44-45//

TRANSLATION

The banks of the Ganges are most sanctified. Why then would a Vaisnava take birth at an impious place? The Lord appeared on the bank of the Ganges, so why did His associates appear in distant places?

COMMENTARY

The term socya-desa, or impious places, is described in the Srimad Bhagavatam (11.21.8) as follows: “Among places, those bereft of the spotted antelope, those devoid of devotion to the brahmanas, those possessing spotted antelopes but bereft of respectable men, provinces like Kikata and places where cleanliness and purificatory rites are neglected, where meat-eaters are prominent or where the earth is barren,

are all considered to be contaminated lands." In Manu-samhita (2.23) it is stated: "Places devoid of sacrificial performances and naturally grazing spotted antelopes are known as Mleccha-desas, or impious lands."

The Ganges, which emanates from the lotus feet of Visnu and which is the best of the seven sacred rivers, is glorified by the Puranas as possessing the topmost potency for purification. That is why she has a special position amongst the devotees. The Ganges, also known as Bhagirathi, flows through Navadvipa of Gauda-desa. Since many of Sri Caitanya's associates appeared outside of Gauda-desa, many questions may arise in the hearts of materialistic people. If Vaisnavas appear in a place that is so contaminated that the visitor requires atonement, a place that hinders one's purification, then people will consider these pure Vaisnavas as materially contaminated and forced to enjoy the fruits of pious and impious activities. Therefore the following question arises: Why did the pious Vaisnavas take birth in places not visited by the Pandavas or touched by the Ganges instead of appearing on the banks of the Ganges? One may also question why Sri Caitanyadeva personally appeared in the highest brahmana family of Navadvipa, which is situated on the banks of the supremely pure Ganges, yet He had His associates appear in places far from the Ganges in families other than brahmanas. In answer to these questions it may be said that pure Vaisnavas appeared in such places and in such families in order to purify those places and families. This will be explained by the author in verses 46 to 52.

CB Adi-khanda 2.46-47

Texts 46-47

ye-ye-desa—ganga-hari-nama-vivarjita

ye-dese pandava nahi gela kadacit

se-saba jivere krsna vatsala haiya

maha-bhakta saba janmayena ajna diya

TRANSLATION

Out of compassion, Lord Krsna ordered His great devotees to appear in places where the Ganges does not flow, where the holy names are not

chanted, and where the Pandavas did not visit.

COMMENTARY

For an elaboration on the meaning of this verse one can refer to the following verses from the Srimad Bhagavatam (7.10.18-19 and 1.1.15): "The Supreme Personality of Godhead said: My dear Prahlada, O most pure, O great saintly person, your father has been purified, along with twenty-one forefathers in your family. Because you were born in this family, the entire dynasty has been purified. Whenever and wherever there are peaceful, equipoised devotees who are well behaved and decorated with all good qualities, that place and the dynasties there, even if condemned, are purified." And, "O Suta, those great sages who have completely taken shelter of the lotus feet of the Lord can at once sanctify those who come in touch with them, whereas the waters of the Ganges can sanctify only after prolonged use."

One requires atonement after visiting those places where Krsna's friends, the Pandavas, did not visit, as such places are not frequented by devotees. The Pandavas are as good as Krsna, therefore the people of countries beyond the jurisdiction of their rule were fallen, devoid of devotional service, and absorbed in material sense gratification. In Dvapara-yuga Lord Krsna sent the Pandavas to various provinces and thus established His bhakta-vatsalya, affection for His devotees. Similarly, in Kali-yuga the magnanimous personality Sri Gaurasundara displayed His extraordinary munificence by sending His own associates to places where even Krsna had not sent the Pandavas.

Text 48

samsara tarite sri-caitanya-avatara

apane sri-mukhe kariyachena angikara//CB, Adi 2.48//

TRANSLATION

Sri Caitanya descended to deliver the entire universe. He has confirmed this with His own words.

Text 49

socya-dese, socya-kule apana-samana

janmaiya vaisnave, sabare kare trana//CB, Adi 2.49//

TRANSLATION

The Lord had His devotees, who are equal to Him, appear at impious places and in impious families in order to deliver everyone.

COMMENTARY

The term socya-kule is explained as follows: Pious people are not affected by low-birth, because they are born in pure brahmana families. Ksatriyas, vaisyas, sudras, and antyajas are progressively more impious. Fruitive workers are born in impious families due to their sinful activities, but Vaisnavas, who are engaged in the service of Lord Visnu, are as good as Visnu. They are able to purify all sorts of impious countries and families. In the sastras it is also stated:

kulam pavitram janani krtartha

vasundhara va vasatis ca dhanya

nrtyanti svarge pitaro ‘pi tesam

yesam kule vaisnava-namadheyam

“In whatever family a Vaisnava appears, his family, mother, birthplace, and residence become purified and his forefathers dance in the heavens.”

The words apana-samana indicate that Vaisnavas are the spiritual masters of the entire world and inconceivably one with and different from Lord Krsna. They represent the lotus feet of Lord Visnu, the Supreme Absolute Truth, and they personify the syllable omkara. Through the Vaisnavas, Sri Krsna delivers the conditioned souls, whose aversion to Hari is born from accepting materialistic varnasrama and caste consciousness. That is why the Vaisnava sastras (Hari-bhakti-vilasa 4.366) loudly declare:

avaisnavopadistena mantrena nirayam vrajet

punas ca vidhina samyag grahayed vaisnavad guroh

“One who receives a mantra from a guru who is a nondevotee or who is addicted to sense enjoyment is doomed to a life in hell. Such a person must immediately approach a genuine Vaisnava guru and again accept the mantra from him.” Other than pure Vaisnavas, no one can properly act as an acarya. Anyone other than a pure Vaisnava is a conditioned soul who suffers the results of his karma. But Vaisnavas are transcendental worshipers of Visnu and have conquered the illusory energy, therefore they are as good as Lord Visnu. They are liberated souls, situated in pure goodness, beyond the three modes of material nature. They are eternal associates of Lord Visnu and capable of protecting the conditioned souls from the covering and throwing potencies of Maya by their instructions on sadhana-bhakti. People other than Vaisnavas reject the service of Visnu and serve Maya, thus accepting temporary material objects as the controller. Eventually they accept the doctrine of impersonalism and fall in the path of atheism or godlessness. In this way they lose all inclination for serving Krsna.

Text 50

yei dese yai kule vaisnava ‘avatare’

tanhara prabhave laksa-yojana nistare//CB, Adi 2.50//

TRANSLATION

In whatever place or family a Vaisnava appears, people for hundreds of thousands of miles around are all delivered.

COMMENTARY

One may refer to the COMMENTARY on verse 35 for an explanation of the words vaisnava avatare.

Text 51

ye-sthane vaisnava-gana karena vijaya

sei-sthana haya ati-punya-tirtha-maya//CB, Adi 2.51//

TRANSLATION

Wherever the Vaisnavas go that place becomes a sanctified place of

pilgrimage.

COMMENTARY

Out of humility the great devotees, or swanlike Vaisnavas, consider themselves impure. They play the role of visiting holy places to purify themselves just to deceive the materialists, while in fact they purify even the holy places. Ordinary places become sanctified by the presence of Vaisnavas. In this regard, Maharaja Yudhisthira said to Vidura in the Srimad Bhagavatam (1.13.10):

bhavad-vidha bhagavatas tirtha-bhutah svayam vibho

tirthi-kurvanti tirthani svantah-sthena gadabhrta

“My lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.” When the materialistic enjoying mentality is absent in a conditioned soul, he becomes a sadhu. Places inhabited by Vaisnavas are better than ordinary holy places.

Text 52

ataeva sarva-dese nija-bhakta-gana

avatirna kaila sri-caitanya-narayana//CB, Adi 2.52//

TRANSLATION

Therefore Sri Caitanya had His devotees appear in all different countries.

Text 53

nana-sthane avatirna haila bhakta-gana

navadvipe asi’ sabara haila milana//CB, Adi 2.53//

TRANSLATION

Although the devotees appeared in various places, they all met together in Navadvipa.

COMMENTARY

Please refer to the COMMENTARY on verse 32.

Text 54

navadvipe haiba prabhura avatara

ataeva navadvipe milana sabara//CB, Adi 2.54//

TRANSLATION

Because the Lord would appear in Navadvipa, the devotees all gathered together there.

COMMENTARY

Sri Navadvipa is considered the most glorious abode in the entire universe, for on one hand, Sri Navadvipa is the birthplace of Sri Gaurasundara, the personification of love of God, and on the other hand, innumerable associates of the Lord, who are able to purify the entire world, were also present there. Since the wonderful, sweet prema of Vrndavana was hidden, the Six Gosvamis and their followers lived in Sri Vrndavana and broadcast Lord Krsna's eternal pastimes on the order of Sri Gaurasundara. Similarly, during the time of Sri Gaurasundara, many devotees came from various places to Sri Navadvipa and assisted the Lord in His kirtana pastimes.

Text 55

'navadvipa'-hena grama tri-bhuvane nai

yanhi avatirna haila caitanya-gosani//CB, Adi 2.55//

TRANSLATION

There is no place in the three worlds like Navadvipa, where Lord Sri Caitanya appeared.

COMMENTARY

There are fourteen worlds in the material universe. Among them, Bhur, Bhuvar, and Svar are mainly inhabited by materialistic persons. Among these three worlds, Jambudvipa of this earth planet is the best; in Jambudvipa, Bharata-varsa is the best; in the land of Bharata-varsa,

Gauda-mandala, which is nondifferent from Sri Vraja-mandala, is the best; and in Gauda-mandala, the most pious nine islands of Sri Navadvipa are the best. There is no place superior to Navadvipa in the three worlds, because Sri Gaurahari, the all-auspicious ocean of mercy, imparted love of God, which is rarely attained even by the demigods, to anyone and everyone without considering whether they were qualified recipients or not. Therefore the glories of Sri Navadvipa are factually incomparable and matchless.

Text 56

‘avataribena prabhu’ janiya vidhata

sakala sampurna kari’ thuilena tatha//CB, Adi 2.56//

TRANSLATION

Knowing that the Lord would appear, providence arranged all prosperity and opulence in advance.

Text 57

navadvipa-sampatti ke varnibare pare?

eko ganga-ghate laksa loka snana kare//CB, Adi 2.57//

TRANSLATION

Who can describe the opulences of Navadvipa? One hundred thousand people would take bath at one bathing ghata.

COMMENTARY

No one is able to describe with words the opulences and prosperity of Navadvipa at that time. Sri Navadvipa-dhama was decorated with all the good fortune of the seven holy cities of India that award liberation—Ayodhya, Mathura, Haridvara, Kasi (Benares), Kanci, Avanti (Ujjain), and Dvaraka—and thus qualified to bear Sri Caitanyadeva’s transcendental lotus feet, which purify the world. At that time Sri Mayapur-dhama was so thickly populated that innumerable residents and visitors would bathe at each ghata on the Ganges.

Text 58

trividha-vayase eka-jati laksa-laksa

sarasvati-prasade sabei maha-daksa//CB, Adi 2.58//

TRANSLATION

By the merciful glance of Sarasvati, the goddess of learning, hundreds of thousands of children, youths, and old people were expert in the scriptures.

COMMENTARY

The words trividha-vayase indicate children, youths, and old people. By the mercy of Sarasvati, they were all expert in the scriptures.

Text 59

sabe maha-adhyapaka kari' garva dhare

balakeo bhattacarya-sane kaksa kare//CB, Adi 2.59//

TRANSLATION

They were all proud of being great scholars. Even a young boy would challenge his teacher.

COMMENTARY

The cultivation of knowledge was so mature that people all considered themselves matchless scholars. By the power of their learning, even young students who were still studying competed with elder mature teachers with hopes of winning. The word kaksa in this verse means "competition" or "debate on the scriptures."

Text 60

nana-desa haite loka navadvipe yaya

navadvipe padile se 'vidya-rasa' paya//CB, Adi 2.60//

TRANSLATION

Many people came from various provinces to study in Navadvipa, because by studying there one achieved a taste for education.

COMMENTARY

Students interested in studying logic came from Maithila to Navadvipa. Many sannyasis and qualified professors from Varanasi in North India came to study Vedanta in Navadvipa. Many students from Kanci in South India also came to study in Navadvipa. Therefore student communities from various provinces came to Navadvipa and got the opportunity to become expert scholars of various scriptures.

Text 61

ataeva paduyara nahi samuccaya

laksa-koti adhyapaka,—nahika niscaya//CB, Adi 2.61//

TRANSLATION

Therefore no one could count the innumerable students and millions of teachers gathered there.

COMMENTARY

Due to the facility for studying various scriptures, there were innumerable teachers and students in Navadvipa. The word samuccaya means “collection” or “assembly.”

Text 62

rama-drsti-pate sarva-loka sukhe vase

vyartha kala yaya matra vyavahara-rase//CB, Adi 2.62//

TRANSLATION

By the merciful glance of Rama, the goddess of fortune, everyone lived happily there, but they wasted their time in mundane activities.

COMMENTARY

Although by the mercy of Laksmidevi, Navadvipa was full of opulences

and the abode of happiness, people who were maddened by material happiness were simply interested to increase their material knowledge in order to gratify their senses. Thus they uselessly spent their time in ordinary worldly dealings. In his book, Sri Caitanya-candramrta (113), Tridandi Svami Sri Prabodhananda Sarasvatipada has described the mentality of the materialists and tapasvis, who at the time of Sriman Mahaprabhu were proud of their mundane godless knowledge.

Text 63

krsna-rama-bhakti-sunya sakala samsara

prathama-kalite haila bhavisya-acara//CB, Adi 2.63//

TRANSLATION

The whole universe was devoid of devotion to Krsna and Balarama, and future symptoms of the age of Kali became manifest in the beginning of the age.

COMMENTARY

At that time, various types of misbehavior, in the form of aversion to the Lord, which was expected to appear at the end of Kali-yuga, began to manifest throughout the universe. People forgot that serving Balarama and Krsna was their only occupational duty.

Text 64

dharma karma loka sabe ei matra jane

mangalacandira gite kare jagarane//CB, Adi 2.64//

TRANSLATION

People’s religion consisted of fruitive activities, and they would stay awake through the night chanting prayers to Mangalacandi, goddess Durga.

COMMENTARY

Material knowledge was so predominant at that time that people mistook speculation devoid of devotional service to Hari as scholarship. Ordinary

people believed that the supreme goal of following religious principles was to increase their material happiness and prosperity by hearing and chanting songs about Mangalacandi. They actually mistook unnatural nondevotional endeavors for religion and thus increased the covering of desire for sense gratification, fruitive work, and speculative knowledge. They did not consider that worshiping the lotus feet of the Lord's devotees was the living entities' only goal.

Text 65

dambha kari' visahari puje kona jana

puttali karaye keho diya bahu-dhana//CB, Adi 2.65//

TRANSLATION

Some people proudly worshiped Visahari, the goddess of snakes, and others spent great wealth on idol worship.

COMMENTARY

Ordinary people, particularly the rich mercantile community, lavishly spent money for the worship of Manasadevi [another name of Visahari]. They purchased the entire brahmana and pandita communities and kept them under their control. They had various idols and deities of demigods and goddesses made, and they donated large sums of money in charity. Even today the practice of making various kinds of idols is current at the time of rasa-yatra. Instead of serving the Deity of the Supreme Lord on the spiritual platform, they followed the system of idol worship and spent huge amounts of money on festivals. Later, they immersed those idols in the water and proved the flickering nature of their worship and their object of worship. Because they spent large amounts of money on useless purposes, the worship of Deities such as Sri Jagannathadeva was rarely found in Bengal.

Another reading of the second line is puttali vibha dite deya bahu-dhana, which indicates that people who were maddened with material enjoyment uselessly and proudly spent money in marriage ceremonies between male and female monkeys, cats, and dolls. In this way they increased their aversion to the Lord.

Text 66

dhana nasta kare putra kanyara vibhaya

ei-mata jagatera vyartha kala yaya//CB, Adi 2.66//

TRANSLATION

People squandered money on the marriages of their sons and daughters. In this way they wasted their human lives.

COMMENTARY

Some people considered family life as the goal of life, and they thus spent large sums on the marriages of their sons and daughters. In this way they increased the happiness of those who were averse to Lord Hari. They concluded that getting their daughters and sons married is far better than worshiping the Supreme Lord, and in this way they simply wasted their time in mundane affairs.

Text 67

yeba bhattacarya, cakravarti, misra saba

taharao na jane saba grantha-anubhava//CB, Adi 2.67//

TRANSLATION

Even the so-called scholars—the Bhattacaryas, Cakravartis, and Misras—did not know the real purport of the scriptures.

COMMENTARY

The words grantha-anubhava mean "summary" or "purport." It is stated in the Srimad Bhagavatam (1.2.28-29): "In the revealed scriptures, the ultimate object of knowledge is Sri Krsna, the Personality of Godhead. The purpose of performing sacrifice is to please Him. Yoga is for realizing Him. All fruitive activities are ultimately rewarded by Him only. He is supreme knowledge, and all severe austerities are performed to know Him. Religion [dharma] is rendering loving service unto Him. He is the supreme goal of life." In his COMMENTARY on Bhagavad-gita (2.45), Sri Madhvacarya quotes the following verses: "In the Vedic literature, including the Ramayana, Puranas, and Mahabharata, from the very

beginning (adau) to the end (ante ca), as well as within the middle (madhye ca), only Hari, the Supreme Personality of Godhead, is explained," and "All Vedic knowledge is searching after the Supreme Personality of Godhead." (Katha Upanisad 1.2.15) "The source of dharma, or religious principles, is the Vedas, the smrtis, their commentaries, the conduct of sadhus, and the satisfaction of the soul." (Manu-samhita 2.6) "That which is prescribed in the Vedas constitutes dharma, the religious principles, and the opposite of that is irreligion." (Bhag. 6.1.40) Thus the Vedas are primarily concerned with declaring the supremacy of Visnu. In his COMMENTARY on Mahabharata (32-34), Sri Madhvacarya states: "The Vaisnava Puranas are all factual evidence, being the same as the Pancaratra. All the original smrtis are also evidence, being supportive. In all of these works, only the supremacy of Visnu is proclaimed, nothing else. This alone is the final analysis. Other scriptures have been written on the order of Lord Hari for the purpose of bewildering the demons. The statements of these scriptures should not be accepted, as they are meant for the asuras and lead one to the darkness of ignorance." In his COMMENTARY on the Vedanta-sutras (1.2.26) Sri Madhvacarya quotes the following verse from the Padma Purana: "Just as the Purusa-sukta continually glorifies Visnu, my mind continually glorifies Visnu." In his COMMENTARY on the Bhagavad-gita, Sri Madhvacarya quotes from the Naradiya Purana as follows: "It is proclaimed that the Vaisnava scriptures consist of the Pancaratra, the Mahabharata, the original Ramayana, the Puranas and the Bhagavatam. The Puranas glorifying Lord Siva should be adjusted so their statements do not conflict with the Vaisnava literatures. Those who dishonor the Vedas by taking shelter of philosophies like Gautama's Nyaya, Kanada's Vaisesika, [the atheist] Kapila's Sankhya, Patanjali's Yoga, and that found in Saivite Puranas are of low intelligence."

The Bhattacaryas, who were expert in teaching, the Cakravartis, who were expert in fruitive rituals, and the Misras, who were learned scholars, were simply engaged in scriptural debate, therefore they were unable to understand the purport of the sastras and essence of the Vedas. They were simply engaged in the path of useless fruitive activities and mental speculation. They could not understand that the only purpose of all activities of the living entities and the only goal of all scriptures is devotional service for the pleasure of Lord Hari.

Text 68

sastra padaiya sabe ei karma kare

srotara sahite yama-pase dubi' mare//CB, Adi 2.68//

TRANSLATION

And even after teaching the scriptures, the teachers still engaged in such activities. As a result, both the teachers and the students were punished by Yamaraja.

COMMENTARY

The teachers by teaching and the students by learning both became entangled in the laws of karma, and due to these temporary endeavors they ultimately became punishable by Yamaraja. In the Srimad Bhagavatam (6.3.28-29) Sri Yamaraja spoke the following words to his servants in connection with Ajamila: "Paramahamsas are exalted persons who have no taste for material enjoyment and who drink the honey of the Lord's lotus feet. My dear servants, bring to me for punishment only persons who are averse to the taste of that honey, who do not associate with paramahamsas and who are attached to family life and worldly enjoyment, which form the path to hell. My dear servants, please bring to me only those sinful persons who do not use their tongues to chant the holy name and qualities of Krsna, whose hearts do not remember the lotus feet of Krsna even once, and whose heads do not bow down even once before Lord Krsna. Send me those who do not perform their duties toward Visnu, which are the only duties in human life. Please bring me all such fools and rascals."

Text 69

na vakhane 'yuga-dharma' krsnera kirtana

dosa vina guna karo na kare kathana//CB, Adi 2.69//

TRANSLATION

They never explained the religious principle for the age—chanting the holy names of the Lord. They only found faults with others; they never glorified anyone.

COMMENTARY

Other than the pure devotees who chant the names of Krsna, the selfish conditioned souls who are averse to Krsna are crushed by the stringent laws of karma, and instead of self-realization, they identify themselves with matter and always criticize the people of this world. Therefore Srila Prabodhananda Sarasvatipada has stated in the Sri Caitanya-candramrta (5) as follows: “For those who have attained the merciful sidelong glance of Lord Gaura, the world is the abode of happiness and the position of Brahma, Indra, and other demigods is considered no better than that of tiny insects.”

Regarding yuga-dharma, the Srimad Bhagavatam (12.3.52) states: “Whatever result was obtained in Satya-yuga by meditating on Visnu, in Treta-yuga by performing sacrifices, and in Dvapara-yuga by serving the Lord’s lotus feet can be obtained in Kali-yuga simply by chanting the Hare Krsna maha-mantra.”

The following verse from the Sri Narayana-samhita is quoted by Sri Madhvacarya in his COMMENTARY on the Mundaka Upanisad: “In the Dvapara-yuga people should worship Lord Visnu only by the regulative principles of the Narada Pancaratra and other such authorized books. In the age of Kali, however, people should simply chant the holy names of the Supreme Personality of Godhead.” Instead of glorifying sri-krsna-kirtana as the yuga-dharma, the argumentative and quarrelsome people of that time were busy talking about each other’s temporary faults. As soon as one gives up the glorification of the Lord’s qualities and transgresses the injunctions of the scriptures, one immediately acquires the quality of pride and is swallowed by envy, in the form of fault-finding. In the Srimad Bhagavatam (11.28.1-2) Lord Krsna speaks to Uddhava as follows: “One should neither praise nor criticize the conditioned nature and activities of other persons. Rather, one should see this world as simply the combination of material nature and the enjoying souls, all based on the one Absolute Truth. Whoever indulges in praising or criticizing the qualities and behavior of others will quickly become deviated from his own best interest by his entanglement in illusory dualities.” When the living entities engage in hearing and chanting about the Absolute Truth, Sri Vrajendra-nandana, they find relief from the quarrelsome nature of Kali-yuga and thus remain fixed in the path of hearing from authorities. Then they no longer discuss topics not related

with Lord Krsna.

Text 70

yeba saba—virakta-tapasvi-abhimani

tan-sabara mukheha nahika hari-dvani//CB, Adi 2.70//

TRANSLATION

All the so-called renunciates and ascetics never chanted the names of Hari.

COMMENTARY

The word virakta is expained as follows: The mixed feelings born from form, taste, smell, sound, and touch create obstacles in the living entities' sense gratification from time to time. One who desires and tries to isolate and free oneself from such feelings is called virakta.

The word tapasvi refers to a living entity who tries to gain strength to deliver himself from the danger of being afflicted by the threefold miseries.

Although renunciation and austerity are employed as means of getting relief from the miseries of this world, if they are not engaged in the service of Adhoksaja, they fail to produce the desired results. All kinds of renunciation and austerity are subsidiary eternal assets of devotees who chant the names of the Supreme Lord. The endeavors of those who give up chanting the holy names and separately engage in renunciation and austerity are all useless. The communities of renunciates and ascetics aim for material enjoyment and are thus deprived of the wealth of devotional service to the lotus feet of Sri Hari. Such people cannot expect any success from their laborious practices. Before the advent of Mahaprabhu, the renunciates and ascetics were bereft of devotional service to Hari. It is stated in the Narada Pancaratra:

aradhito yadi haris tapasa tatah kim

naradhito yadi haris tapasa tatah kim

antar bahir yadi haris tapasa tatah kim

nantar bahir yadi haris tapasa tatah kim

“If one is worshiping Lord Hari, what is the use of severe penances? And if one is not worshiping Lord Hari, what is the use of severe penances? If one can understand that Lord Hari is all-pervading, what is the use of severe penances? And if one cannot understand that Lord Hari is all-pervading, what is the use of severe penances?” In the Srimad Bhagavatam (11.20.8 and 31) Lord Krsna tells Uddhava: “Being neither very disgusted with nor attached to material life, one should achieve perfection through the path of loving devotion to Me.” And, “The cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world.”

Text 71

ati-vada sukrti se snanera samaya

‘govinda’ ‘pundarikaksa’-nama uccaraya//CB, Adi 2.71//

TRANSLATION

Only the most pious people would recite the names of Pundarikaksa and Govinda at the time of taking bath.

COMMENTARY

Before the Lord inaugurated the sankirtana movement, so-called pious and religious persons chanted the names of Govinda and Pundarikaksa only at the time of taking bath in order to cleanse their sins with water. They considered this a traditional social custom. Otherwise these people never chanted the names of Visnu even by mistake. Rather, they believed that chanting the names of Govinda and Pundarikaksa by everyone at all times is prohibited. They thought that the names of Govinda and Pundarikaksa should not be chanted by unqualified persons or at improper times. This is how unfortunate and averse to Lord Hari the communities of so-called followers of the Vedas were. Ultimately this consideration was checked by the namnam akari Siksastaka verse of the most magnanimous friend of the living entities, Sri Caitanyadeva.

Text 72

gita bhagavata ye-ye-janete padaya

bhaktira vyakhyana nahi tahara jihvaya//CB, Adi 2.72//

TRANSLATION

Even when someone explained the Bhagavad-gita or Srimad Bhagavatam, they would not mention anything about devotional service to the Lord.

COMMENTARY

In his COMMENTARY on the Bhagavad-gita, Sri Madhvacarya quotes the following verse from the Maha-kurma Purana:

bharatam sarva-sastresu bharate gitika vara

visnoh sahasra-namapi geyam pathyam ca tad dvayam

“Mahabharata is the best of all scriptures, and Bhagavad-gita and Visnu-sahasra-nama are the best parts of the Mahabharata. They should always be studied and recited.”

Lord Sri Krsna is the speaker of the Bhagavad-gita, and Arjuna is the listener. Srimad Bhagavad-gita consists of 700 slokas in eighteen chapters and is found in the Bhisma-parva of the Mahabharata. It is the first book to be read by persons on the spiritual path.

Srimad Bhagavatam consists of 18,000 verses and is one of the eighteen Puranas composed by Sri Vyasa. It is the crest jewel of the Satvata-puranas. This spotless Purana is also called Satvata-samhita or Paramahamsi, that which is meant for swanlike persons. It is stated in the Garuda Purana:

artho ‘yam brahma-sutranam bharatartha vinirnayah

gayatri-bhasya-rupo ‘sau vedartha-paribrmhitah

“The meaning of the Vedanta-sutras, the full purport of the Mahabharata, the COMMENTARY on Brahma-gayatri, and the fully expanded knowledge of the Vedas are all present in the Srimad Bhagavatam.” From this statement it is understood that this emperor of all literatures, or spotless pramana, is also a sruti like the Upanisads (see Srimad

Bhagavatam 1.4.7 spoken by Saunaka Rsi to his spiritual master, Sri Sukadeva Gosvami); it is also nyaya like the Brahma-sutras (see Srimad Bhagavatam 12.13.15); and it is also smrti like the Mahabharata and the Puranas. Regarding the glories of Srimad Bhagavatam, one may refer to the Caitanya-bhagavata, Madhya-khanda, Chapter Twenty-one, and Antya-khanda, Chapter Three; Caitanya-caritamrta, Adi-lila, Chapter One, Madhya-lila, Chapters Twenty, Twenty-four, and Twenty-five, Antya-lila, Chapters Five, Seven, and Thirteen; and Srila Jiva Gosvami Prabhu's considerations in the Tattva-sandarbha (18-28). This literature is always discussed among liberated swanlike Vaisnavas.

At that time those who studied pure devotional literatures like Bhagavad-gita and Srimad Bhagavatam never explained that worshiping the Supreme Lord is the only duty of the living entities. Their recitation and teaching of Bhagavad-gita and Srimad Bhagavatam was meant for achieving immediate sense gratification, and they thus twisted the meanings of these two books to make them appear like the ordinary book Saptasati-candi, which is meant for satisfying one's senses. And the nondevotee communities presently recite Gita and Bhagavata in this way. Such recitation of Gita and Bhagavata by conditioned souls who are simply interested in sensual happiness is an obstacle for one's advancement and simply leads one to hell, because that is never recitation of Gita and Bhagavata. Rather, such recitation is a collection of ordinary mundane words for gratifying the senses. Sri Bhagavad-gita and Srimad Bhagavatam are the crest jewels of all scriptures, they are as great and as worthy of taking shelter of as Krsna, and they are the transcendental manifestations of sri-krsna-kirtana. They are neither mundane philosophical books nor ordinary poetry that are accessible to the mundane ears and tongues of materialistic people. This class of speakers and listeners who are interested in sensual happiness are ever bereft of the merciful glance of magnanimous Mahaprabhu.

Text 73

ei-mata visnu-maya-mohita samsara

dekhi' bhakta-saba duhkha bhavena apara//CB, Adi 2.73//

TRANSLATION

Seeing the entire world illusioned by the Lord’s external energy in this way, all the devotees felt unlimited distress.

COMMENTARY

The devotees of the Lord became extremely unhappy seeing the activities of so-called scholars and persons maddened with the materialistic way of life. On seeing persons who under the influence of Visnu’s illusory energy proudly considered themselves great, the devotees exhibited distress for the benefit of such persons. If proud scholars are openly checked from sinful endeavors, then on the strength of their misguided intelligence, they may attack the devotees who are bestowing their mercy. Such attacks may then hinder their endeavors for spiritual advancement. With this thought in mind, the pure devotees, who are para-duhkha-duhkhi, unhappy for other’s unhappiness, had no alternative other than to display distress on seeing the living entities aversion to Lord Hari. They knew that those foolish living entities under the influence of false ego are bewildered by the covering and throwing potencies of the illusory energy of Visnu. Such people are travelers on the path of death and in great danger.

Text 74

‘kemane ei jiva-saba paibe uddhara!

visaya-sukhete saba majila samsara//CB, Adi 2.74//

TRANSLATION

[They thought:] “How will these people be delivered? The whole world is simply absorbed in material enjoyment.

COMMENTARY

How will these people facing danger be eternally benefited? The hearts of those devotees were filled with compassion. They understood that living entities who were averse to the Lord were simply absorbed in sensual happiness. In other words, people considered material sense gratification as their immediate self-interest and source of enjoyment. They thus completely forgot pure devotional service to the Lord.

Text 75

balileo keha nahi laya krsna-nama!

niravadhi vidya-kula karena vyakhyana//CB, Adi 2.75//

TRANSLATION

“People will not chant the names of Krsna even if they are instructed! Rather, they constantly glorify their education and good birth.”

COMMENTARY

When one of the pure devotees chanted the name of Krsna, the nondevotees would disregard the devotional process of the pure devotees, or paramahamsa Vaisnavas, by proclaiming their own noble birth and exhibiting their prowess in mundane knowledge. Regarding such people, Thakura Sri Narottama has sung as follows:

nitai na balila mukhe, majila samsara-sukhe,

vidya-kule ki karibe ta’ra.

se sambandha nahi ya’ra, vrtha janma gelo ta’ra,

sei pasu bada duracara

“One who does not chant the names of Nityananda becomes absorbed in material happiness. Of what benefit is such a person’s vidya, or so-called academic education, and kula, birth in high family or great nation? Anyone who has no relationship with Nityananda, is simply spoiling his human form of life. Such a person is like an untamed animal.”

Text 76

sva-karya karena saba bhagavata-gana

krsna-puja, ganga-snana, krsnera kathana//CB, Adi 2.76//

TRANSLATION

The great devotees, however, followed their prescribed duties like worshiping Krsna, bathing in the Ganges, and discussing topics of Krsna.

COMMENTARY

The devotees gave up the association of those who were averse to Krsna and continued to chant the names of Krsna, discuss the topics of Krsna, drink the caranamrta of Krsna, serve Krsna, and take bath in the Ganges. The devotees continually engaged is such activities in order to remain aloof from the service of Maya.

Text 77

sabe meli’ jagatere kare asirvada

‘sighra, krsna-candra, kara sabare prasada’//CB, Adi 2.77//

TRANSLATION

They all bestowed their blessings on the people of the world and prayed, “O Krsnacandra, please quickly bestow mercy on these people.”

COMMENTARY

Whenever the devotees failed to change the extremely materialistic pasandis’ mentality by their cultivation of Krsna consciousness, they would pray for Krsna to bestow His mercy on them.

Text 78

sei navadvipe vaise vaisnavagraganya

‘advaita acarya’ nama, sarva-loke dhanya//CB, Adi 2.78//

TRANSLATION

Residing in Navadvipa at that time was Advaita Acarya, the topmost Vaisnava, who is glorified throughout the world.

COMMENTARY

Even in that society of such materialistic persons, Sri Advaita Acarya was glorified and worshiped by everyone and accepted as the spokesman for the Vaisnavas.

Text 79

jnana-bhakti-vairagyera guru mukhyatara

krsna-bhakti vakhanite yehena sankara//CB, Adi 2.79//

TRANSLATION

Sri Advaita Acarya was the most respected teacher. He was as expert as Lord Siva in explaining the devotional service of Lord Krsna with knowledge and renunciation.

COMMENTARY

As the greatest teacher of the science of Krsna, devotional service to Krsna, and renunciation of everything unrelated to Krsna, Sri Advaita Acarya preached the glories of pure devotional service to the Lord. He manifested pastimes like those of Sri Rudra, who is the principle acarya for broadcasting devotional service and the inaugurator of the Visnusvami-sampradaya. Just as Sri Sankaracarya, the incarnation of Sankara, scattered and covered the devotional service of the Lord through his philosophy, arguments, and scholarship in order to bewilder the demoniac people, Sri Advaita Prabhu exhibited the true identity of pure knowledge, devotional service, and renunciation in the course of explaining the devotional service of Krsna by His uncommon endeavors and activities. The acaryas of the Sri Rudra-sampradaya are known as Visnusvami, because they preach pure devotional service. A few disciples of the Rudra-sampradaya gave up subordination to their spiritual master, or the process of accepting knowledge through aural reception, and practiced adulterated devotional service. They then created a new sampradaya known as the Sivasvami-sampradaya. Sri Sankaracarya appeared in this Sivasvami-sampradaya and vigorously preached adulterated devotional service in this world. Since less intelligent people considered both pure and adulterated devotional service as the same, they were cheated from achieving eternal benefit.

Text 80

tribhuvane ache yata sastrera pracara

sarvatra vakhane,—’krsna-pada-bhakti sara’//CB, Adi 2.80//

TRANSLATION

He explained all the scriptures that are found in the three worlds and concluded that devotional service to the lotus feet of Krsna is the essence of all teachings.

COMMENTARY

In the Mahabharata-tatparya (1.53) it is stated:

paramo visnur evaikas taj jnanam mukti-sadhana

sastranam nirnayas tv esa tad anyan mohanaya hi

“Visnu is the one Supreme Lord. Knowledge of Him is the means of liberation. He alone is the object of the scriptures. To conclude anything else is a cause of delusion.”

Sri Advaita Acarya always preached that one should eternally take shelter of the service of Krsna’s lotus feet, as this is the essence and goal of all scriptures within the three worlds. Sri Advaita Prabhu preached that devotional service to Krsna is the essence of all scriptures and the only objective of Srimad Bhagavatam, which is Sri Vyasadeva’s natural COMMENTARY on the Brahma-sutras, the fountainhead of all scriptures. By preaching Srimad Bhagavatam, He checked all kinds of false speculation and conclusions that are opposed to pure devotional service. He thus endeavored to establish the attitude of service to the Supreme Lord in the hearts of His audience.

Text 81

tulasi-manjari-sahita ganga-jale

niravadhi seve krsne maha-kutuhale//CB, Adi 2.81//

TRANSLATION

Sri Advaita Acarya would enthusiastically worship Krsna with tulasi-manjaris and Ganges water.

COMMENTARY

The Gautamiya-tantra is quoted in the Hari-bhakti-vilasa (11.110) as follows:

tulasi-dala-matrena jalasya culukena va

vikrinite svam atmanam bhaktebhyo bhakta-vatsalah

“Sri Krsna, who is very affectionate toward His devotees, sells Himself to a devotee who offers merely a tulasi leaf and a palmful of water.”

Tulasi-manjari is a maha-bhagavata and tadiya-vastu, that which is related to the Supreme Lord. Ganga-jala refers to the nectar emanating from the lotus feet of Lord Krsna or the ingredient used in worshiping Krsna. Various foodstuffs are offered to Krsna with tulasi-manjaris, which are dear to Krsna, and Ganges water, which purifies the world. Sri Advaita Prabhu began to continuously worship Krsna with such ingredients in order to amend the polluted form of Dvapara-yuga worship practiced at the time. His intention was that living entities would give up sense gratification and become devotees by seeing the behavior of pure mahajanas.

Text 82

hunkara karaye krsna-avesera teje

ye dhvani brahmanda bhedi’ vaikunthete baje//CB, Adi 2.82//

TRANSLATION

He loudly called for Krsna in great spiritual ecstasy. That sound vibration pierced the covering of the universe and was heard in the Vaikuntha planets.

COMMENTARY

Sri Advaita Acarya Prabhu was a plenary incarnation of Lord Visnu, therefore by His great endeavor and influence His chanting of Krsna’s names crossed beyond the enjoying realm and sensual perception of the material world and echoed in the supreme abode of Visnu, the transcendental Vaikunthalokas, which are composed of pure goodness. Within this universe there are fourteen planetary systems, among which Maharloka, Janaloka, Tapaloka, and Satyaloka are situated at the top of the three worlds. Sri Advaita Acarya Prabhu engaged in Lord Hari’s service by chanting the names of Krsna, which crossed beyond these planets born of the material modes of nature and entered into the

transcendental realm of Vaikuntha, which is free of all anxiety.

Text 83

ye-premera hunkara sunina krsna natha

bhakti-vase apane ye haila saksat//CB, Adi 2.83//

TRANSLATION

On hearing Advaita Prabhu’s cries of love, Lord Krsna personally appeared, for He is controlled by the love of His devotees.

COMMENTARY

The Lord of Sri Advaita Prabhu, Sri Krsna, heard Advaita’s loud cries of love, and to fulfil His prayer and accept His pure service the Lord appeared for the benefit of Advaita Prabhu’s followers.

Text 84

ataeva advaita—vaisnava-agraganya

nikhila-brahmande yanra bhakti-yoga dhanya//CB, Adi 2.84//

TRANSLATION

Therefore Advaita Acarya is the best of all Vaisnavas. There is no comparison to His devotional service in the entire universe.

COMMENTARY

For all these reasons Sri Advaita Prabhu is the first and foremost of the Vaisnavas. He is famous as the topmost devotee in the entire universe. In this world there is no devotee engaged in the service of Hari like Him. He is personally visnu-tattva, and as an acarya, He is an incarnation of a devotee and as good as Hari.

Text 85

ei-mata advaita vaisena nadiyaya

bhakti-yoga-sunya loka dekhi’ duhkha paya//CB, Adi 2.85//

TRANSLATION

In this way Advaita Acarya resided in Nadia in great distress due to people’s lack of devotion.

COMMENTARY

In order to benefit materialistic persons, Sri Advaita Prabhu displayed the pastime of worshiping Krsna while residing in Mayapur. The pathetic condition of those who were averse to Hari caused excessive pain to His heart.

Text 86

sakala samsara matta vyavahara-rase

krsna-puja, krsna-bhakti karo nahi vase//CB, Adi 2.86//

TRANSLATION

Everyone in the entire world was engaged in materialistic activities; no one was engaged in worshiping or serving Krsna.

COMMENTARY

Whether scholar, fool, child, elder, or woman—everyone in Navadvipa at that time was absorbed in the five types of sense gratification. None of them had any taste for constantly serving the worshipable Lord Krsna with their senses. People’s tastes were so perverted that they were simply interested in worldly activities with no inclination for the worship of Lord Hari.

Text 87

vasuli pujaye keha nana upahare

madya mamsa diya keha yaksa-puja kare//CB, Adi 2.87//

TRANSLATION

Some people worshiped Vasuli (Candi or Durga) with various ingredients, and some people worshiped the Yaksas with meat and wine.

COMMENTARY

Every item of this world is an ingredient for the service of Lord Krsna. People who were averse to and desiring to cheat Lord Krsna did not accept material ingredients as suitable for Krsna's enjoyment or satisfaction, rather they considered these ingredients as meant for their own sense enjoyment. They therefore offered those ingredients to Vasulidevi, who awards boons according to her worshipers' desires, and various imaginary demigoddesses, who were simply instruments for fulfilling their sense gratification. They even considered abominable items like wine and meat as suitable offerings. Some of them concluded that the highest activity in life was to earn money for sense gratification.

The word yaksa-puja is explained as follows: Miserly persons devoid of knowledge of their relationship with the infallible Lord worship Yaksas, who protect material wealth. Those fruitive workers who consider the mantra of Isopanisad (18): agne naya supatha raye—"O my Lord, please lead me on the right path to reach You," as an instrument for their sense gratification engage in the worship of Yaksas. It is stated in the Brhad-aranyaka Upanisad: yo va etad aksaram gargy aviditvasmal lokat praiti sa krpanah—"He is a miserly man who does not solve the problems of life as a human and who thus quits this world like the cats and dogs, without understanding the science of self-realization." One may refer to the story of the astrologer and the Yaksa in the Sri Caitanya-caritamrta, Madhya-lila, Chapter 20.

The word vasuli is an abbreviation for the name Visalaksi, or Candi.

The word madya refers to an intoxicating liquor, the drinking of which robs one of the power of discrimination. Wine is a liquid form of intoxication, and ganja, opium, and tobacco are smoked forms of intoxication. Both of these forms of intoxication are used for sense gratification and make one maddened.

The word mamsa refers to a lump of flesh produced from blood, one of the seven fluids of the body. It is one of the ingredients of the gross body, which is born of semen and blood, and it is the food of demoniac people. Although it is true that the flesh of a living entity is not impure so long as the living entity is alive, the flesh taken from a dead body for the purpose of eating is certainly abominable. No one with a sense of discrimination

will accept such a disgusting thing; rather, it should be rejected and condemned like urine and stool. Living entities who are interested in eating stool, urine, semen, and blood accept such prohibited foodstuffs for their sense enjoyment. Such items can never be accepted by the demigods, who bestow happiness superior to that of the senses. In particular, the most immoral propensity of envy is attached to the eating of flesh. This is confirmed in the Srimad Bhagavatam (11.5.11, 14) as follows: “In this material world the conditioned soul is always inclined to sex, meat-eating, and intoxication. Therefore religious scriptures never actually encourage such activities. Although the scriptural injunctions provide for sex through sacred marriage, for meat-eating through sacrificial offerings, and for intoxication through the acceptance of ritual cups of wine, such ceremonies are meant for the ultimate purpose of renunciation. Those sinful persons who are ignorant of actual religious principles, yet consider themselves to be completely pious, without compunction commit violence against innocent animals who are fully trusting in them. In their next lives, such sinful persons will be eaten by the same creatures they have killed in this world.” It is also stated in the Manu-samhita (5.56): “There is no fault in eating meat, drinking liquor, or sexual intercourse, for that is the natural tendency of the living entities, but abstention yields great benefit.”

The word yaksa refers to an apadeva, or semipious spirit, follower of Kuvera.

Text 88

niravadhi nrtya, gita, vadya-kolahala

na sune krsnera nama parama mangala//CB, Adi 2.88//

TRANSLATION

People would constantly dance, sing, and play musical instruments in a great commotion, but they never heard the supremely auspicious names of Krsna.

COMMENTARY

Dancing, singing, and playing musical instruments are forms of intoxication technically called tauryatrika. Persons who aspire for

auspiciousness should never come under the influence of such activities. Such activities induce one to forget Krsna, but dancing, singing, and playing instruments for the service of Krsna are forms of cultivating Krsna consciousness. By such processes, the living entity is supremely benefited. Those who give up the intention of serving Krsna while engaging in dancing, singing, and playing musical instruments out of greed for their own material sense enjoyment are unable to chant Krsna's names, which bestow supreme benefit. Material sound vibrations never allow one to cultivate Krsna consciousness, rather they attract one to remain busy in sense gratification and thus spoil everything.

Text 89

krsna-sunya mangale devera nahi sukha

visesa advaita mane paya bada duhkha//CB, Adi 2.89//

TRANSLATION

The devotees headed by Advaita Acarya were distressed on seeing the people engaged in so-called auspicious activities that were not related to Krsna.

COMMENTARY

The demigods are never pleased by so-called prayers for auspiciousness that are unrelated to Krsna. The demigods are devotees of Lord Visnu, and persons devoid of unalloyed service to Visnu are known as demons. Ideals of perishable temporary auspiciousness not related to Krsna are appropriate for the demons' selfish mentality, but such ideals may be profitable only temporarily, not permanently. Seeing the nondevotees' endeavors for temporary concocted auspiciousness, the pure devotees of Navadvipa, particularly Sri Advaita Prabhu, were distressed rather than pleased.

Text 90

sva-bhave advaita—bada karunya-hrdaya

jivera uddhara cinte haiya sadaya//CB, Adi 2.90//

TRANSLATION

By nature the heart of Advaita Acarya was full of compassion, so He mercifully contemplated how to deliver the living entities.

COMMENTARY

Advaita Prabhu was by nature full of compassion. The examples of compassion found in this material world are most insignificant compared to His compassion. Lord Visnu and the Vaisnavas have no need for insignificant fruitless compassion like the temporary compassion of displaying mercy on the material body or supplying fuel to the fire of material enjoyment. The kind-hearted Lord Visnu and the Vaisnava Thakuras actually free the living entities from material bondage for their eternal benefit. It is not possible to deliver the living entities from their enjoying propensity by the examples of cheating compassion that we see in this world of enjoyment. In order to deliver the conditioned souls who are averse to Visnu from their propensity for imaginary happiness and comfort, one should awaken them to their constitutional position. In other words, one should help such people develop the qualification for receiving the direct mercy of the Supreme Lord.

Text 91

'mora prabhu asi' yadi kare avatara

tabe haya e sakala jivera uddhara//CB, Adi 2.91//

TRANSLATION

"If My Lord descends, then all these fallen souls would be delivered.

COMMENTARY

The Absolute Truth is fully cognizant, fully independent, and fully self-satisfied. Therefore, if that compassionate Lord appears before the foolish living entities, they will awaken to their constitutional position and attain liberation from material entanglement. This is how Advaita Prabhu felt.

Text 92

tabe ta' 'advaita simha' amara badai

vaikuntha-vallabha yadi dekhana hethai//CB, Adi 2.92//

TRANSLATION

“My name, ‘Advaita Simha,’ will be justified when I cause the descent of the beloved Lord of Vaikuntha.

COMMENTARY

Sri Advaita Prabhu, the ocean of mercy, began to speak in the following way, “If I can make the Lord of Vaikuntha appear in this material world and distribute His mercy to the people, then even though I am nondifferent from Visnu, My supreme title as Vaisnava Acarya will be justified and My happiness will expand.”

Text 93

aniya vaikuntha-natha saksat kariya

naciba, gaiba sarva-jiva uddhariya//CB, Adi 2.93//

TRANSLATION

“I will make the Lord of Vaikuntha appear in this world, and we will dance, chant, and thus deliver the fallen living entities.”

COMMENTARY

“If I can make the Lord of Vaikuntha appear in this material world in order to deliver the living entities from their enjoying propensity through dancing and chanting the holy name of Krsna, then I will truly be happy.”

Text 94

niravadhi ei-mata sankalpa kariya

sevena sri-krsna-pada eka-citta haiya//CB, Adi 2.94//

TRANSLATION

With this determination, Advaita Acarya constantly served the lotus feet of Sri Krsnacandra with fixed mind.

Text 95

‘advaitera karane caitanya avatara’

sei prabhu kahiyachena bara-bara//CB, Adi 2.95//

TRANSLATION

Lord Caitanya repeatedly confirmed that He incarnated due to the desire of Sri Advaita Prabhu.

COMMENTARY

It is due only to Sri Advaita Prabhu’s internal endeavor that Sri Caitanyadeva awakened pure intelligence, in the form of devotional service, in the hearts of the living entities who were absorbed in material sense gratification. In this way everyone was benefited. This was repeatedly stated by Sri Gauranga Mahaprabhu Himself.

Text 96

sei navadvipe vaise pandita srivasa

yanhara mandire haila caitanya-vilasa//CB, Adi 2.96//

TRANSLATION

Srivasa Pandita resided in Navadvipa. Lord Caitanya enjoyed many pastimes in his house.

COMMENTARY

Sri Caitanyadeva performed His pastimes of chanting the holy names of Krsna in Srivasa Pandita’s courtyard, which is nondifferent from Sri Vrndavana.

Text 97

sarva-kala cari bhai gaya krsna-nama

tri-kala karaye krsna-puja, ganga-snana//CB, Adi 2.97//

TRANSLATION

Srivasa Pandita and his three brothers continually chanted the names of Krsna. They would take three baths daily in the Ganga and then worship Lord Krsna.

COMMENTARY

The words cari bhai refer to Srivasa, Srirama, Sripati, and Srinidhi. The words krsna-nama gaya refer to the chanting of the Hare Krsna maha-mantra. The word tri-kala means “morning, noon, and evening.” The word ganga-snana refers to taking bath in the Ganges, the nectar emanating from the lotus feet of Sri Krsna, in order to cleanse the dirt accumulated in the heart of the conditioned soul or to give up the propensity of accumulating piety and impiety.

Texts 98-99

nigudhe aneka ara vaise nadiyaya

purve sabe janmilena isvara-ajnaya

sri candrasekhara, jagadisa, gopinatha

sriman, murari, sri garuda, gangadasa//CB, Adi 2.98-99//

TRANSLATION

Many other devotees lived incognito in Nadia. By the will of the Lord, Sri Candrasekhara, Jagadisa, Gopinatha, Sriman Pandita, Murari Gupta, Sri Garuda Pandita, and Gangadasa all took birth before the Lord.

COMMENTARY

The word nigudhe means “most secretively” or “incognito.”

Sri Jagadisa is described in the Gaura-ganoddesa-dipika (192) as follows: “Sri Jagadisa and Hiranya previously appeared as the wives of the yajnic brahmanas of Vraja. The Lord asked for the grains they offered to Visnu on the day of Ekadasi.” The Gaura-ganoddesa-dipika (143) also says: “Candrahasa, the expert dancer and knower of the mellows of Vraja, has now appeared as Sri Jagadisa Pandita.” A description of Sriman Mahaprabhu’s eating the grains offered to Visnu on Ekadasi at the house of Hiranya and Jagadisa is found in the Caitanya-bhagavata,

Adi-khanda, Chapter Four, and Caitanya-caritamrta (Adi 11.30 and Adi 14.39). It is also stated in the Antya-khanda (5.736): “Sri Nityananda Prabhu with His associates are the life and wealth of the most effulgent Sri Jagadisa Pandita.”

Sri Gopinatha Acarya was a brahmana companion of the Lord at Navadvipa. He was the brother-in-law (sister’s husband) of Sarvabhauma Bhattacarya. It is stated in the Gaura-ganoddesa-dipika (178): The prana-sakhi gopi Ratnavali of Vraja has now appeared as the most pure Gopinatha Acarya.” According to the opinion of others, he was an incarnation of Brahma. The Gaura-ganoddesa-dipika (75) states: “Lord Brahma, the Lord of the universe and one of the nava-vyuhas, has appeared as Sri Gopinatha Acarya.” It is also stated in the Caitanya-caritamrta (Adi 10.130): “There was Sarvabhauma Bhattacarya, one of the biggest branches of the tree of the Lord, and his sister’s husband, Sri Gopinatha Acarya.”

In this verse sriman refers to Sriman Pandita, a resident of Navadvipa and participant in the Lord’s inauguration of kirtana. At the time of the Lord’s dancing in the mood of Devi, he held a torch. It is stated in the Caitanya-bhagavata, Madhya-khanda, Chapter Eighteen: “All the beelike devotees happily watched as the lionlike Lord Gaura danced in the mood of Durga. Sriman Pandita held a torch in front of the Lord.” In the Caitanya-caritamrta (Adi 10.37) it is stated: “The fifteenth branch was Sriman Pandita, who was a constant servitor of Lord Caitanya Mahaprabhu. He used to carry a torch while the Lord danced.”

Sri Garuda Pandita was a resident of Navadvipa and an associate of the Lord. It is stated in the Caitanya-bhagavata (CB Antya-khanda 8.34): “As Sri Garuda Pandita traveled in ecstasy, the poison of a snake had no effect on him due to the strength of his chanting the holy name.” It is stated in the Gaura-ganoddesa-dipika (117): “He who previously appeared as Garuda has now appeared as Sri Garuda Pandita.” In the Caitanya-caritamrta (Adi 10.75) it is stated: “Garuda Pandita, the thirty-seventh branch of the tree, always engaged in chanting the auspicious name of the Lord. Because of the strength of this chanting, even the effects of poison could not touch him.”

Nimai studied Kalapa grammar from Gangadasa Pandita. His residence was at Ganganagara near the Lord’s house. It is stated in the Gaura-

ganoddesa-dipika (53): “Vasistha Muni, who was the spiritual master of Lord Ramacandra, has appeared as Gangadasa and Sudarsana.” The Gaura-ganoddesa-dipika (111) also says: “Gangadasa, who is very dear to the Lord was formerly the gopis’ esteemed Durvasa of Nidhuvana.” It is stated in the Caitanya-caritamrta (Adi 10.29): “Pandita Gangadasa was the eighth dear branch of the tree of Sri Caitanya Mahaprabhu. One who remembers his activities attains freedom from all bondage.”

Text 100

eke eke balite haya pustaka-vistara

kathara prastave nama laiba, jani yanra//CB, Adi 2.100//

TRANSLATION

If I listed the names of all the devotees this book would increase in size, so I will mention those names that I know at the appropriate time.

COMMENTARY

“If I narrate descriptions of each devotee, then the book will become voluminous. Therefore I will describe only what is known to me at the proper place.”

Text 101

sabei sva-dharma-para, sabei udara

krsna-bhakti bai keha na janaye ara//CB, Adi 2.101//

TRANSLATION

All these devotees were engaged in their prescribed duties, they were all magnanimous, and they knew nothing other than the devotional service of Lord Krsna.

COMMENTARY

The associates of Sri Caitanyadeva were as good and as magnanimous as the Lord Himself. They had no interest in the living entities other than engaging them in the service of Krsna.

Text 102

sabe kare sabare bandhava-vyavahara

keha karo na janena nija-avatara//CB, Adi 2.102//

TRANSLATION

They all had friendly relationships with each other, although they were unaware of each other's identity.

COMMENTARY

Relatives and friends cooperated with the devotees in the service of Lord. Those relatives and friends of the devotees forgot themselves as they developed friendship with the devotees according to their own tastes.

Text 103

visnu-bhakti-sunya dekhi' sakala samsara

antare dahaye bada citta sabakara//CB, Adi 2.103//

TRANSLATION

The hearts of these devotees burned on seeing the people of the world devoid of devotion to Lord Visnu.

COMMENTARY

The devotees' hearts burned as they observed the godless mentality of the living entities who were forced to enjoy the fruits of their karma.

Text 104

krsna-katha sunibeka hena nahi jana

apana-apani sabe karena kirtana//CB, Adi 2.104//

TRANSLATION

Because they could not find anyone interested in hearing topics of Lord Krsna, they would engage in kirtana by themselves.

COMMENTARY

Since the devotees of Gaura did not find anyone interested in hearing the topics of Lord Hari, they happily engaged in congregational chanting of the names of Hari by themselves.

Text 105

dui cari danda thaki’ advaita-sabhaya

krsna-katha-prasange sakala duhkha yaya//CB, Adi 2.105//

TRANSLATION

They would remain together for a couple hours in the house of Advaita Prabhu and mitigate their distress with topics of Krsna.

COMMENTARY

The devotees remained one or two hours in the association of Advaita Prabhu and got relief from their distress by discussing topics of Krsna.

Text 106

dagdha dekhe sakala samsara bhakta-gana

alapera sthana nahi, karena krandana//CB, Adi 2.106//

TRANSLATION

The devotees felt that the entire world was burning, and they felt sorry because they could not find anyone to speak with.

COMMENTARY

The devotees found that discussion of topics not related to Krsna was very prominent, so they considered the people of this world who were averse to Krsna as unworthy of speaking to. The devotees understood that the ultimate goal of such people was inauspicious, so they felt pity on them and cried.

Text 107

sakala vaisnava meli’ apani advaita

prani-matra kare keha nare bujhaite//CB, Adi 2.107//

TRANSLATION

Sri Advaita Acarya along with the other Vaisnavas tried to preach to the people, but they could not understand anything.

COMMENTARY

Sri Advaita Prabhu and the Vaisnavas tried to explain the science of self-realization to the people of this world, but no one could understand them.

Text 108

duhkha bhavi’ advaita karena upavasa

sakala vaisnava-gane chade dirgha svasa//CB, Adi 2.108//

TRANSLATION

In distress, Advaita Acarya began to fast and the Vaisnavas sighed deeply.

COMMENTARY

Because the people of this world could not understand the importance of hearing topics of Hari, Sri Advaita Prabhu became afflicted with distress and began to fast. Other devotees were also disappointed and sighed deeply.

Text 109

‘kena va krsnera nrtya, kena va kirtana?

kare va vaisnava bali’, kiba sankirtana?’//CB, Adi 2.109//

TRANSLATION

People did not know why the devotees danced for Krsna or chanted His names. They could not understand who was a Vaisnava or what the purpose of sankirtana was.

COMMENTARY

Ordinary people could not enter into the mysteries of why Sri Advaita Prabhu danced and chanted, who was a Vaisnava, and what was the purpose of sankirtana. Similarly, ordinary people and fruitive workers are unable to understand the chanting of Krsna's names that is currently practiced by the servants of the Sri Visva-vaisnava Raja-sabha.

Text 110

kichu nahi jane loka dhana-putra-ase

sakala pasandi meli' vaisnavere hase//CB, Adi 2.110//

TRANSLATION

People could not understand any of these things because their hearts were filled with desires for wealth and children. All the atheists would laugh at the Vaisnavas.

COMMENTARY

Since materialists consider wealth and children the only purpose of life, they can neither recognize pure Vaisnavas nor understand the purpose of sankirtana. They are struck with wonder on seeing the activities of the Vaisnavas, but they are unable to understand the actual purpose behind those activities and simply taunt and laugh at them.

Text 111

cari bhai srivasa miliya nija-ghare

nisa haile hari-nama gaya uccaih-svare//CB, Adi 2.111//

TRANSLATION

Every evening Srivasa Pandita and his three brothers would loudly chant the names of Hari in their house.

COMMENTARY

At night, the four brothers headed by Srivasa loudly chanted the maha-mantra in Srivasa's courtyard.

Text 112

suniya pasandi bole,—’haila pramada

e brahmana karibeka gramera utsada//CB, Adi 2.112//

TRANSLATION

On hearing this chanting, the atheists would remark, “What madness! This brahmana, Srivasa, will ruin this village.

COMMENTARY

Those envious of the Vaisnavas became bewildered on seeing Srivasa’s activities. They feared that by chanting the names of Hari, which deliver one from material life, all the living entities would be delivered. Therefore all the opulences and beauty of the village would be destroyed by such chanting. The word e brahmana refers to Srivasa Thakura.

Text 113

maha-tivra narapati yavana ihara

e akhyana sunile pramada nadiyara’

TRANSLATION

“The Mohammedan King is very cruel by nature. If he hears about this kirtana, the whole district will suffer.”

COMMENTARY

The word maha-tivra means “very violent” or “formidable.”

The phrase yavana narapati refers to the Lodi and Sayed dynasty kings and their subordinates, who were the administrators of Bengal. If such administrators, who were envious of devotional service, heard about the strong introduction and preaching of day and night kirtana in Navadvipa, the capitol of Bengal, they would oppress and torture the citizens.

Text 114

keha bole,—’e brahmane ei grama haite

ghara bhangi' ghucaiya phelaimu srote//CB, Adi 2.114//

TRANSLATION

Someone else said, "I'll drive this brahmana out of town, break his house, and throw it in the Ganges.

COMMENTARY

Some people considered, "In order to drive Srivasa Pandita out of this village, we will break his house and throw it in the Ganges."

Text 115

e vamune ghucaile gramera mangala

anyatha yavane grama karibe karala'//CB, Adi 2.115//

TRANSLATION

"If we get rid of this brahmana, then it will be good for the village. Otherwise the Yavanas will take over the town."

COMMENTARY

"If we can drive Srivasa out of the capitol, then the town will prosper. If Srivasa remains here, the Mohammedan King will destroy the villagers' peace and happiness."

Text 116

ei-mata bole yata pasandira gana

suni' krsna bali' kande bhagavata-gana//CB, Adi 2.116//

TRANSLATION

Hearing the atheists speak in this way, the devotees began to cry and chant Krsna's name.

Text 117

suniya advaita krodhe agni-hena jvale

digambara hai’ sarva-vaisnavere bole//CB, Adi 2.117//

TRANSLATION

When Advaita Acarya heard these things, He became as angry as fire. Neglecting whether He was dressed properly, He spoke to all the Vaisnavas.

COMMENTARY

Sri Advaita Prabhu became angry like fire on hearing the words of those who were envious of the Vaisnavas. Neglecting His dress, He spoke to the Vaisnavas.

Texts 118-119

‘suna, srinivasa, gangadasa, suklambara

karaiba krsne sarva-nayana-gocara

saba uddharibe krsna apane asiya

bujhaibe krsna-bhakti toma-saba laiya//CB, Adi 2.118/-119/

TRANSLATION

“Listen, Srivasa, Gangadasa, and Suklambara! I will make Krsna descend for all to see. He will personally come and deliver one and all by preaching devotional service with your help.

COMMENTARY

Sri Advaita Prabhu said, “O Suklambara! O Gangadasa! O Srivasa! Please listen. The people of this world are misguided due to a lack of Krsna consciousness. I will bring Sri Krsna and show everyone. Sri Krsna will personally appear and deliver everyone. Along with devotees like yourselves, He will deliver everyone by teaching them the necessity of devotional service.

Text 120

yabe nahi paron, tabe ei deha haite

prakasiya cari-bhuja, cakra laimu hate//CB, Adi 2.120//

TRANSLATION

“If I fail to do this, then I will manifest four arms and take up My disc.

Text 121

pasandire katiya karimu skandha nasa

tabe krsna—prabhu mora, muni—tanra dasa’//CB, Adi 2.121//

TRANSLATION

“I will sever the heads of the atheists, and then it will be confirmed that Krsna is My Lord and I am His servant.”

COMMENTARY

“If I am unable to bring the Supreme Lord to preach the process of worshiping Krsna, then I will manifest four arms from this body and sever the heads of the atheists with My conchshell, disc, club, and lotus flower. If I can do this, then I will know that Sri Krsna is My Lord and I am His worthy servant.”

Text 122

ei-mata advaita balena anuksana

sankalpa kariya puje krsnera carana//CB, Adi 2.122//

TRANSLATION

In this way Sri Advaita Acarya constantly worshiped the lotus feet of Krsna with great determination.

COMMENTARY

The words sankalpa kariya mean “with a determined and unwavering heart.”

Text 123

bhakta-saba niravadhi eka-citta haiya

puje krsna-pada-padma krandana kariya//CB, Adi 2.123//

TRANSLATION

The other devotees also shed tears as they all constantly worshiped Krsna with fixed determination.

Text 124

sarva-navadvipe bhrame bhagavata-gana

kothao na sune bhakti-yogera kathana//CB, Adi 2.124//

TRANSLATION

As the devotees wandered through Navadvipa, they never heard any topics concerning devotional service.

Text 125

keha duhkhe cahe nija-sarira edite

keha ‘krsna’ bali’ svasa chadaye kandite//CB, Adi 2.125//

TRANSLATION

Seeing the people’s pathetic condition, some of the devotees wanted to give up their bodies, while other devotees sighed deeply as they called out the name of Krsna and cried.

COMMENTARY

The devotees desired to give up their bodies out of distress for the living entities of that time who had no inclination for serving the Lord. They displayed compassion for the living entities by crying, sighing heavily, and fasting. Seeing the behavior of people who were averse to Krsna, the devotees’ hearts were afflicted with distress.

Text 126

anna bhala-mate karo na rucaye mukhe

jagatera vyavahara dekhi’ paya duhkhe//CB, Adi 2.126//

TRANSLATION

The devotees became so unhappy by seeing people’s behavior that they lost their desire to eat.

Text 127

chadilena bhakta-gana sarva upabhoga

avataribare prabhu karila udyoga//CB, Adi 2.127//

TRANSLATION

As the devotees gave up all material comforts, the Supreme Lord prepared to advent.

COMMENTARY

As the devotees anticipated the Lord’s appearance, they refrained from all forms of material happiness and enjoyment. The Supreme Lord prepared to advent as His heart melted with compassion for the devotees’ distress.

Text 128

isvara-ajnaya age sri-ananta-dhama

radhe avatirna haila nityananda-rama//CB, Adi 2.128//

TRANSLATION

By the order of the Lord, Sri Nityananda Rama, who is nondifferent from Ananta, first appeared in Radha-desa.

COMMENTARY

By the order of the Supreme Personality of Godhead, Sri Krsnacandra, Sri Baladeva, who is nondifferent from Ananta, appeared as Nityananda Svarupa in the village of Ekacakra, of Radha-desa.

Texts 129-130

magha-mase sukla-trayodasi subha-dine

padmavati-garbhe ekacaka-nama grame

hadai-pandita name suddha-vipra-raja

mule sarva-pita tane kare pita-vyaja//CB, Adi 2.129-130//

TRANSLATION

He appeared from the womb of Padmavati in the village of Ekacakra on the auspicious thirteenth day of the waxing moon in the month of Magha. The Lord, who is the original father of everyone, accepted Hadai Pandita, the king of the brahmanas, as His father.

COMMENTARY

Sri Nityananda Svarupa appeared as the son of Hadai Pandita, the personification of pure goodness, from the womb of Padmavati, the personification of pure goodness, on the thirteenth day of the waxing moon in the month of Magha.

Text 131

krpa-sindhu, bhakti-data, prabhu balarama

avatirna haila dhari' nityananda-nama//CB, Adi 2.131//

TRANSLATION

Lord Balarama is an ocean of mercy and the bestower of devotional service. He appeared as Sri Nityananda Prabhu.

Text 132

maha-jaya-jaya-dhvani, puspa-varisana

sangope devata-gana karila takhana//CB, Adi 2.132//

TRANSLATION

Invisible to humans, the demigods loudly chanted, "Jaya! Jaya!" and showered flowers.

Text 133

sei-dina haite radha-mandala sakala

badite lagila punah punah sumangala//CB, Adi 2.133//

TRANSLATION

From that day on, the district of Radha-desa became filled with prosperity.

COMMENTARY

By the appearance of Sri Nityananda, the whole of Radha-desa gradually became filled with auspiciousness.

Text 134

ye prabhu patita-jane nistara karite

avadhuta-vesa dhari’ bhramila jagate//CB, Adi 2.134//

TRANSLATION

In order to deliver the fallen souls, Nityananda Prabhu accepted the dress of a mendicant and traveled throughout the world.

COMMENTARY

In order to deliver the fallen souls, Sri Nityananda Prabhu accepted the dress of a paramahamsa avadhuta and wandered like a mendicant.

The words avadhuta-vesa indicate accepting the appearance of a sannyasi rather than dressing like a materialist, who is under the control of material sense perception.

Text 135

anantera prakara haila hena-mate

ebe suna,—krsna avatarila yena-mate//CB, Adi 2.135//

TRANSLATION

This is the description of Lord Ananta’s appearance. Now please hear how Krsna made His appearance.

Text 136

navadvipe ache jagannatha misra-vara

vasudeva-praya tenho sva-dharme tatpara//CB, Adi 2.136//

TRANSLATION

Sri Jagannatha Misra lived in Navadvipa. He was just like Vasudeva, and he was expert in following his prescribed duties.

Text 137

udara-caritra tenho brahmanyera sima

hena nahi, yaha diya kariba upama//CB, Adi 2.137//

TRANSLATION

He was greatly magnanimous and the best of the brahmanas. Indeed, I can find no comparison to him.

COMMENTARY

There is no comparison with Sri Jagannatha Misra's magnanimous characteristics in this world.

Text 138

ki kasyapa, dasaratha, vasudeva, nanda

sarva-maya-tattva jagannatha-misra-candra//CB, Adi 2.138//

TRANSLATION

All the good qualities of Kasyapa, Dasaratha, Vasudeva, and Nanda Maharaja were found in the person of Jagannatha Misra.

COMMENTARY

All personifications of pure goodness like Kasyapa Muni, the father of Upendra; Dasaratha, the father of Ramacandra; Vasudeva, the father of Vasudeva; and Nanda Maharaja, the father of Vrajendra-nandana, were all simultaneously manifested in the person of Jagannatha Misra.

Text 139

tanna patni saci-nama maha-pati-vrata

murti-mati visnu-bhakti sei jagan-mata//CB, Adi 2.139//

TRANSLATION

His wife was the most chaste Sacidevi, the universal mother and personification of devotional service to the Supreme Lord.

Text 140

bahutara kanyara haila tirobhava

sabe eka putra visvarupa mahabhaga//CB, Adi 2.140//

TRANSLATION

After all her daughters expired, the most fortunate Visvarupa appeared as her son.

COMMENTARY

Before the Lord's advent, mother Saci gave birth to eight daughters, who all expired. Only Sri Visvarupa was present at the time of the Lord's birth.

Text 141

visvarupa-murti—yena abhinna-madana

dekhi' harasita dui brahmani-brahmana//CB, Adi 2.141//

TRANSLATION

Sri Visvarupa was as attractive as Cupid personified. His mother and father were jubilant on seeing Him.

COMMENTARY

Seeing that Sri Visvarupa was as handsome as Cupid, His father and mother were greatly pleased.

Text 142

janma haite visvarupera haila virakti

saisabei sakala-sastrete haila sphurti//CB, Adi 2.142//

TRANSLATION

Visvarupa was detached from the time of His birth, and He realized the purport of the scriptures in His very childhood.

COMMENTARY

From the time of His birth, Sri Visvarupa was detached from material enjoyment, which is unrelated with Krsna. In His childhood He became expert in all scriptures.

Text 143

visnu-bhakti-sunya haila sakala samsara

prathama-kalite haila bhavisya-acara//CB, Adi 2.143//

TRANSLATION

As the entire world became devoid of devotion to Lord Visnu, the future symptoms of Kali began to manifest in the beginning of the age.

COMMENTARY

The sinful activities predicted for the age of Kali became prominent in the beginning of the age, and the whole world became devoid of the worship of Lord Visnu.

Texts 144-145

dharma-tirobhava haile prabhu avatare

'bhakta-saba duhkha paya' janiya antare

tabe mahaprabhu gauracandra bhagavan

saci-jagannatha-dehe haila adhisthana//CB, Adi 2.144-145//

TRANSLATION

Whenever there is a decline in the practice of religious principles, the Lord incarnates. Knowing that the devotees were in distress, Lord Gauracandra Mahaprabhu appeared in the bodies of Jagannatha Misra and Sacidevi.

COMMENTARY

Whenever there is a decline in religious principles, the merciful Lord and His devotees incarnate in order to reestablish those principles. When Lord Gauracandra saw the miserable condition of His devotees, He appeared in the bodies of Saci and Jagannatha.

Text 146

jaya-jaya-dhvani haila ananta-vadane

svapna-praya jagannatha-misra saci sune//CB, Adi 2.146//

TRANSLATION

As Sri Ananta loudly chanted, “Jaya! Jaya!” Jagannatha Misra and Sacidevi heard this sound vibration as if it were a dream.

COMMENTARY

Sri Anantadeva, the servant of the Supreme Lord, began to glorify the Lord with His innumerable mouths. Sri Jagannatha and Saci heard His chanting as if it were a dream.

Text 147

maha-tejo-murtimanta haila dui-jane

tathapiha lakhite na pare anya-jane//CB, Adi 2.147//

TRANSLATION

Both husband and wife manifested brilliant spiritual effulgence, which common people could not perceive.

Text 148

avatirna haibena isvara janiya

brahma-siva-adi stuti karena asiya//CB, Adi 2.148//

TRANSLATION

Knowing that the Supreme Lord would appear, personalities like Lord Brahma and Lord Siva came to offer prayers.

COMMENTARY

In the Srimad Bhagavatam (11.5.33-34) Karabhajana Muni, one of the nine Yogendras, narrated to Nimi Maharaja as follows: “My dear Lord, You are the Maha-purusa, the Supreme Personality of Godhead, and I worship Your lotus feet, which are the only eternal object of meditation. Those feet destroy the embarrassing conditions of material life and freely award the greatest desire of the soul, the attainment of pure love of Godhead. My dear Lord, Your lotus feet are the shelter of all holy places and of all saintly authorities in the line of devotional service and are honored by powerful demigods like Lord Siva and Lord Brahma. My Lord, You are so kind that You willingly protect all those who simply bow down to You with respect, and thus You mercifully relieve all the distress of Your servants. In conclusion, my Lord, Your lotus feet are actually the suitable boat for crossing over the ocean of birth and death, and therefore even Lord Brahma and Lord Siva seek shelter at Your lotus feet.

“O Maha-purusa, I worship Your lotus feet. You gave up the association of the goddess of fortune and all her opulence, which is most difficult to renounce and is hankered after by even the great demigods. Being the most faithful follower of the path of religion, You thus left for the forest in obedience to a brahmana’s curse. Out of sheer mercifulness You chased after the fallen conditioned souls, who are always in pursuit of the false enjoyment of illusion, and at the same time engaged in searching out Your own desired object, Lord Syamasundara.”

Text 149

ati-maha-veda-gopya e-sakala katha

ihate sandeha kichu nahika sarvatha//CB, Adi 2.149//

TRANSLATION

All these topics are unknown through the Vedas. Of this there is no doubt.

Text 150

bhakti kari’ brahmadi-devera suna stuti

ye gopya-sravane haya krsne rati-mati//CB, Adi 2.150//

TRANSLATION

Now please hear with devotion the prayers offered by the demigods headed by Brahma. By hearing these prayers, one’s mind becomes attached to Krsna.

COMMENTARY

If one hears the most confidential prayers offered to Sri Gaurasundara by the demigods, headed by Lord Brahma, one’s attachment for Krsna will certainly increase.

Text 151

jaya jaya mahaprabhu janaka sabara

jaya jaya sankirtana-hetu avatara//CB, Adi 2.151//

TRANSLATION

“All glories to Sriman Mahaprabhu, the father of all living entities. All glories to the Supreme Lord, who has incarnated to inaugurate the sankirtana movement.

COMMENTARY

The word mahaprabhu refers to He who is directly Krsnacandra and therefore the cause of all causes. He appeared along with His associates in order to deliver the conditioned souls and perform sankirtana with them.

Text 152

jaya jaya veda-dharma-sadhu-vipra-pala

jaya jaya abhakta-damana-mahakala//CB, Adi 2.152//

TRANSLATION

“All glories to the protector of Vedic principles, saintly persons, and brahmanas. All glories to the personification of time, which destroys the nondevotees.

COMMENTARY

In his COMMENTARY on Srimad Bhagavatam (1.3.16), Sri Madhvacarya quotes the following verse from the srutis: “He is the Lord, the maintainer, controller, and protector of all universes. He is Lord Visnu.”

After Krsna completed His pastimes in this world, the Vedic religious principles, saintly persons, and brahmanas were bereft of shelter and fell down. Sri Gaurasundara destroyed the non-Vedic philosophies of Buddhism, Jainism, and the logicians’ path of argument and thus protected the prestige of Vedic religious principles, saintly persons, and brahmanas. Sri Gaurasundara is like the personification of death, Yamaraja, for the nondevotees, such as persons with material desires, fruitive workers, and speculators.

Text 153

jaya jaya sarva-satya-maya-kalevara

jaya jaya iccha-maya maha-mahesvara//CB, Adi 2.153//

TRANSLATION

“All glories to the Supreme Lord, who possesses a pure spiritual body. All glories to the fully independent Supreme Personality of Godhead.

COMMENTARY

The body of Sri Gaurasundara is sac-cid-ananda. All glories to that fully independent personality who is the Lord of lords.

Text 154

ye tumi—ananta-koti-brahmandera vasa

se tumi sri-saci-garbhe karila prakasa//CB, Adi 2.154//

TRANSLATION

“You are the shelter of innumerable universes, yet You have entered the womb of mother Sacidevi.

Text 155

tomara ye iccha, ke bujhite tara patra?

srsti, sthiti, pralaya—tomara lila-matra//CB, Adi 2.155//

TRANSLATION

“Who can understand Your supreme will? Creation, maintenance, and annihilation are simply part of Your pastimes.

Text 156

sakala samsara yanra icchaya samhare

se ki kamsa-ravana vadhite vakye nare?//CB, Adi 2.156//

TRANSLATION

“For one who destroys the entire creation simply by His desire, can He not kill Ravana or Kamsa simply by giving an order?

Text 157

tathapiha dasaratha-vasudeva-ghare

avatirna haiya vadhila ta-sabare//CB, Adi 2.157//

TRANSLATION

“Still, He appeared in the house of Dasaratha and Vasudeva in order to kill them.

COMMENTARY

While offering prayers to the Lord in the womb, the demigods also prayed, “O moonlike personality. You have appeared in the oceanlike

womb of Saci, yet You are the shelter of innumerable universes.”

The Lord is fully independent and able to destroy the entire universe, so simply by His will demons like Kamsa and Ravana who are averse to Lord Visnu can be killed by a gesture. Nevertheless, as part of His pastimes, He appeared in the home of Dasaratha and sportingly killed Ravana, and He appeared in the home of Vasudeva and sportingly killed Kamsa.

Text 158

eteke ke bujhe, prabhu, tomara karana?

apani se jana tumi apanara mana//CB, Adi 2.158//

TRANSLATION

“Therefore, my Lord, who can understand the cause of Your appearance other than You Yourself?

COMMENTARY

The Svetasvatara Upanisad (3.19) states: sa vetti vedyam na ca tasya vetta—“He knows everyone, yet no one knows Him.” Without understanding the purport of this verse, persons whose hearts are attached to false arguments cannot understand the fact that the Lord incarnates according to His own sweet will. In order to bewilder such persons by Your illusory energy, You remain fully independent and beyond the purview of their mental speculation.

Text 159

tomara ajnaya eka eka sevake tomara

ananta brahmanda pare karite uddhara//CB, Adi 2.159//

TRANSLATION

“By Your order, each one of Your servants can deliver innumerable universes.

COMMENTARY

[The Vaisnava poet Sri Devakinanda Dasa has sung:] brahmanda tarite sakti dhare jane jane—“Each and every one of the devotees of Lord Sri Caitanya Mahaprabhu can deliver the entire universe.”

Text 160

tathapiha tumi se apane avatari’

sarva-dharma bujhao prthivi dhanya kari’//CB, Adi 2.160//

TRANSLATION

“Still You incarnate Yourself to teach religious principles to all and thus make the earth glorious.

Text 161

satya-yuge tumi, prabhu, subhra varna dhari’

tapo-dharma bujhao apane tapa kari’//CB, Adi 2.161//

TRANSLATION

“O my Lord, in Satya-yuga You have appeared with a white complexion to preach the principles of austerity by Your personal example.

COMMENTARY

The word subhra indicates the white color accepted by the incarnations for Satya-yuga.

Text 162

krsnajina, danda, kamandalu, jata dhari’

dharma sthapa’ brahmacari-rupe avatari’//CB, Adi 2.162//

TRANSLATION

“You wear a deerskin and carry a danda and waterpot, and You wear matted locks of hair. In this way You incarnate as a brahmacari to reestablish the principles of religion.

COMMENTARY

The word krsnajina refers to the skin of the spotted deer, worn by brahmacaris at the time of sacrificial performances. The word danda indicates either ekadanda or tridanda, which are made from the sticks of the palasa, khadira, or bamboo trees. In other words, vajra-danda, indra-danda, brahma-danda, and jiva-danda are combined together and known as tridanda. The word kamandalu refers to a waterpot made from wood or a gourd. The word jata refers to a bunch of hair that has matted due to not shaving.

The brahmacaris do not always get an opportunity to shave like the pleasure-seeking grhasthas. Therefore they often keep their hair and nails uncut. For those who live at home in comfort, keeping hair and nails uncut is the symptom of an uncultured person, but brahmacaris have some concession in this regard. Those not in the brahmacari asrama have no right in this matter.

Text 163

treta-yuge haiya sundara-rakta-varna

hai' yajna-purusa bujhao yajna-dharma//CB, Adi 2.163//

TRANSLATION

"You appear in Treta-yuga with a beautiful red complexion. Although You are the Lord of sacrifice, You set the example by engaging in the performance of sacrifice.

Text 164

sruk-sruva-haste yajna, apane kariya

sabare laoyao yajna, yajnika haiya//CB, Adi 2.164//

TRANSLATION

"You carry a sacrificial ladle and spoon in Your hands and encourage everyone to perform sacrifice.

COMMENTARY

The word sruk refers to a ladle made from the wood of the vikankata

(bainca) tree and used to offer ghee to the sacrificial fire. It is the length of one’s forearm, and it has a handle on one end and a bowl with a spout shaped like the mouth of a swan on the other end.

The word sruva refers to a spoon made of khadira wood. One end is rounded like the tip of one’s thumb, and the other end has two semi-circular indentations. It is part of the paraphernalia for performing fire sacrifices.

Text 165

divya-megha-syama-varna haiya dvapare

puja-dharma bujhao apane ghare-ghare//CB, Adi 2.165//

TRANSLATION

“In Dvapara-yuga You appear with a transcendental blackish complexion that resembles a monsoon cloud. You preach the process of Deity worship from house to house.

Text 166

pita-vasa, srivatsadi nija-cihna dhari’

puja kara, maharaja-rupe avatari’//CB, Adi 2.166//

TRANSLATION

“You wear yellow cloth, and You are decorated with the mark of Srivatsa. As a great king, You personally demonstrate the process of Deity worship.

COMMENTARY

The term maharaja-rupe indicates one who is adorned with items like an umbrella and camara. In this regard one may refer to Sridhara Svami’s Bhavartha-dipika COMMENTARY on Srimad Bhagavatam (11.5.28).

Text 167

kali-yuge vipra-rupe dhari’ pita-varna

bujhabare veda-gopya sankirtana-dharma//CB, Adi 2.167//

TRANSLATION

“You appear in Kali-yuga as a brahmana with a golden complexion to inaugurate the congregational chanting of the holy names, which is unknown through the Vedas.

COMMENTARY

Vedic literature composed on the basis of material knowledge, gathered through pratyaksa, direct understanding, and anumana, hypothetical understanding, is suitable for material enjoyment alone. Although one’s constitutional duties, in the form of chanting the glories of the Supreme Lord, are not directly propagated by the Vedas, they are nevertheless exhibited in this world in the form of devotional service unto the Lord, who is adhoksaja (beyond material perception), sad-dharma-praneta (the director of religious codes), bhagavata-dharmajna (the knower of Vaisnava religious principles), and veda-gopta (the protector of the Vedas). In other words, chanting the holy names of the Lord is a spiritual substance that is nondifferent from Lord Visnu. The term kali-yuga-avatara refers to Sri Caitanya, whose complexion is golden, who is the spiritual master for the world, and who is the brahmana inaugurator of the sankirtana movement. The prescribed service of the holy names and forms of the Lord is temple worship in Dvapara-yuga, sacrificial performance in Treta-yuga, and meditation in Satya-yuga. As a teacher, the Lord propagated the religious principles of all four yugas and thus acted as an spiritual master, or acarya. The Lord also revealed that in Satya-yuga one should remain a brahmacari, in Treta-yuga one should remain a grhastha, in Dvapara-yuga one should remain a vanaprastha, and in Kali-yuga one should remain a sannyasi.

Text 168

kateka va tomara ananta avatara

kara sakti ache iha sankhya karibara?//CB, Adi 2.168//

TRANSLATION

“Therefore You are the source of innumerable incarnations. Who has the

ability to enumerate all of them?

COMMENTARY

In the Srimad Bhagavatam (11.5.20-27 and 32) it is stated: “In each of the four yugas, or ages—Krta, Treta, Dvapara and Kali—Lord Kesava appears with various complexions, names, and forms and is thus worshiped by various processes.

“In Satya-yuga the Lord is white and four-armed, has matted locks and wears a garment of tree bark. He carries a black deerskin, a sacred thread, prayer beads, and the rod and waterpot of a brahmacari.

“People in Satya-yuga are peaceful, nonenvious, friendly to every creature, and steady in all situations. They worship the Supreme Personality by austere meditation and by internal and external sense control.

“In Satya-yuga the Lord is glorified by the names Hamsa, Suparna, Vaikuntha, Dharma, Yogesvara, Amala, Isvara, Purusa, Avyakta, and Paramatma.

“In Treta-yuga the Lord appears with a red complexion. He has four arms, golden hair, and wears a triple belt representing initiation into each of the three Vedas. Embodying the knowledge of worship by sacrificial performance, which is contained in the Rg, Sama, and Yajur Vedas, His symbols are the ladle, spoon, and other implements of sacrifice.

“In Treta-yuga, those members of human society who are fixed in religiosity and are sincerely interested in achieving the Absolute Truth worship Lord Hari, who contains within Himself all the demigods. The Lord is worshiped by the rituals of sacrifice taught in the three Vedas.

“In Treta-yuga the Lord is glorified by the names Visnu, Yajna, Prsnigarbha, Sarvadeva, Urukrama, Vrsakapi, Jayanta, and Urugaya.

“In Dvapara-yuga the Supreme Personality of Godhead appears with a dark blue complexion, wearing yellow garments. The Lord’s transcendental body is marked in this incarnation with Srivatsa and other distinctive ornaments, and He manifests His personal weapons.

“In the age of Kali, intelligent persons perform congregational chanting to

worship the incarnation of Godhead who constantly sings the names of Krsna. Although His complexion is not blackish, He is Krsna Himself. He is accompanied by His associates, servants, weapons and confidential companions."

Elsewhere in the Srimad Bhagavatam (1.3.26) it is said: "O brahmanas, the incarnations of the Lord are innumerable, like rivulets flowing from inexhaustible sources of water."

Text 169

matsya-rupe tumi jale pralaye vihara

kurma-rupe tumi sarva-jivera adhara//CB, Adi 2.169//

TRANSLATION

"In the form of Matsya, You enjoy in the waters of annihilation. In the form of Kurma, You are the shelter of all living entities.

COMMENTARY

As stated in the Srimad Bhagavatam (1.3.15-16): "When there was a complete inundation after the period of the Caksusa Manu and the whole world was deep within water, the Lord accepted the form of a fish and protected Vaivasvata Manu, keeping him up on a boat. The eleventh incarnation of the Lord took the form of a tortoise whose shell served as a pivot for the Mandaracala Hill, which was being used as a churning rod by the theists and atheists of the universe."

Text 170

hayagriva-rupe kara vedera uddhara

adi-daitya dui madhu-kaitabhe samhara//CB, Adi 2.170//

TRANSLATION

"In the form of Hayagriva, You saved the Vedas by killing the original demons, Madhu and Kaitabha.

COMMENTARY

The Laghu-bhagavatamrta (Purva 50) says: “Lord Hayagriva appeared from the fire sacrifice performed by Brahma. After killing the demons Madhu and Kaitabha, He returned the Vedas.”

Text 171

sri-varaha-rupe kara prthivi uddhara

narasimha-rupe kara hiranya-vidara//CB, Adi 2.171//

TRANSLATION

“In the form of Varaha, You delivered the earth, and in the form of Nrsimha, You tore apart the demon Hiranyakasipu.

COMMENTARY

As stated in the Srimad Bhagavatam (1.3.7): “The supreme enjoyer of all sacrifices accepted the incarnation of a boar [the second incarnation], and for the welfare of the earth He lifted the earth from the nether regions of the universe.” The description of Nrsimha-deva’s incarnation is found in the Srimad Bhagavatam (1.3.18) as follows: “In the fourteenth incarnation, the Lord appeared as Nrsimha and bifurcated the strong body of the atheist Hiranyakasipu with His nails, just as a carpenter pierces cane.”

The phrase kara hiranya-vidara indicate that Lord Nrsimha-deva tore apart Hiranyakasipu.

Text 172

balire chala’ apurva vamana-rupa hai’

parasurama-rupe kara nihksatriya mahi//CB, Adi 2.172//

TRANSLATION

“In the wonderful form of Vamana, You deceived Bali Maharaja, and in the form of Parasurama, You rid the earth of ksatriyas.

COMMENTARY

As stated in the Srimad Bhagavatam (1.3.19-20): “In the fifteenth

incarnation, the Lord assumed the form of a dwarf brahmana [Vamana] and visited the arena of sacrifice arranged by Maharaja Bali. Although at heart He was willing to regain the kingdom of the three planetary systems, He simply asked for a donation of three steps of land. In the sixteenth incarnation of the Godhead, the Lord [as Bhrgupati] annihilated the administrative class [ksatriyas] twenty-one times, being angry with them because of their rebellion against the brahmanas [the intelligent class].”

Text 173

ramacandra-rupe kara ravana samhara

haladhara-rupe kara ananta vihara//CB, Adi 2.173//

TRANSLATION

“In the form of Ramacandra, You killed Ravana, and in the form of Balarama, You performed innumerable pastimes.

COMMENTARY

It is stated in the Srimad Bhagavatam (1.3.22): “In the eighteenth incarnation, the Lord appeared as King Rama. In order to perform some pleasing work for the demigods, He exhibited superhuman powers by controlling the Indian Ocean and then killing the atheist King Ravana, who was on the other side of the sea.”

Text 174

buddha-rupe daya-dharma karaha prakasa

kalki-rupe kara mleccha-ganera vinasa//CB, Adi 2.174//

TRANSLATION

“In the form of Buddha, You exhibited compassion, and in the form of Kalki, You destroyed the mlecchas.

COMMENTARY

The Srimad Bhagavatam (1.3.24-25) says: “Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Anjana, in the

province of Gaya, just for the purpose of deluding those who are envious of the faithful theist. Thereafter, at the conjunction of two yugas, the Lord of the creation will take His birth as the Kalki incarnation and become the son of Visnu Yasa. At this time the rulers of the earth will have degenerated into plunderers."

Text 175

dhanvantari-rupe kara amrta pradana

hamsa-rupe brahmadire kaha tattva-jnana//CB, Adi 2.175//

TRANSLATION

"In the form of Dhanvantari, You delivered nectar to the demigods, and in the form of Hamsa, You spoke on the Absolute Truth to Brahma and others.

COMMENTARY

As stated in the Srimad Bhagavatam (2.7.19): "O Narada, you were taught about the science of God and His transcendental loving service by the Personality of Godhead in His incarnation of Hamsavatara. He was very much pleased with you, due to your intense proportion of devotional service. He also explained unto you, lucidly, the full science of devotional service, which is especially understandable by persons who are souls surrendered unto Lord Vasudeva, the Personality of Godhead." Elsewhere, in the Srimad Bhagavatam (1.3.17) it is stated: "In the twelfth incarnation, the Lord appeared as Dhanvantari, and in the thirteenth He allured the atheists by the charming beauty of a woman and gave nectar to the demigods to drink."

Text 176

sri-narada-rupe vina dhari' kara gana

vyasa-rupe kara nija-tattvera vyakhyana//CB, Adi 2.176//

TRANSLATION

"In the form of Narada, You carry a vina and sing Your glories, and in the form of Vyasa, You explain the truth about Yourself.

COMMENTARY

It is stated in the Srimad Bhagavatam (1.3.8): “In the millennium of the rsis, the Personality of Godhead accepted the third empowered incarnation in the form of Devarsi Narada, who is a great sage among the demigods. He collected expositions of the Vedas which deal with devotional service and which inspire nonfruitive action.” Again from the Srimad Bhagavatam (1.3.21) it is stated: “Thereafter, in the seventeenth incarnation of Godhead, Sri Vyasadeva appeared in the womb of Satyavati through Parasara Muni, and he divided the one Veda into several branches and subbranches, seeing that the people in general were less intelligent.”

Text 177

sarva-lila-lavanya-vaidagdhi kari’ sange

krsna-rupe vihara’ gokule bahu-range//CB, Adi 2.177//

TRANSLATION

“In the form of Krsna, Your unlimited enchanting Gokula pastimes include those of all other incarnations.

COMMENTARY

In the Srimad Bhagavatam (10.44.14) it is stated: “What austerities must the gopis have performed! With their eyes they always drink the nectar of Lord Krsna’s form, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame, and opulence. It is self-perfect, ever fresh and extremely rare.”

The words krsna-rupe vihara’ gokule are described in the following verses from Laghu-bhagavatamrta (334, 520, 538): “The various wonderfully enchanting sweet pastimes exhibited by the Lord in this world are superior to the opulent pastimes exhibited by Narayana among the demigods. Although Lord Krsna performs His pastimes in Gokula, Mathura, and Dvaraka, His sweet pastimes of Gokula are the topmost. All animate and inanimate living entities become jubilant upon seeing the form of Gopendra-nandana, Sri Krsna, whose beauty is inexhaustible, nectarean, and incomparable.” It is stated in the Brahmanda Purana:

santi bhurini rupani mama purnani sad gunaih

bhaveyustani tulyani na maya gopa-rupina

“All My various forms are full with six opulences, but there is no comparison to My form as a cowherd boy.” The Padma Purana says:

caritam krsna-devasya sarvam evadbhutam bhavet

gopala-lila tatrapi sarvato ‘ti-manohara

“The characteristics of Krsna are certainly wonderful, and His pastimes as a cowherd boy are most enchanting.” The Tantras state:

kandarpa-koty-arbuda-rupa-sobha-

nirajyapadabja-nakham calasya

kutrapy adrsta-sruta-ramya-kanter

dhyanam param nanda-sutasya vaksye

“I meditate on Nanda-suta, whose beauty surpasses that of millions of Cupids, who thus adore His lotus feet and toenails. His transcendental effulgence is beyond the description or vision of material senses.”

The Gokula pastimes of Sri Krsna are most perfect because they include all of Krsna’s sweet sportive pastimes as well as the pastimes of all His other incarnations.

Text 178

ei avatare bhagavata-rupa dhari’

kirtana karibe sarva-sakti paracari’//CB, Adi 2.178//

TRANSLATION

“In this incarnation as a devotee, You will invest all Your transcendental energies in the performance of kirtana.

COMMENTARY

“In Your incarnation as Gauranga, You will propagate five forms of eternal

service.”

Text 179

sankirtane purna haibe sakala samsara

ghare ghare haibe prema-bhakti-paracara//CB, Adi 2.179//

TRANSLATION

“The whole world will be filled with the sound of sankirtana, and pure devotional service will be preached from house to house.

COMMENTARY

The pastimes of Sri Gauranga are nicely described in the prayers of the demigods. The whole world will achieve complete happiness by proper glorification of Lord Krsna. Then loving service to the Supreme Lord will be preached in every house. From this we get an indication that the Lord wants each person to become adept at kirtana and preaching. Only those who worship Lord Hari are real acaryas and preachers of pure devotional service to the Lord. By artificially imitating the worship of Hari no preaching is successful, because that is not proper behavior. Only those devotees who are well behaved, freed from bad association, and engaged in the devotional service of Lord Krsna are able to truly preach in every house.

Text 180

ki kahiba prthivira ananda-prakasa

tumi nrtya karibe miliya sarva-dasa//CB, Adi 2.180//

TRANSLATION

“How can we describe the happiness that this earth planet will enjoy when You dance along with Your servants?

Text 181

ye tomara pada-padma nitya dhyana kare

tan-sabara prabhavei amangala hare//CB, Adi 2.181//

TRANSLATION

“The mere presence of those who constantly meditate on Your lotus feet vanquishes all inauspiciousness.

COMMENTARY

“Each of the Supreme Lord’s incarnations preach and benefit some particular persons, but in Your incarnation as Gauranga You will benefit the entire world by inaugurating the process of kirtana. You will dance with innumerable servants and make the entire world jubilant.”

Srila Prabodhananda Sarasvatipada has written in his Sri Caitanya-candramrta (5) as follows:

kaivalyam narakayate tridasa-pur akasa-puspayate

durdantendriya-kala-sarpa-patali protkhata-damstrayate

visvam purna-sukhayate vidhi-mahendradis ca kitayate

yat karunya-kataksa-vaibhavavatam tam gauram eva stumah

“For a devotee who has received Sri Caitanya Mahaprabhu’s merciful glance, kaivalya, merging into the existence of Brahman, appears hellish, the heavenly planets appear like phantasmagoria, the senses appear like serpents with broken teeth, the entire world becomes a replica of Vaikuntha, and the position of demigods headed by Lord Brahma and Lord Indra is considered equal to that of a tiny insect.”

Text 182

pada-tale khande prthivira amangala

drsti-matra dasa-dik haya sunirmala//CB, Adi 2.182//

TRANSLATION

“As such persons dance, the touch of their lotus feet destroys all the inauspiciousness of the world. By their glance, the ten directions are purified.

Text 183

bahu tuli’ nacite svargera vighna-nasa

hena yasa, hena nrtya, hena tora dasa//CB, Adi 2.183//

TRANSLATION

“Such are Your glories, such is the dancing, and such are Your servants that when they dance with their arms raised, the disturbances in the heavenly planets are destroyed.

COMMENTARY

This temporary material world is full of threefold miseries. Uninterrupted happiness is not found even in the heavenly planets. In the course of enjoying heavenly pleasure there are two impediments—aversion to the Supreme Lord due to sense gratification and being deprived of heavenly pleasures achieved through pious activities by the demons. When the demigods who reside on the heavenly planets raise their arms and happily dance with a desire to serve Lord Visnu, the fallible heavenly planets no longer remain hated. The characteristics of Krsna’s devotees are like those of the demigods, except that the devotees are freed from all material desires. Such devotees of Krsna can raise their arms and dance in ecstasy. The heroic activities of the Supreme Lord are spotless and bestow all auspiciousness. The devotees of the Supreme Lord also possess such extraordinary qualities. The word hena means “this type” or “this kind.”

Text 184

padbhyam bhumer diso drgbhyam dorbhyan camangalam divah

bahu-dhotsadyate rajan krsna-bhaktasya nrtyatah//CB, Adi 2.184//

TRANSLATION

“‘My dear King, when Krsna’s devotees dance in kirtana, they destroy the inauspiciousness of the earth by the touch of their feet, the directions by their glance, and the higher planetary systems by their upraised arms.’

COMMENTARY

This verse is found in the Padma Purana and in the Hari-bhakti-

sudhodaya (20.68).

Texts 185-186

se prabhu apane tumi saksat haiya

kariba kirtana-prema bhakta-gosthi laiya

e mahima, prabhu, varnibara kara sakti?

tumi vilaiba veda-gopya visnu-bhakti! //CB, Adi 2.185-186//

TRANSLATION

“O Lord, You will personally appear and perform kirtana with Your pure devotees. O Lord, who has the power to describe Your glories? You will distribute devotional service to Lord Visnu that is unknown through the Vedas.

COMMENTARY

“O Lord Gaurasundara! You are the nondifferent golden form of the son of the king of Vraja. You will appear in this world along with Your associates and enjoy the pastimes of distributing love of God through the process of kirtana. Neither the demigods nor the human beings are able to properly describe Your glories. The knowledge of demigods and human beings is mundane; the most beneficial work of distributing pure service to Krsna, which is hidden in the Vedas and not manifest to all, is only possible in Your incarnation as Gaura.” Sri Damodara Svarupa Prabhu has written in his notebook:

anarpita-carim cirat karunayavatirnah kalau

samarpayitum unnatojjvala-rasam sva-bhakti-sriyam

harih purata-sundara-dyuti-kadamba-sandipitah

sada hrdaya-kandare sphuratu vah saci-nandanah

“May the Supreme Lord, who is known as the son of Srimati Sacidevi, be transcendentally situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the Age of Kali by His causeless mercy to bestow what no incarnation has

ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love.”

Text 187

mukti diya ye bhakti rakhaha gopya kari’

ami-saba ye-nimitte abhilasa kari//CB, Adi 2.187//

TRANSLATION

“You easily award liberation, but You keep devotional service hidden. We have a desire to attain that devotional service.

COMMENTARY

One should refer to the Srimad Bhagavatam (2.10.6 and 5.6.18) in this regard.

Text 188

jagatera prabhu tumi diba hena dhana

tomara karunya sabe ihara karana//CB, Adi 2.188//

TRANSLATION

“O Lord, You will freely distribute the treasure of devotional service throughout the world, simply due to Your causeless mercy.

COMMENTARY

“We are demigods, decorated with all good qualities. We are beyond the jurisdiction of poverty. We therefore have no ulterior motive. Our only desire is to serve Lord Visnu. Since we are bereft of the Lord’s devotional service, we pray that we may regain that service. You will bestow on all sinful persons of the world the qualification to serve the Supreme Lord, which is the topmost treasure. Although no one is qualified to achieve this benediction, You have the power to bestow causeless mercy on such worthless persons. Therefore Your causeless mercy is the only means of obtaining Your favor.”

Text 189

ye tomara name prabhu sarva-yajna purna

se tumi haila navadvipe avatirna//CB, Adi 2.189//

TRANSLATION

“By the chanting of whose holy names all sacrifices are performed, that Lord has now appeared in Navadvipa.

COMMENTARY

“The four types of sacrifice—meditation, fire sacrifice, Deity worship, and kirtana—are perfected by chanting the holy names of Hari. All sacrifices are complete only by chanting Your names that You have given. You have appeared in Navadvipa to preach these holy names.”

Text 190

ei krpa kara, prabhu haiya sadaya

yena ama-sabara dekhite bhagya haya//CB, Adi 2.190//

TRANSLATION

“O Lord, please be merciful to us so that we may have the fortune to see Your pastimes.

COMMENTARY

The demigods continue with their prayers, “Let us be fortunate enough that we may see Your eternal Gaura pastimes in this material world.”

Text 191

eta-dine gangara purila manoratha

tumi krida kariba ye cira-abhimata//CB, Adi 2.191//

TRANSLATION

“The long-cherished desire of the Ganges will now be fulfilled when You sport in her waters.

COMMENTARY

From time immemorial the Ganges has been famous as the nectar emanating from the lotus feet of Krsna and sustained on the head of Lord Siva, the topmost Vaisnava. For the benefit of the world she flowed from Haridvara to Ganga-sagara and thus expanded the service attitude of those who live on her banks. Foolish people could not understand that she is the water touched by Your feet, so Gangadevi desired to serve You by being identified in this world as the water touched by Your feet. Therefore her desires will be fulfilled when You wash Your feet and take bath in her waters."

Text 192

ye tomare yogesvara sabe dekhe dhyane

se tumi vidita haibe navadvipa-grame//CB, Adi 2.192//

TRANSLATION

"You who are seen through the yogis' meditation as Yogesvara will now be seen in the village of Navadvipa.

COMMENTARY

"The great mystic yogis meditate on Your form in their hearts. You will manifest that eternal transcendental form for the benefit of the residents of Navadvipa."

Text 193

navadvipa-pratio thakuka namaskara

saci-jagannatha-grhe yatha avatara//CB, Adi 2.193//

TRANSLATION

"We therefore offer our respectful obeisances to Sri Navadvipa, where the Lord appeared in the house of Sacidevi and Jagannatha."

COMMENTARY

"We offer our obeisances to the abode that is qualified for receiving Your lotus feet." That abode is nondifferent from Durga, or Nila, who is a manifestation of Narayana's energy and worshipable by all devotees.

That Yogapitha, which is situated in Sri Mayapur, is the site of Saci and Jagannatha’s house, wherein the Lord took birth. In other words, Sri Navadvipa-dhama is composed of pure goodness and is nondifferent from Vrndavana. It is the basis of the nine types of devotional service for devotees who have taken shelter of a spiritual master.

Text 194

ei-mata brahmadi devata prati-dine

gupte rahi’ isvarera karena stavane//CB, Adi 2.194//

TRANSLATION

In this way the demigods headed by Lord Brahma would daily offer prayers in seclusion.

Text 195

saci-garbhe vaise sarva-bhuvanera vasa

phalguni purnima asi’ haila prakasa//CB, Adi 2.195//

TRANSLATION

The Lord, who is the shelter of all universes, remained in the womb of Sacidevi until the Phalguni Purnima gradually approached.

COMMENTARY

The Supreme Lord, who is the resting place of innumerable Vaikuntha planets and material universes composed of fourteen planetary systems, has appeared in the womb of Saci. The Lord remained in the womb of Saci until the full moon night of the month of Phalguna, in the year 1486. The words saci-garbha-sindhu refer to the form of pure goodness.

Text 196

ananta-brahmande yata ache sumangala

sei purnimaya asi’ milila sakala//CB, Adi 2.196//

TRANSLATION

All the auspicious symptoms present throughout unlimited universes appeared together on that full moon night.

COMMENTARY

This full moon day became most auspicious as all favorable symptoms gathered together.

Text 197

sankirtana-sahita prabhura avatara

grahanera chale taha karena pracara//CB, Adi 2.197//

TRANSLATION

Thus the Lord simultaneously appeared along with the congregational chanting of the holy names, which He inaugurated on the pretext of a lunar eclipse.

COMMENTARY

The tradition of chanting the names of Hari for fruitive results during solar and lunar eclipses has been current since time immemorial. Although such chanting of the holy names yields insignificant fruits, Sri Caitanyadeva coincidentally appeared while everyone was thus engaged.

Text 198

isvarera karma bujhibara sakti kaya?

candre acchadila rahu isvara-icchaya//CB, Adi 2.198//

TRANSLATION

Who has the power to understand the activities of the Lord? By His desire Rahu covered the moon.

Text 199

sarva-navadvipe,—dekhe haila grahana

uthila mangala-dhvani sri-hari-kirtana//CB, Adi 2.199//

TRANSLATION

When the inhabitants of Navadvipa saw the eclipse, they began to chant the auspicious names of Hari.

Text 200

ananta arbuda loka ganga-snane yaya

‘hari bola’ ‘hari bola’ bali’ sabe dhaya//CB, Adi 2.200//

TRANSLATION

Millions of people went to take bath in the Ganges while chanting, “Hari bol! Hari bol!”

COMMENTARY

As a lunar eclipse took place that evening, everyone engaged in chanting the holy names of Hari and bathing in the Ganges as though unknowingly celebrating the appearance of the Lord.

Text 201

hena hari-dhvani haila sarva-nadiyaya

brahmanda puriya dhvani sthana nahi paya//CB, Adi 2.201//

TRANSLATION

The whole of Nadia was filled with the sound vibration of the name of Hari. Indeed, the sound vibration filled the entire universe and beyond.

Text 202

apurva suniya saba bhagavata-gana

sabe bale,—’nirantara hauka grahana’//CB, Adi 2.202//

TRANSLATION

Hearing this wonderful vibration, all the devotees remarked, “Let there be a perpetual eclipse!”

Text 203

sabe bale,—’aji bada vasiye ullasa

hena bujhi, kiba krsna karila prakasa//CB, Adi 2.203//

TRANSLATION

All the devotees said, “From the great happiness that we are feeling today it can be understood that Krsna must have appeared.”

Text 204

ganga-snane calila sakala bhakta-gana

niravadhi catur-dike hari-sankirtana//CB, Adi 2.204//

TRANSLATION

As the devotees all went to take bath in the Ganges, the vibration of the name of Hari was continually heard from all directions.

Text 205

kiba sisu, vrddha, nari, sajjana, durjana

sabe ‘hari’ ‘hari’ bole dekhiya ‘grahana’//CB, Adi 2.205//

TRANSLATION

Whether one was young, old, woman, pious, or impious—everyone was engaged in chanting the name of Hari while observing the eclipse.

Text 206

‘hari bola’ ‘hari bola’ sabe ei suni

sakala-brahmande vyapileka hari-dhvani//CB, Adi 2.206//

TRANSLATION

All one could hear was “Hari bol! Hari bol!” Thus the name of Lord Hari was heard throughout the entire universe.

Text 207

catur-dike puspa-vrsti kare deva-gana

'jaya'-sabde dundubhi bajaye anuksana//CB, Adi 2.207//

TRANSLATION

The demigods showered flowers on all directions, and they played kettledrums as they chanted, "Jaya! Jaya!"

Text 208

henai samaye sarva-jagat-jivana

avatirna hailena sri-saci-nandana//CB, Adi 2.208//

TRANSLATION

At that very moment the life of all living entities, Sri Sacinandana, made His appearance.

Text 209

rahu-kavale indu, parakasa nama-sindu,

kali-mardana baje bana

pahun bhela parakasa, bhuvana catur-dasa,

jaya jaya padila ghosana//CB, Adi 2.209//

TRANSLATION

When the moon was covered by Rahu, when the ocean of the holy names was manifest, when Kali was subdued, and when the flag of victory was raised—at that time the Supreme Lord appeared and the fourteen worlds filled with the sound of "Jaya! Jaya!"

COMMENTARY

When the sun and moon are at opposite extremes in their orbits, their shadows form Rahu and Ketu. When the sun and moon are six rasis, or signs, from each other, or when they are at 180 degrees, the residents of

this planet see the shadow of earth fall on the moon. This shadow is called Rahu. When the sun is covered by the shadow of the moon it is said to be eclipsed by Ketu or Rahu. Also at the time of the lunar eclipse the earth's shadow is called Rahu. The word kavala means "swallowed."

At the time of the lunar eclipse, or the swallowing of the moon by Rahu, people chant the holy names of the Lord and the flag of victory over Kali is raised. The word pahun means "Lord," and the word bhela means "became."

The fourteen worlds consist of the seven upper planets—Bhur, Bhuvar, Svar, Mahar, Janas, Tapas and Satya—and the seven lower planets—Atala, Vitala, etc.

Text 210

dekhite gauranga-candra

nadiyara loka- soka saba nasala,

dine dine badala ananda//CB, Adi 2.210//

TRANSLATION

The happiness of the people of Nadia daily increased and their lamentation was vanquished as they saw the moonlike Lord Gauranga.

Text 211

dundubhi baje, sata sankha gaje,

baje venu-visana

sri-caitanya-thakura, nityananda-prabhu

vrndavana-dasa gana//CB, Adi 2.211//

TRANSLATION

Kettledrums were sounded, hundreds of conchshells were blown, and flutes and horns were played. In this way Vrndavana dasa Thakura sings the glories of Sri Caitanya Mahaprabhu and Sri Nityananda Prabhu.

COMMENTARY

The word gaje means “roars” or “sounds.” The word visana refers to the buffalo horn, as carried by Balarama.

Text 212

jinina ravi-kara, sri-anga-sundara,

nayane herai na pari

ayata locana, isat bankima,

upama nahika vicari//CB, Adi 2.212//

TRANSLATION

The Lord’s beautiful bodily features cannot be perceived, for they outshine the rays of the sun. His broad eyes, which are upturned at the ends, have no comparison.

COMMENTARY

The words jinina ravi-kara mean “defeating or conquering the sun’s rays.” Another reading of sri-anga-sundara is sri-anga-ujora, or “effulgent limbs.” The rays of the sun are intensely bright and impossible to look at, yet the body of Sri Gaura is even more effulgent. So it was impossible to look at Him. Gaura’s glance and broad eyes are matchless, and His body is nondifferent from the body of Krsna.

Text 213

(aju) vijaye gauranga, avani-mandale,

caudike suniya ullasa

eka hari-dhvani, a-brahma bhari’ suni,

gauranga-candera parakasa//CB, Adi 2.213//

TRANSLATION

Due to the appearance of Sri Gauranga in this world, the sound vibration of Hari’s name spread throughout the universe up to Brahmaloka.

COMMENTARY

The word vijaya means “while appearing in this material world.”

Text 214

candane ujjvala, vaksa parisara,

dolaye tathi vana-mala

canda-susitala, sri-mukha-mandala,

a-janu bahu visala//CB, Adi 2.214//

TRANSLATION

The Lord’s broad chest is smeared with bright sandalwood pulp and decorated with a flower garland. The Lord’s sweet face is as soothing as the full moon, and His long arms stretch to His knees.

Text 215

dekhiya caitanya, bhuvane dhanya-dhanya,

uthaye jaya-jaya-nada

koi nacata, koi gayata,

kali haila harise visada//CB, Adi 2.215//

TRANSLATION

All the living entities of the world are blessed to see Sri Caitanya. Some dance, some chant, and some loudly exclaim, “Jaya! Jaya!” Kali, however, feels sad and laments.

Text 216

cari-veda-sira- mukuta caitanya

pamara mudha nahi jane

sri-caitanya-candra, nitai-thakura,

vrndavana-dasa gane//CB, Adi 2.216//

TRANSLATION

Sri Caitanya is the crown on the head of the four Vedas, but sinful and foolish people cannot understand this. Sri Vrndavana dasa Thakura sings the glories of Sri Caitanyacandra and Sri Nityananda Prabhu.

COMMENTARY

Sri Caitanyadeva is like the crown on the Upanisads, which are like the heads of the four Vedas. In other words, He is worshipable by the four-headed Brahma:

nikhila-sruti-mauli-ratna-mala-dyuti-nirajita-pada-pankajanta

—“The tips of the toes of Your lotus feet are constantly being worshiped by the glowing radiance emanating from the string of gems known as the Upanisads, the crown jewels of all the Vedas.”

Text 217

prakasa haila gauracandra

dasa-dike uthila ananda//CB, Adi 2.217//

TRANSLATION

As Sri Gauracandra appeared, the ten directions become filled with bliss.

COMMENTARY

The word dasa-dike, the ten directions, refers to the east, west, north, south, northeast, northwest, southeast, southwest, up, and down.

Text 218

rupa koti-madana jinina

hase nija-kirtana suniya//CB, Adi 2.218//

TRANSLATION

The Lord’s beauty defeats that of millions of Cupids. He laughs upon

hearing His holy names chanted.

Text 219

ati-sumadhura mukha-ankhi

maharaja-cihna saba dekhi//CB, Adi 2.219//

TRANSLATION

The Lord’s face and eyes are most sweet, and His body is decorated with the signs of a king.

Text 220

sri-carane dhvaja-vajra sobhe

saba-ange jaga-mana lobhe//CB, Adi 2.220//

TRANSLATION

His lotus feet are marked with a flag and a thunderbolt. All His limbs attract the minds of all people.

Text 221

dure gela sakala apada

vyakta haila sakala sampada//CB, Adi 2.221//

TRANSLATION

By His advent all danger is vanquished and all prosperity is manifested.

Text 222

sri caitanya nityananda jana

vrndavana dasa guna gana//CB, Adi 2.222//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Text 223

caitanya-avatara, suniya deva-gana,

uthila parama mangala re

sakala-tapa-hara, sri-mukha-candra dekhi’,

anande haila vihvala re//CB, Adi 2.223//

TRANSLATION

Hearing that Lord Caitanya has incarnated, all the demigods become overjoyed. They are overwhelmed with ecstasy on seeing the Lord’s face, which destroys all misery.

Text 224

ananta, brahma, siva, adi kari’ yata deva,

sabei nara-rupadhari’ re

gayena ‘hari’ ‘hari’, grahana-chala kari’,

lakhite keha nahi pari re//CB, Adi 2.224//

TRANSLATION

Ananta, Brahma, Siva and other demigods accept the form of human beings and chant, “Hari! Hari!” on the pretext of the eclipse. No one, however, can recognize them.

Text 225

dasa-dike dhaya, loka nadiyaya

baliya ucca ‘hari’ ‘hari’ re

manuse deve meli’, ekatra hana keli,

anande navadvipa puri re//CB, Adi 2.225//

TRANSLATION

The people of Nadia run in the ten directions while loudly chanting, “Hari!

Hari!” The demigods and human beings mix together, and the whole of Navadvipa is filled with ecstasy.

Text 226

sacira angane, sakala deva-gane,

pranama haiya padila re

grahana-andhakare, lakhite keha nare,

durjneya caitanyera khela re//CB, Adi 2.226//

TRANSLATION

All the demigods come to the courtyard of Sacidevi and offer their obeisances. Due to the darkness of the eclipse, no one can recognize them. Such are the mysterious pastimes of Sri Caitanya!

Text 227

keha pade stuti, kaharo hate chati,

keha camara dhulaya re

parama-harise, keha puspa varise,

keha nace, gaya, va’ya re//CB, Adi 2.227//

TRANSLATION

Some demigods offer prayers, someone holds an umbrella, another waves a camara, some happily shower flowers, others dance, and some play musical instruments.

Text 228

saba-bhakta sange kari’, aila gaurahari,

pasandi kichui na jane re

sri krsna-caitanya, prabhu nityananda,

vrndavana-dasa rasa gana re//CB, Adi 2.228//

TRANSLATION

Lord Gaurahari descended along with His devotees, but the atheists did not understand a thing. Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

COMMENTARY

The word pasandi refers to persons who blaspheme and ridicule the devotees, as well as those who consider the demigods, who are actually the servants of the Supreme Lord, as equal to Lord Visnu, who is their controller.

In this way Vrndavana dasa Thakura sings the glories of Sri Caitanya and Nityananda.

Text 229

dundubhi-dindima- mangala-jaya-dhvani,

gaya madhura rasala re

vedera agocara, aji bhetava,

vilambe nahi ara kala re//CB, Adi 2.229//

TRANSLATION

The demigods play kettledrums and dindima drums, chant the auspicious sound of “Jaya!” and sing in sweet melodies. The demigods think, “Today we will see the Lord, who is unknown through the Vedas. Therefore let us not waste time.”

COMMENTARY

The appearance of Sri Caitanya is unknown to the Vedas. That unmanifested object, Sri Gauracandra, is now being seen by everyone. Therefore let us go immediately; there is no need to waste time in this matter.

Text 230

anande indrapura, mangala-kolahala,

saja’ saja’ bali’ saja’ re

bahuta punya-bhagye, caitanya-parakasa

paola navadvipa-majhe re//CB, Adi 2.230//

TRANSLATION

In this way the residents of Amaravati are in ecstasy and an auspicious commotion arises as they decorate themselves to go see the Lord. “Due to our great fortune we will see Sri Caitanya in Navadvipa.”

COMMENTARY

The word indrapura refers to Amaravati.

Text 231

anyo ‘nye alingana, cumbana ghana-ghana,

laja keha nahi mane re

nadiya-purandara- janama-ullase,

apana-para nahi jane re//CB, Adi 2.231//

TRANSLATION

Being overjoyed on the birth of the Lord of Nadia, the demigods repeatedly embrace and kiss each other without reservation or consideration of whether one is a friend or stranger.

COMMENTARY

The word anyo ‘nye means “between each other.”

Text 232

aichana kautuke, aila navadvipe,

caudike suni hari-nama re

paiya gaura-rasa, vihvala paravasa,

caitanya-jaya-jaya gana re//CB, Adi 2.232//

TRANSLATION

In this joyous condition they come to Navadvipa and hear the sound vibration of Hari’s names from all sides. There they taste Gaura’s ecstatic emotions and become overwhelmed as they sing His glories.

Text 233

dekhila saci-grhe, gauranga-sundare,

ekatra yaiche koti-canda re

manusa rupa dhari’, grahana-chala kari’,

bolaye ucca hari-nama re//CB, Adi 2.233//

TRANSLATION

There in Saci’s house they see the beautiful form of Lord Gauranga, who resembles millions of moons combined together. In the guise of human beings and on the pretext of the eclipse, they all loudly chant the name of Hari.

Text 234

sakala-sakti-sange, aila gauracandra,

pasandi kichui na jane re

sri caitanya nityananda- canda-prabhu jana,

vrndavana-dasa rasa gana re//CB, Adi 2.234//

TRANSLATION

Sri Gauracandra appears along with His energies, but the atheists could not understand a thing. Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends the English TRANSLATION of the Gaudiya-bhasya of Sri Caitanya-bhagavata, Chapter Two, entitled “The Lord’s Appearance.”

Chapter 3 The Horoscope of Sri Krishna Caitanya Mahaprabhu

Calculation of the Lord’s Horoscope

This chapter describes the appearance of Sriman Mahaprabhu along with the congregational chanting of the holy names on the pretext of a lunar eclipse, the calculation of the child Visvambhara’s horoscope by Sri Nilambara Cakravarti, the celebration of Visvambhara’s appearance at the house of Jagannatha Misra, and the glories of the appearance days of Visnu and the Vaisnavas.

Prior to His advent, Sriman Mahaprabhu preached the congregational chanting of the names of Lord Hari on the pretext of a lunar eclipse, and then He appeared in this world. What to speak of others, even those who had never uttered the names of Hari by mistake loudly chanted the names of Hari while going to take bath in the Ganges on that day. The loud chanting of Krsna’s names filled the ten directions. Sri Saci and Jagannatha forgot themselves in ecstasy as they looked at the beautiful face of their son. The great astrologer Sri Nilambara Cakravarti found the symptoms of an exalted personality in his calculation of the Lord’s horoscope. He was struck with wonder and began to glorify the Lord according to His horoscope. One particular brahmana there described Sriman Mahaprabhu as Lord Narayana Himself, the deliver of the world, the founder of religious principles, an unprecedented preacher, the giver of religious principles desired by personalities like Lord Siva and Sukadeva Gosvami, the bestower of mercy on all living entities, the life and soul of the entire universe, and the worshipable Lord of everyone. He thus revealed all these extraordinary qualities of the Lord. That brahmana further declared, “Innumerable universes will glorify the activities of this child Narayana. This child is the embodiment of bhagavata-dharma. He will preach the religious principles for the age of Kali like the yuga-avatara of Lord Visnu. He will even attract the minds of the atheistic Yavanas and be worshiped by them. This child will be known as Sri Visvambhara and Navadvipa-candra.” Fearing that there may be rasabhasa, or an unfavorable overlapping of mellows, the brahmana did not foretell the sannyasa pastimes of the Lord. This chapter ends with descriptions of the tumultuous sound of various musical instruments in the house of Jagannatha Misra, the mixing of the demigods’ wives with the brahmanas’ wives, their blessing the child Lord with durva grass and rice paddy, their request to the Lord to benefit everyone by remaining in

this world for a long time, the celebrations throughout Navadvipa of the Lord’s appearance, the glories of Sri Gaura and Sri Nityananda’s appearance days, how the living entities who observe these days are relieved of nescience and attain devotion to Lord Krsna, the equally glorious nature of the appearance days of both Visnu and the Vaisnavas, and, lastly, the eternal nature of the appearance and activities of the Lord and His devotees.

Text 1

prema-dhana-ratana pasara

dekha goracandera bajara//CB, Adi 3.1//

TRANSLATION

Behold Gauracandra’s marketplace, where the jewels of love of God are stacked high.

Texts 2-5

hena-mate prabhura haila avatara

age hari-sankirtana kariya pracara

catur-dike dhaya loka grahana dekhiya

ganga-snane ‘hari’ bali’ yayena dhaiya

yara mukha janmeha na bale hari-nama

seha ‘hari’ bali’ dhaya, kari’ ganga-snana

dasa-dik purna haila, uthe hari-dhvani

avatirna haiya hasena dvija-mani//CB, Adi 3.2-5//

TRANSLATION

In this way, Lord Gauranga appeared by first inaugurating the sankirtana movement. From all directions people went to the Ganges for bath while chanting the name of Hari. Even persons who never chanted the name of

Hari in their lives also chanted the name of Hari as they ran to the Ganges for bath. The sound vibration of Hari's name filled the ten directions. The Lord, who is the best of the brahmanas, appeared with a smile on His face.

COMMENTARY

The tumultuous sound of the chanting of the names of Hari at the transcendental advent of Lord Gaurasundara, the personification of sri-krsna-sankirtana, indicated that He would later preach the devotional process of chanting the holy names, and thus maintain the religious principles of this age.

Text 6

saci-jagannatha dekhi' putrera sri-mukha

dui-jana hailena ananda-svarupa//CB, Adi 3.6//

TRANSLATION

Seeing their son's face, Saci and Jagannatha were filled with ecstasy.

Text 7

ki vidhi kariba iha, kichui na sphure

aste-vyaste nari-gana 'jaya-jaya' phukare//CB, Adi 3.7//

TRANSLATION

They were so overwhelmed that they did not know what to do. The ladies there became excited and simply exclaimed, "Jaya! Jaya!"

COMMENTARY

All the assembled ladies were totally bewildered.

Text 8

dhaiya aila sabe, yata apta-gana

ananda haila jagannathera bhavana//CB, Adi 3.8//

TRANSLATION

All the relatives came rushing to the house of Jagannatha Misra, and the whole household became filled with bliss.

COMMENTARY

The word apta-gana refers to one's relatives.

Text 9

sacira janaka—cakravarti nilambara

prati-lagne adbhuta dekhena vipra-vara//CB, Adi 3.9//

TRANSLATION

The father of Sacidevi and great brahmana, Nilambara Cakravarti, noted wonderful planetary arrangements in each house of the child's horoscope.

COMMENTARY

Nilambara Cakravarti was the father of Sacidevi. He formerly resided at Magdoba, in the district of Faridpura [within present day Bangladesh]. Most of the learned brahmanas of that time had some knowledge of astrology. After calculating His horoscope, Nilambara Cakravarti began to foretell the future of the Lord, his grandson.

The particular zodiac sign that appears on the eastern horizon at a given time for a given place on earth is called the lagna. The various planets headed by the sun move throughout the zodiac. The north-south zodiac extends 90 degrees and the east-west zodiac extends 360 degrees. The zodiac is divided into twelve equal signs, or rasis, each consisting of 30 degrees. The second and consecutive signs after the rising sign, or janma-lagna, are the twelve "lagnas" for wealth, brothers, friends, sons, education, enemies, wife, death, fortune, occupation, income, and expenditure.

The word prati-lagne means "in the twelve lagnas, beginning with the lagna for the body." By the words adbhuta dekhena, it is understood that he saw extraordinary fruits.

Text 10

maharaja-laksana sakala lagne kahe

rupa dekhi’ cakravarti haila vismaye//CB, Adi 3.10//

TRANSLATION

In each house there were signs that indicated a king. Moreover, Cakravarti was astonished by the child’s beauty and said:

COMMENTARY

Sukra (Venus) was in Mesa-rasi (Aries), in the constellation of Asvini; Ketu (the ninth planet) was in Simha-rasi (Leo), in Uttaraphalguni; Candra (the moon) was in Simha-rasi, in Purvaphalguni (the eleventh lunar mansion); Sani (Saturn) was in Vrscika-rasi (Scorpio), in Jyestha; Brhaspati (Jupiter) was in Dhanu-rasi, in Purvasadha (Sagittarius); Mangala (Mars) was in Makara-rasi (Capricorn), in Sravana; Ravi (the sun) and Rahu were in Kumbha-rasi (Aquarius), in Purvabhadrapada; and Budha (Mercury) was in Mina-rasi (Pisces), in Uttarabhadrapada. The lagna was Simha. Mars, the owner of the ninth house, is exalted. Venus and Saturn are almost exalted. Jupiter, in his own house, aspects Venus, which occupies the house of dharma. Venus, the owner of the tenth house, is aspected by Jupiter and situated in the ninth house.

After scrutinizingly studying each of the Lord’s lagnas, Nilambara Cakravarti foretold the highest fruits and was struck with wonder by seeing the Lord’s beauty, because the Lord is the original Personality of Godhead.

Text 11

‘vipra raja gaude haibeka’ hena ache

vipra bale,—’sei va, janiba taha pache’//CB, Adi 3.11//

TRANSLATION

“There is a prediction that in the future a brahmana will become the King of Bengal. The future will show whether this child is that personality.”

COMMENTARY

There was a prophecy amongst people that a great personality would be born in a brahmana family of Bengal and become king. Nilambara Cakravarti thought that perhaps this boy would in the future become King of Bengal. Time would tell.

Text 12

maha-jyotir-vit vipra sabara agrete

lagne anurupa katha lagila kahite//CB, Adi 3.12//

TRANSLATION

Then that great astrologer brahmana began to speak before everyone present about the symptoms of the various houses in the child's horoscope.

COMMENTARY

Nilambara Cakravarti was a learned teacher of the science of astrology. Therefore he began to explain the various lagnas of the Lord's horoscope to the people present there. The word maha-jyotir-vit is explained as follows:

sankhe taile tatha mamse vaidye jyotisike dvije

yatrayam pathi nidrayam mahaccabdo na diyate

"If one adds the prefix maha to sankha (conch), taila (oil), mamsa (flesh), vaidya (doctor), jyotisi (astrologer), brahmana, yatra (journey), patha (path), and nidra (sleep) it will produce an opposite meaning 1. Therefore maha should not be added to these words." But in this case it is to be understood that Nilambara Cakravarti was learned and expert in the science of astrology. The word maha-jyotir-vit may also indicate one who is learned and expert in the spiritual science.

Text 13

"lagne yata dekhi ei balaka-mahima

raja hena, vakye tanre dite nari sima//CB, Adi 3.13//

TRANSLATION

“The qualities I see in this child’s horoscope are beyond those of a king, if fact, they are beyond all description.

COMMENTARY

While calculating the lagnas, Nilambara Cakravarti could understand the child’s wonderful qualities. The words raja hena mean “as good as a king” or “topmost.” Actually no one can properly describe the qualities of this child.

Text 14

brhaspati jiniya haibe vidyavan

alpei haibe sarva-gunera nidhana”//CB, Adi 3.14//

TRANSLATION

“This child will be more learned than Brhaspati. He will soon manifest a reservoir of all good qualities.”

COMMENTARY

Brhaspati is the most learned personality in the heavenly planets. Mahaprabhu would surpass Brhaspati in spiritual knowledge rather than in insignificant material knowledge. In other words, the knowledge of Brahman obtained through the material senses of Sarvabhauma Bhattacarya, the incarnation of Brhaspati, was vanquished by the Lord, just as darkness is vanquished by the rising of the sun. In this way the Lord would enlighten him with spiritual knowledge, in the form of service to Lord Krsna. Sriman Mahaprabhu does not have to endeavor to gradually acquire knowledge as an experienced person labors hard to gradually acquire knowledge, for He is the ocean of all auspicious qualities. Therefore on the slightest pretense He will display full mastery in all fields of knowledge.

Text 15

seikhane vipra-rupe eka mahajana

prabhura bhavisya-karma karaye kathana//CB, Adi 3.15//

TRANSLATION

In that assembly was one great brahmana devotee, who began to describe the Lord’s future activities.

COMMENTARY

At the time of calculating the Lord’s horoscope, a great personality, well-versed in spiritual knowledge, was present there in the form of a brahmana. He began to describe Mahaprabhu’s future transcendental activities, or His distribution of love of God.

Text 16

vipra bale,—“e sisu saksat narayana

inha haite sarva-dharma haibe sthapana//CB, Adi 3.16//

TRANSLATION

He said, “This child is nondifferent from Narayana. He will reestablish religious principles.

COMMENTARY

The brahmana said, “This boy is Narayana Himself, Lord of all lords. He alone will properly reconcile the conflicting principles of various religious preachers.”

Text 17

inha haite haibeka apurva pracara

ei sisu karibe sarva-jagat uddhara//CB, Adi 3.17//

TRANSLATION

“He will preach wonderfully and thus deliver the entire world.

COMMENTARY

“This child will distribute throughout the world the splendor of devotional service, which has never before been preached. He will deliver everyone from their narrow-minded desires for material enjoyment, fruitive

activities, and speculative knowledge and fix them in their eternal occupation—devotional service to the Supreme Lord."

Text 18

brahma, siva, suka yaha vanccha anuksana

inha haite taha paibeka sarva-jana//CB, Adi 3.18//

TRANSLATION

"People will receive from Him love of God that is desired by even Brahma, Siva, and Sukadeva.

COMMENTARY

In the Caitanya-candramrta (18 and 55) it is stated: "The dear devotees of Lord Gaura happily enjoy pastimes on the splendid path of pure devotional service, which great sages like Vyasadeva could not thoroughly understand, which material intelligence has no power to enter, which Sukadeva Gosvami could not reveal, and which merciful Lord Krsna never revealed to His devotees. O Lord Caitanyacandra, who enlightens the ignorant, if You grace me with Your merciful glance, then even though I am a wretch I will not be far away from the wonderful path of pure devotion, which is rarely attained by Siva, Sukadeva, Uddhava, Narada, and other great souls."

This child will indiscriminately give everyone that which great personalities like Lord Brahma, Lord Siva, and Sukadeva Gosvami always desire to obtain.

Text 19

sarva-bhuta-dayalu, nirveda darasane

sarva-jagatera prita haiba ihane//CB, Adi 3.19//

TRANSLATION

"Just by seeing Him, the people of this world will develop love for Him, compassion for other living entities, and detachment from material enjoyment.

COMMENTARY

By seeing Sriman Mahaprabhu, the people of this world will develop love for Gaura-Krsna and become kind to all living entities and equal in happiness and distress.

Text 20

anyera ki daya, visnu-drohi ye yavana

taharao e sisura bhajibe carana//CB, Adi 3.20//

TRANSLATION

“What to speak of others, even Yavanas who are averse to Visnu will worship the lotus feet of this child.

COMMENTARY

In the Caitanya-candramrta (2) it is stated: “Those who are untouched by any piety, who are completely absorbed in irreligion, and who have never received the merciful glance of the devotees or been to any holy place sanctified by them are still ecstatically dancing, loudly singing, and even rolling about on the ground because they are intoxicated by tasting the nectar of the transcendental mellows of pure love of God, given by Lord Caitanya. Let me therefore glorify that Lord Caitanya Mahaprabhu.”

The Yavanas are naturally averse to Lord Visnu. But even such Yavanas will give up such propensities to follow the footsteps of Sri Gauranga.

Text 21

ananta brahmande kirti gaiba ihana

a-vipra e sisure karibe pranama//CB, Adi 3.21//

TRANSLATION

“His glories will be sung in innumerable universes, and everyone, including brahmanas, will offer respects to this child.

COMMENTARY

The word ihana means “His.” Brahmanas are the spiritual masters of all other varnas—ksatriyas, vaisyas, sudras, and antyajas, or mlecchas. Such brahmanas will also offer obeisances to this child, and the entire universe will become maddened by the fragrance of His fame.

Text 22

bhagavata-dharma-maya ihana sarira

deva-dvija-guru-pitr-matr-bhakta dhira//CB, Adi 3.22//

TRANSLATION

“He is the personification of religious principles and the benefactor of the demigods, the brahmanas, the spiritual masters, His father and mother, and the sober devotees.

COMMENTARY

In the Srimad Bhagavatam (7.11.7) it is stated: “The Supreme Being, the Personality of Godhead, is the essence of all Vedic knowledge, the root of all religious principles, and the memory of great authorities. O King Yudhisthira, this principle of religion is to be understood as evidence. On the basis of this religious principle, everything is satisfied, including one’s mind, soul and even one’s body.”

The gross body and subtle mental functions are all foreign. The soul’s eternal activities are called bhagavata-dharma. The transcendental body of this child is direct service of the Supreme Lord. In other words, He is the personification of devotional service to Lord Krsna. Therefore godly qualities like subordination to the demigods, brahmanas, spiritual masters, father, and mother, who are all devotees of Visnu, are all present in Him.

Text 23

visnu yena avatari’ laoyayena dharma

sei-mata e sisu karibe sarva-karma//CB, Adi 3.23//

TRANSLATION

“Just as Lord Visnu incarnates and induces people to follow religious principles, this child will perform similar activities.

COMMENTARY

Whenever there is danger in this material world, the demigods pray to the Supreme Lord. Lord Visnu then incarnates and protects the demigods and human beings from the danger. This child will also be as powerful as Lord Visnu while He fulfills His mission.

Text 24

lagne yata kahe subha laksana ihana

kara sakti ache taha karite vyakhyana?//CB, Adi 3.24//

TRANSLATION

“Who has the power to explain the auspicious symptoms that are found in the houses of this child’s horoscope?

Text 25

dhanya tumi, misra-purandara bhagyavan

yanra e nandana, tanre rahuka pranama//CB, Adi 3.25//

TRANSLATION

“O Jagannatha Misra, you are indeed glorious and fortunate, because this child is your son. I offer my obeisances unto you.

COMMENTARY

Seeing Jagannatha Misra’s son and hearing His glories, everyone considered Jagannatha Misra most fortunate. They congratulated him and offered him their obeisances.

Text 26

hena kosthi ganilana ami bhagyavan

‘sri-visvambhara’-nama haibe ihana//CB, Adi 3.26//

TRANSLATION

“I am also fortunate to have had the privilege of calculating His horoscope. This child’s name will be Sri Visvambhara.

COMMENTARY

The brahmana decided, “I have become fortunate simply by calculating the horoscope of the Lord. The name of this child will be Visvambhara.”

Text 27

ihane balibe loka ‘navadvipa-candra’

e balake janiha kevala paránanda//CB, Adi 3.27//

TRANSLATION

“Yet people will call Him Navadvipa Candra. Know for certain that this child is the personification of spiritual ecstasy.”

COMMENTARY

People will call this child Navadvipa Candra, and they will know Him as the embodiment of unalloyed ecstasy.

Text 28

hena rase pache haya duhkhera prakasa

ataeva na kahila prabhura sannyasa//CB, Adi 3.28//

TRANSLATION

The brahmana did not mention anything about the Lord’s accepting sannyasa out of fear for creating a distressful condition amidst the joyous occasion.

COMMENTARY

Although the brahmana foresaw auspicious symptoms indicating the Lord’s acceptance of sannyasa, out of fear of disturbing the festive atmosphere he did not disclose this unhappy news.

Text 29

suni’ jagannatha-misra putrera akhyana

anande vihvala, vipre dite cahe dana//CB, Adi 3.29//

TRANSLATION

Jagannatha Misra was overwhelmed with ecstasy upon hearing the child’s glories, and he desired to give something in charity to the brahmana.

Text 30

kichu nahi—sudaridra, tathapi anande

viprera carane dhari’ misra-candra kande//CB, Adi 3.30//

TRANSLATION

But because Jagannatha Misra was extremely poor, he simply took hold of the brahmana’s feet and cried.

Text 31

seha vipra kande jagannatha-pa’ye dhari’

anande sakala-loka bale ‘hari’ ‘hari’//CB, Adi 3.31//

TRANSLATION

The brahmana then grabbed hold of Jagannatha Misra’s feet and cried, while the people present there chanted, “Hari! Hari!” in ecstasy.

Text 32

divya-kosthi suni’ yata bandhava sakala

jaya-jaya diya sabe karena mangala//CB, Adi 3.32//

TRANSLATION

Hearing the Lord’s extraordinary horoscope, the friends and relatives there happily chanted, “Jaya! Jaya!”

COMMENTARY

The word divya-kosthi refers to the horoscope of a godly personality.

Text 33

tata-ksane aila sakala vadyakara

mrdanga, sanai, vamsi bajaye apara//CB, Adi 3.33//

TRANSLATION

At that time various musicians came and began to enthusiastically play mrdangas, sanai, and flutes.

COMMENTARY

A mrdanga is a clay oblong drum shell with the right and left open ends covered by leather smeared with mangosteen and stretched in place and connected together by leather strips. It is a famous instrument used in sankirtana. The use of mrdangas was current even during the time of the Lord’s appearance.

The sanai is an brass musical wind instrument with holes in it.

Text 34

deva-striye nara-striye na pari cinite

deve nare ekatra haila bhala-mate//CB, Adi 3.34//

TRANSLATION

Demigoddesses mixed unnoticed with the ladies present there.

COMMENTARY

After understanding that the Lord had advented, the wives of the demigods mixed with the ladies of this world and assembled at the house of Jagannatha Misra with a desire to see the Lord. No one could distinguish the demigoddess from the worldly women.

Text 35

deva-mata savya-hate dhanya-durva laiya

hasi' dena prabhu-sire 'cirayu' baliya//CB, Adi 3.35//

TRANSLATION

Aditi, the mother of the demigods, with her right hand placed paddy and durva grass on the head of the child and blessed Him, saying, "Live a long life."

COMMENTARY

The word savya-hate in this verse means "right hand." The word deva-mata refers to Aditi, the wife of Kasyapa Muni.

Text 36

cira-kala prthivite karaha prakasa

ataeva 'cirayu' baliya haila hasa//CB, Adi 3.36//

TRANSLATION

She desired that the Lord would always remain on this earth planet, therefore she smiled as she blessed Him with the words, "Live a long life."

Text 37

apurva sundari saba saci-devi dekhe

varta jijnasite karo na aise mukhe//CB, Adi 3.37//

TRANSLATION

Although mother Saci saw the beautiful demigoddesses there, she was too shy to inquire about their identities.

Text 38

sacira carana-dhuli laya devi-gana

anande sacira mukhe na aise vacana//CB, Adi 3.38//

TRANSLATION

The demigoddesses took the dust from Sacidevi's feet, and Saci became speechless out of joy.

Text 39

kiba ananda haila se jagannatha-ghare

vedete anante taha varnite na pare//CB, Adi 3.39//

TRANSLATION

The happiness experienced in the house of Jagannatha Misra could not be described by either Lord Ananta or the Vedas.

Text 40

loka dekhe,—saci-grhe sarva-nadiyaya

ye ananda haila, taha kahana na yaya//CB, Adi 3.40//

TRANSLATION

People at the house of Saci and throughout Nadia felt such ecstasy that it is beyond description.

Text 41

ki nagare, kiba ghare, kiba ganga-tire

niravadhi sarva-loka hari-dhvani kare//CB, Adi 3.41//

TRANSLATION

Whether in the village, in the houses, or on the banks of the Ganges—everywhere, people continually chanted the names of Lord Hari.

Text 42

janma-yatra-mahotsava, nisaya grahane

anande karena, keha marma nahi jane//CB, Adi 3.42//

TRANSLATION

Everyone observed the festival of the Lord’s appearance while thinking they were celebrating the occasion of the eclipse.

COMMENTARY

Since there was a lunar eclipse that night, many people unknowingly celebrated the appearance of Mahaprabhu. Although the celebrations were performed on account of the lunar eclipse, they were actually meant for the Lord’s appearance. Common men, however, did not understand this fact.

Text 43

caitanyera janma-yatra—phalguni purnima

brahma-adi e tithira kare aradhana//CB, Adi 3.43//

TRANSLATION

Lord Caitanya appeared on the full moon night of the month of Phalguna, a day thus worshiped by Brahma and others.

Text 44

parama-pavitra tithi bhakti-svarupini

yanhi avatirna hailena dvija-mani//CB, Adi 3.44//

TRANSLATION

This day is the reservoir of devotional service and therefore most sanctified, because the Supreme Lord, the best of the brahmanas, appeared on that day.

COMMENTARY

The demigods headed by Lord Brahma also worshiped the full moon night of the month of Phalguna, the appearance day of Sri Caitanya. The full moon night of the month of Phalguna is a spiritual day that is suddha-sattva-mayi, comprised of pure goodness, and saksad-bhakti-svarupini, the personification of devotional service.

Text 45

nityananda-janma maghi sukla trayodasi

gauracandra-prakasa phalguni paurnamasi//CB, Adi 3.45//

TRANSLATION

Lord Nityananda appeared on the thirteenth day of the waxing moon in the month of Magha, and Gauracandra appeared on the full moon evening in the month of Phalguna.

Text 46

sarva-yatra mangala e dui punya-tithi

sarva-subha-lagna adhisthana haya ithi//CB, Adi 3.46//

TRANSLATION

These two days are most auspicious because all favorable planetary conjunctions are present on these days.

Text 47

eteke e dui tithi karile sevana

krsna-bhakti haya, khande avidya-bandhana//CB, Adi 3.47//

TRANSLATION

Therefore whoever observes these two days attains devotion to Lord Krsna and freedom from the bondage to ignorance.

Text 48

isvarera janma-tithi ye-hena pavitra

vaisnavera sei-mata tithira caritra//CB, Adi 3.48//

TRANSLATION

Just as the appearance day of the Lord is sanctified, the appearance days of the Vaisnavas are also.

COMMENTARY

In the Brahma Purana it is stated: “Fortunate are those persons of Kali-yuga who observe the appearance days of Visnu by staying awake at night and fasting. They are not subject to the great fear of rebirth in the material world. Wherever they reside, Kali cannot affect them. Observing vows on the appearance days of the eternal Supreme Lord gives liberation. These observances of vows for the pleasure of Visnu are the greatest good in this life and the next, the greatest dharma.”

By observing these two auspicious days—the thirteenth day of the waxing moon in the month of Magha (January-February) and the full moon day in the month of Phalguna (March-April)—a conditioned soul’s nescience is destroyed and his propensity for serving Krsna is awakened. One may observe the appearance day of the Lord by fasting and holding a festival.

Just as the appearance day of the Lord is pure, the appearance days of the Lord’s devotees are also pure. One must certainly hold festivals on those days.

Text 49

gauracandra-avirbhava sune yei jane

kabhu duhkha nahi tara janme va marane//CB, Adi 3.49//

TRANSLATION

Whoever hears about the appearance of Lord Gauracandra will never feel distress, either during this life or at the time of death.

Text 50

sunile caitanya-katha bhakti-phala dhare

janme-janme caitanyera sange avatare//CB, Adi 3.50//

TRANSLATION

By hearing the topics of Sri Caitanya, one attains the fruit of devotional service to the Supreme Lord and accompanies the Lord in His pastimes

life after life.

COMMENTARY

It is stated in the Srimad Bhagavatam (11.11.23-24): “My dear Uddhava, narrations of My pastimes and qualities are all-auspicious and purify the entire universe. A faithful person who constantly hears, glorifies, and remembers such transcendental activities, who through dramatic performances relives My pastimes, beginning with My appearance, and who takes full shelter of Me, dedicating his religious, sensual, and occupational activities for My satisfaction, certainly obtains unflinching devotional service to Me, the eternal Personality of Godhead.”

If a living entity hears the topics of Sri Caitanyadeva, his service attitude is awakened and he can accompany Sri Caitanya in each of His incarnations within this world.

Text 51

adi-khanda-katha bada sunite sundara

yanhi avatirna gauracandra mahesvara//CB, Adi 3.51//

TRANSLATION

The topics of Adi-khanda are most pleasing to hear, because they describe the appearance of the Supreme Personality of Godhead, Lord Gauracandra.

Texts 52-53

e saba lilara kabhu nahi pariccheda

‘avirbhava’ ‘tirobhava’ matra kahe veda

caitanya-kathara adi, anta nahi dekhi

tanhana krpaya ye bolana, taha likhi//CB, Adi 3.52-53//

TRANSLATION

Although the Vedas describe the Lord’s “appearance” and “disappearance,” there is actually no end to His pastimes. I don’t see any

beginning or end of the topics of Sri Caitanya. I simply write down whatever He mercifully induces me to speak.

COMMENTARY

In the Caitanya-caritamrta (Madhya 20.382-391, 393, 395) it is stated: “The consecutive pastimes of Krsna are manifest in one of the innumerable universes moment after moment. There is no possibility of counting the universes, but in any case some pastime of the Lord is being manifest at every moment in one universe or another. Thus the Lord’s pastimes are like flowing Ganges water. In this way all the pastimes are manifested by the son of Nanda Maharaja. Lord Krsna exhibits His pastimes of childhood, boyhood and pre-youth. When He reaches pre-youth, He continues to exist eternally to perform His rasa dance and other pastimes. Descriptions of Krsna’s eternal pastimes are in all revealed scriptures. But one cannot understand how they are continuing eternally. Let me give an example by which people may understand Lord Krsna’s eternal pastimes. An example can be found in the zodiac. The sun moves across the zodiac day and night and crosses the oceans between the seven islands one after the other. According to Vedic astronomical calculations, the rotation of the sun consists of sixty dandas, and it is divided into thirty-six hundred palas. The sun rises in steps consisting of sixty palas. Sixty palas equal one danda, and eight dandas comprise one prahara. Day and night are divided into eight praharas—four belonging to the day and four belonging to the night. After eight praharas, the sun rises again. Just like the sun, there is an orbit to Krsna’s pastimes, which are manifest one after the other. During the lifetime of fourteen Manus, this orbit expands through all the universes, and gradually it returns. Thus Krsna moves with His pastimes through all the universes, one after another. The cycle of His pastimes turns like a wheel of fire. Thus Krsna exhibits His pastimes one after the other in every universe. Since all Krsna’s pastimes are taking place continuously, at every moment some pastime is existing in one universe or another. Consequently these pastimes are called eternal by the Vedas and Puranas.”

In the Laghu-bhagavatamrta (Purva 363, 385, 392, and 421) it is stated: “Just as Sri Krsna is the primeval Lord, or unborn, His pastimes of appearance and disappearance are beginningless. By His own supreme will, Lord Mukunda repeatedly manifests His pastimes of appearance and

disappearance in this world. He is aja, or unborn, yet He takes birth. One may ask how a person who is unborn can take birth; it appears completely contradictory. In order to reconcile this contradiction, one may reply that the Supreme Lord is inconceivable, full of opulences, and completely spiritual. Since there is no tinge of transformation in the Supreme Lord and His devotees, they are both unborn; and though their birth is not due to sexual intercourse, they appear in a pure heart as the sun appears in the east and are therefore also born. As the fire present in the form of heat within jewels and wood manifests due to a particular cause, Lord Krsna manifests His wonderful pastimes of appearance and disappearance at a particular time due to a particular cause. The principle cause of His manifesting pastimes of appearance and disappearance is His desire to bless His devotees and spread the glories of His famous pastimes. Another principle cause for His appearance is to exhibit mercy on His dear devotees like Vasudeva, who are constantly being tortured by formidable demons. Brahma and other demigods' prayers to the Lord for diminishing the burden of the earth, even today, are secondary causes for the Lord's appearance. If His dear devotees are eager to see Him, then Lord Krsna, who is an ocean of mercy, immediately exhibits His pastimes to them. Even today some most fortunate devotees who are overwhelmed with love and devotion happily see the sporting pastimes of Krsna in Vrndavana. Therefore the fully independent Supreme Lord manifests before one's eyes by His own sweet will; but since He is not the object of material vision, He is not seen by material eyes." Elsewhere in Laghu-bhagavatamrta (Purva 427) it is stated: "It is clearly stated in the Srimad Bhagavatam and other Puranas that the pastimes of Krsna are eternal."

In his COMMENTARY on the above quoted verse from Laghu-bhagavatamrta, Srila Baladeva Vidyabhusana has stated: "Since the pastimes of the Lord are activities, there must be a beginning and an end, otherwise the pastimes cannot be complete. But if the pastimes have a beginning and an end, how can they be considered eternal? In answer to this it is replied in the Gopala-tapani: eko 'pi san bahudha yo 'vabhati—'Although Lord Visnu is one, He manifests in many forms,' and in the Visnu Purana: ekaneka-svarupaya—'Lord Visnu is one as well as many.' These two statements prove the unlimitedness of the Supreme Lord. The Chandogya Upanisad describes the devotees of the Lord as follows: sa ekadha bhavati tridha—'He is one kind and three kinds.' From

this statement of the Chandogya Upanisad it is understood that each of Lord Visnu’s associates are also unlimited. Also in the Rg Veda (1.54.6) it is said: paramam padam avabhati bhuri—’The supreme abode of Krsna is unlimitedly manifested.’ From this statement of the Rg Veda the unlimitedness of the pastime places of the Supreme Lord is also confirmed. From these statements that establish the unlimitedness of the Supreme Lord, His devotees, and His abode, it is understood that the pastimes of the Supreme Lord are not temporary. Despite the beginning and end of the various pastimes of the Lord’s various incarnations, all such pastimes are factually eternally enacted; they simply appear to begin in one place while ending in another. In this way, because there is no gap in the pastimes, they are called eternal. If one accepts that the pastimes of the Lord are eternal, the doubt may still arise that since His pastimes have a beginning, they must certainly end. In reply, it is understood that although the pastimes of a particular form of the Lord take place at a particular time, they are, nevertheless, eternal. Sankaracarya has stated in his COMMENTARY on the Brahma-sutras (1.3.28): ‘If someone says, “He has cooked, he has cooked,” that does not mean he has cooked twice.’ In the Govinda-bhasya on the Brahma-sutras (3.3.11) it is stated: ‘If someone utters “Cow, cow,” that does not mean two cows.’ Therefore even though the Supreme Lord has multiple forms, They are all one. There is no doubt about it. In the Vedas it is stated: eko devo nitya-lilanurakto bhakta-vyapi bhakta-hrdy antar-atma —’The one Supreme Lord Visnu is eternally engaged in diverse pastimes and situated in the hearts of His devotees as the Supersoul.’”

One may consult the Srimad Bhagavatam (3.2.15, 10.9.13, 10.14.22, 1.10.26) as well as the Brhad-vaisnava-tosani, wherein it is stated:

nityavataro bhagavan nitya-murtir jagat-patih

nitya-rupo nitya-gandho nityaisvarya sukhanubhuh

“The Supreme Personality of Godhead constantly appears as an avatara. The Lord of the universe has an eternal form, eternal fragrance, eternal opulences, and is full of eternal bliss.” The Padma Purana (Patala-khanda) gives the following evidence: pasya tvam darsayisyami svarupam veda-gopitam—“I will show you My personal form, which is unknown to the Vedas.”

idam eva vadanty ete vedah karana-karanam

satyam vyapi paranandam cid-ghanam sasvatam sivam

“The Vedas confirm that this form of Mine is the cause of all causes, the all-pervasive, supremely blissful, full of knowledge, eternal, all-auspicious Absolute Truth.”

anama-rupa evayam bhagavan harir isvarah

akarteti ca yo vedaih smrtibhis cabhidhiyate

“It is the Personality of Godhead, Lord Hari, whom the Vedas and smrtis describe as having no name or form and having nothing to do.”

sac-cid-ananda-rupatvat syat krsno ‘dhoksajo ‘py asau

nija-sakteh prabhavena svam bhaktan darsayet prabhuh

“Adhoksaja is called Krsna because He has an eternal form full of knowledge and bliss. He shows Himself to His devotees by the influence of His own energy.” In the Mahabharata (Santi 339.44-45) it is stated:

etat tvaya na vijneyam rupavan iti drsyate

icchan muhurtat nasyeyam iso ‘ham jagatam guruh

maya hy esa maya srsta yan mam pasyasi narada

sarva-bhuta-gunair yuktam naiva tvam jnatum arhasi

“Do not consider that I am visible because I have a material form. If I wish I can disappear within a second. I am the controller and spiritual master of the universe. O Narada, the form of Mine that you are now seeing is the creator of the illusory energy, therefore you should know that I am completely unaffected by the three modes of material nature.” The Vasudeva Upanisad (6.5) states:

sad-rupam advayam brahma madhyady-anta-vivarjitam

sva-prabham sac-cid-anandam bhaktya janati cavyayam

“[The Lord’s] transcendental form is the Absolute Truth, devoid of duality or of beginning, middle, or end. It is self-effulgent, eternal, and full of

knowledge and bliss. Only through devotional service can one understand that form to be infallible.” It is further stated in the Vasudevadhyatma:

aprasiddhes tad-gunanam anamo ‘sau prakirtitah

aprakrtatvad rupasyapy arupo ‘sav udiryate

sambandhena pradhanasya harer nasty eva kartata

akartaram atah prahuh puranam tam pura vidah

“Because His qualities are generally unknown, He is said to have no name. Because His form is not material, He is said to be formless. And because Lord Hari does nothing in relationship with the material nature, He is said to be inactive.” In the Narayanadhyatma it is also stated:

nityavyakto ‘pi bhagavan iksyate nija-saktitah

tamrte paramatmanam kah pasyatamitam prabhum

“The Lord, though He is eternally unmanifested, is visible by His own energy. Without the assistance of His energy, who can see the immeasurable Lord, the Supersoul?”

Regarding the appearance and disappearance of the Lord, the Brahmanda Purana says:

anadeyam aheyam ca rupam bhagavato hareh

avirbhava-tirobhavav asyokte graha-mocane

“The form of Lord Hari is neither abominable nor meant for rejection. His manifestation in this world is called ‘appearance,’ and the ending of His manifest pastimes is called ‘disappearance.’” In his COMMENTARY on the Srimad Bhagavatam (4.23.11) Sri Madhvacarya writes as follows:

avirbhava-tirobhavau jnanasya jnanino ‘pi tu

apeksyajnas tatha jnanam utpannam iti cocyate

“The Lord appears and disappears for the sake of the wise, but He also appears to enlighten the ignorant.”

Evidence for the words kahe veda—“the Vedas describe” in verse 52 may be seen in the following statements from the Gopala-tapani Upanisad (1.21): Eko vasi sarva-gah krsna idyah—“That one Krsna is the Supreme Personality of Godhead, and He is worshipable,” and eko ‘pi san bahudha yo ‘vabhati—“Krsna is one, but He is manifested in unlimited forms and expanded incarnations;” the Katha Upanisad (2.2.13): nityo nityanam cetanas cetananam eko bahunam yo vidadhati kaman—“There are innumerable eternal living entities who are eternally and totally dependent upon the supreme singular living entity, the Supreme Lord;” the Chandogya Upanisad (7.26.1): sa ekadha bhavati tridha—“He is one kind and three kinds;” and also the Bhagavad-gita (4.6): ajo ‘pi sann avyayatma—“Although I am unborn and My transcendental body never deteriorates.”

The pastimes of the Supreme Lord are uninterrupted just like a wheel of fire; they are not products of fruitive workers’ temporary imagination that fade away in due course of time. By stating that the eternal Absolute Truth appears in and then disappears from this world in His complete spiritual form, the Vedic literatures confirm that the eternal pastimes of the Lord are displayed in this temporary material world. Sri Caitanyadeva is unlimited and complete. Since the topics related with Sri Caitanyadeva are nondifferent from Him, such topics are also without beginning or end. He is fully independent and the controller of the living entities, therefore following the process of disciplic succession I write whatever He inspires me.

Text 54

bhakta-sange gauracandra-pade namaskara

ithe aparadha kichu nahuka amara//CB, Adi 3.54//

TRANSLATION

I offer my respectful obeisances unto Sri Gauracandra along with His devotees so that I may not commit any offenses at their feet.

Text 55

sri krsna-caitanya nityananda-canda jana

vrndavana dasa tachu pada-yuge gana//CB, Adi 3.55//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends the English TRANSLATION of the Gaudiya-bhasya of Sri Caitanya-bhagavata, Chapter Three, entitled “Calculation of the Lord’s Horoscope.”

Chapter 4 The Name-Giving Ceremony, Childhood Pastimes, and the Kidnapping

Name-giving Ceremony, Childhood Pastimes, and Thieves Kidnap the Lord

This chapter describes Sri Gaurahari’s childhood pastimes, His crawling as a child, His name-giving ceremony, the kidnapping of Nimai by two thieves, and the two thieves falling under the influence of Visnu’s illusory energy and returning Nimai to the house of Jagannatha Misra thinking it to be their own house.

Sri Gauracandra daily manifested wonderful childhood pastimes and increased the happiness of Saci and Jagannatha. Sri Visvarupa, the incarnation of Sankarsana, also served Gaurahari by holding Him on His lap. The relatives who were filled with parental affection for Gaura-gopala displayed their intense affection for Him by chanting visnu-raksa or devi-raksa-mantras, aparajita-stotras, and nrsimha-mantras to protect Him. Surrounded by relatives and accompanied by singing and the playing of musical instruments, Sacidevi observed the ceremony marking the beginning of the Lord’s crawling by worshiping the Ganges and goddess Sasthi, thus exhibiting her unalloyed paternal affection for the Lord. On the pretext of crying, the child Gaura induced everyone to chant the names of Hari and thus filled the house of Saci with the name of Krsna. One time, in the absence of His parents, the four-month-old Gaura-gopala scattered all the items in the house about the floor. When He understood that His mother was returning, He immediately lay in bed and

cried. Mother Saci stopped the child from crying by chanting the names of Hari and was then surprised to see the mess in the house. In parental affection, Jagannatha Misra and other elder devotees concluded that the mess was certainly not made by the child, rather, some invisible demon, being unable to harm the child, who was protected by mantra, caused the heavy loss by scattering the items about the house in order to satisfy his anger. Eventually, when the time arrived for Nimai's name-giving ceremony, the greatly learned Nilambara Cakravarti and the chaste women who were full of affectionate for Gaura all assembled at the house of Saci. Due to the advent of the child, the whole country became jubilant, everyone's miseries were mitigated, devotion rained on the fertile soul of the people of the world, and the lack of kirtana was eliminated. Therefore, after careful consideration, the learned scholars gave Gaurahari the name Visvambhara. The name of Visvambhara is also found in the Supreme Lord's other incarnations who maintain the universe. According to the calculation of His horoscope, Gaurahari was ascertained to be the source of all Visnu avataras and the original Personality of Godhead. The chaste women who were filled with paternal affection desired a long life for the child, so they named the child Nimai in order to discourage Death from approaching Him. Therefore the name Visvambhara, given by the learned scholars, is the primary name, and the name Nimai, given by the chaste ladies, is secondary. During the name-giving ceremony Jagannatha Misra placed rice paddy, puffed rice, gold, silver, and Srimad Bhagavatam in front of Nimai in order to ascertain the child's propensities. Rather than grabbing the business items—rice paddy, puffed rice, gold, and silver—meant for the vaisya community, Nimai grabbed the Srimad Bhagavatam and identified Himself as a brahmana. As Nimai grew up, He attracted everyone with His crawling pastimes. One day Gaura-Narayana saw the snake Sesa in the courtyard. After playing with Him for a while, the Lord exhibited His pastimes of resting on the bed of Sesa by laying on the coils of the snake. When everyone began to cry in fear of Nimai's danger from the snake, the snake left on its own accord. Seeing Nimai's enchanting beauty, Saci and Jagannatha considered that He was some great personality. As soon as the child Nimai heard the name of Hari, He would immediately smile and begin to dance. Otherwise He would continue to cry until He heard the name of Hari. Therefore from the time of sunrise the ladies would surround the child and loudly chant the names of Hari while clapping their hands, and Nimai would respond by dancing and

rolling on the ground. When both strangers and acquaintances were captivated by the Lord's beauty and offered Him sweets and bananas, the Lord would bring those foodstuffs and distribute them as prasada to the ladies who were engaged in chanting the names of Hari. Sometimes Nimai displayed the pastimes of entering a neighbor's house to drink milk or eat and spoil the household items. One day as Nimai was playing outside His house, two thieves kidnapped Him out of greed to steal the child Gaura's ornaments. Later, being bewildered by the illusory energy of Visnu, the thieves returned the Lord to the house of Jagannatha Misra. When Jagannatha Misra and others present heard Nimai describe His kidnapping, they could not understand what had happened due to the Lord's illusory energy.

Text 1

jaya jaya kamala-nayana gauracandra

jaya jaya tomara premera bhakta-vrnda//CB, Adi 4.1//

TRANSLATION

All glories to the lotus-eyed Lord Gauracandra! All glories to Your devotees, who are filled with pure love of God!

COMMENTARY

The word kamala-nayana indicates lotus eyes. All glories to Sri Gauranga, and all glories to His devotees, who are bound by love for the Lord. Due to envy and a poor fund of knowledge some neophyte devotees glorify only Mahaprabhu and do not glorify His dear devotees. In this way they confirm that they have a hellish mentality. In order to vanquish the narrow-mindedness of these nondevotees, the author, who is a great Vaisnava acarya, glorifies the Lord's devotees, considering them associates of the Lord.

Text 2

hena subha-drsti prabhu karaha a-mayaya

ahar-nisa citta yena bhajaye tomaya//CB, Adi 4.2//

TRANSLATION

O my Lord, please cast Your glance of causeless mercy on me, so that my mind may worship You day and night.

COMMENTARY

The word a-maya indicates nonduplicity and an absence of illusion. In his COMMENTARY on the Srimad Bhagavatam (1.3.38), Sridhara Svamipada has explained that the word amayaya means “without duplicity.” When a living entity is deceived, covered, and thrown by the illusory energy, he develops desires for material enjoyment, but when he surrenders unto the Supreme Lord, he is uncovered, undisturbed, and freed from the desires for material enjoyment; this is Lord Krsna’s nonduplicitous merciful glance. As a result of this merciful glance, a living entity is able to constantly serve the Supreme Lord with a pure heart. The author prays for such blessings in this verse.

Text 3

hena-mate prakasa haila gauracandra

saci-grhe dine-dine badaye ananda//CB, Adi 4.3//

TRANSLATION

In this way Sri Gauracandra advented, and the happiness in the house of Saci increased day by day.

Text 4

putrera sri-mukha dekhi’ brahmani brahmana

ananda-sagare donhe bhase anuksana//CB, Adi 4.4//

TRANSLATION

Seeing their son’s beautiful face, the brahmana couple constantly floated in an ocean of bliss.

COMMENTARY

The word brahmani refers to Sacidevi, and the word brahmana refers to

Jagannatha Misra.

Text 5

bhaire dekhiya visvarupa bhagavan

hasiya karena kole anandera dhama//CB, Adi 4.5//

TRANSLATION

When the most powerful Visvarupa would see His brother, the reservoir of pleasure, He would smile and take Him on His lap.

Text 6

yata apta-varga ache sarva-parikare

ahar-nisa sabe thaki’ balake avare//CB, Adi 4.6//

TRANSLATION

All the relatives and friends of the Lord’s family would gather around the child both day and night.

COMMENTARY

The word avare means “cover” or “protect by surrounding.”

Text 7

‘visnu-raksa’ pade keha ‘devi-raksa’ pade

mantra padi’ ghara keha cari-dige vede//CB, Adi 4.7//

TRANSLATION

Some would recite mantras invoking Lord Visnu’s protection, and some would recite mantras invoking goddess Durga’s protection. Others would chant mantras while circumambulating the house.

COMMENTARY

The word visnu-raksa indicates the chanting of prayers to Visnu, who destroys all dangers, for protecting the child. The word devi-raksa

indicates the chanting of prayers to Durga for protecting the child. The word vede means “go around.”

Text 8

tavat kandena prabhu kamala-locana

hari-nama sunile rahena tata-ksana//CB, Adi 4.8//

TRANSLATION

Whenever the lotus-eyed Lord cried, He would stop only upon hearing the chanting of the names of Hari.

COMMENTARY

The word rahena means “to halt” or “to stop.” (This verb is used in Bangladesh even today.)

Text 9

parama sanketa ei sabe bujhilena

kandilei hari-nama sabei layena//CB, Adi 4.9//

TRANSLATION

As everyone came to understand this great mystery, they would all begin to chant the names of Hari whenever the Lord cried.

COMMENTARY

Everyone understood that if they did not chant the names of Hari, the Lord would continue crying, and if they would chant the names of Hari, the Lord would stop crying. Therefore they would chant the names of Hari before the Lord. Later, Mahaprabhu clearly explained the symptoms of a maha-bhagavata, or exalted devotee, to Ramananda Vasu as follows:

yanhara darsane mukhe aise krsna-nama

tanhare janiha tumi ‘vaisnava-pradhana’

TRANSLATION

“Sri Caitanya Mahaprabhu said: A first-class Vaisnava is he whose very presence makes others chant the holy name of Krsna.”

Text 10

sarva-loke avariya thake sarva-ksana

kautuka karaye ye rasika deva-gana//CB, Adi 4.10//

TRANSLATION

While the Lord was constantly surrounded by people, some mischievous demigods played pranks on them.

COMMENTARY

Lord Gaurahari desired to be always surrounded by many people. From His childhood the Lord inaugurated the sacrifice of chanting the names of Krsna in the company of many people. Although the Lord destroys all dangers, lamentation, and fearfulness and awards immortality, the mischievous demigods found that His relatives who resided nearby and always stayed by His side were fearful, so in order to have some fun they scared them further.

Text 11

kona deva alaksite grhete sambhaya

chaya dekhi’ sabe bole,—’ei cora yaya’//CB, Adi 4.11//

TRANSLATION

One of them secretly entered the Lord’s house, and when the people saw his shadow, they exclaimed, “There goes a thief!”

COMMENTARY

The word sambhaya means “to enter.”

Text 12

‘narasimha’ ‘narasimha’ keha kare dhvani

‘aparajitara stotra’ karo mukhe suni//CB, Adi 4.12//

TRANSLATION

Someone chanted, “Nrsimha! Nrsimha!” and someone offered prayers to Aparajita, goddess Durga.

COMMENTARY

It was a common practice at that time to chant the name of Nrsimha in order to be delivered from danger. People who were attached to the worship of Durga, however, chanted prayers to goddess Aparajita.

Text 13

nana-mantre keha dasa dik bandha kare

uthila parama kalarava saci-ghare//CB, Adi 4.13//

TRANSLATION

Someone else would protect the ten directions by mantra. In this way a commotion arose in the house of mother Saci.

COMMENTARY

The process of protecting the ten directions with mantras in order to stop any danger from entering was also current.

Text 14

prabhu dekhi’ grhera bahire deva yaya

sabe bole,—’ei-mata ase o palaya’//CB, Adi 4.14//

TRANSLATION

As the demigod left the house after seeing the Lord, everyone exclaimed, “There he goes!”

COMMENTARY

Another reading for the second line is sabe bole, ei jata-harni palaya —“Everyone exclaimed, ‘There goes that witch!’”

Text 15

keha bole,—’dhara, dhara, ei cora yaya’

‘nrsimha’ ‘nrsimha’ keha dakaye sadaya//CB, Adi 4.15//

TRANSLATION

Someone said, “Catch him! Catch him! There goes the thief!” Someone else repeatedly chanted, “Nrsimha! Nrsimha!”

Text 16

kona ojha bole,—’aji edaili bhala

na janis nrsimhera pratapa visala’//CB, Adi 4.16//

TRANSLATION

One exorcist said, “You are lucky you escaped today. You don’t know the great power of Lord Nrsimha-deva!”

COMMENTARY

The word ojha is a corruption of the name Upadhyaya. People with such a name are generally physicians expert in chanting mantras to treat those suffering from ghosts, evil spirits, and snake bites. The great potency of the Nrsimha-mantra is fierce and unbearable for ghosts, evil spirits, and apparitions.

Text 17

seikhane thaki’ deva hase alaksite

paripurna haila maseka ei-mate//CB, Adi 4.17//

TRANSLATION

The demigods who were secretly standing there watching everything began to laugh, and in this way one month passed.

Text 18

balaka-utthana-parve yata nari-gana

saci-sange ganga-snane karila gamana//CB, Adi 4.18//

TRANSLATION

On the occasion of the child's coming out of the maternity room, the ladies accompanied Sacidevi for bath in the Ganges.

COMMENTARY

The term balaka-utthana-parve refers to the occasion when a child is brought out of the maternity room. In ancient times the mother had to remain in the maternity room for four months after the child was born. This occasion is also known as surya-darsana-samskara, or seeing the sun for the first time. It has now been established that after childbirth, brahmana mothers are contaminated for 21 days and sudras mothers are contaminated for one month. At the time of Sriman Mahaprabhu the period of contamination for the mother of a newborn child was one month, as confirmed in verse 17: paripurna haila maseka ei-mate—"in this way one month passed." Later on, Sati Ma, the wife of one Ramasarana Pala (of the aula-sahajiya sect) came out of the maternity room right after giving childbirth on the grounds that the child was gifted by Lord Hari.

Text 19

vadya-gita-kolahale kari' ganga-snana

age ganga puji' tabe gela 'sasthi-sthana'//CB, Adi 4.19//

TRANSLATION

As they went for bath, they sang and played musical instruments. They first worshiped the Ganges, and then they went to worship Sasthi.

COMMENTARY

Sasthi is an imaginary village goddess. This imaginary village goddess is worshiped in order to ensure that the child would not die early but would live up to sixty years. People say that goddess Sasthi is to be worshiped on the sixth day after a child is born. This is part of the niskramana-

samskara, the occasion of coming out of the maternity room. The word sasthi-sthana refers to the place beneath either a peepal tree or a banyan tree where goddess Sasthi is seated on a cat and holding a newborn child on her lap.

Text 20

yatha-vidhi puji' saba devera carana

ailena grhe paripurna nari-gana//CB, Adi 4.20//

TRANSLATION

After properly worshiping the feet of all the gods, the ladies returned home feeling satisfied.

COMMENTARY

Worshiping the feet of ordinary demigods is a mundane practice that is also called idol worship. According to the monist philosophy, this is the method of worshiping the Absolute Truth with qualities (saguna). According to the unalloyed devotees of Visnu, however, all the demigods and demigoddesses are constitutionally servants of Lord Visnu and part and parcel of Visnu. Their eternal occupation is to serve Lord Visnu.

Text 21

khai, kala, taila, sindura, guya, pana

sabare dilena ai kariya samana//CB, Adi 4.21//

TRANSLATION

Mother Saci then respectfully distributed roasted paddy, bananas, mustard oil, vermilion, betel nut, and pan to the ladies.

COMMENTARY

The word ai is a corruption of the word arya (an address for an Aryan's mother) and is used throughout this book as an address for mother Saci.

Text 22

balakere asisiya sarva-nari-gana

calilena grhe, vandi’ aira carana//CB, Adi 4.22//

TRANSLATION

All the ladies then blessed the child, offered obeisances to mother Saci, and departed for their respective homes.

Text 23

hena mate vaise prabhu apana-lilaya

ke tane janite pare, yadi na janaya//CB, Adi 4.23//

TRANSLATION

In this way the Lord performed His pastimes. Who can understand them, unless they are inspired by the Lord?

Text 24

karaite cahe prabhu apana-kirtana

etad arthe kare prabhu saghane rodana//CB, Adi 4.24//

TRANSLATION

The Lord wanted everyone to chant His holy names, so He cried frequently.

Text 25

yata yata prabodha karaye nari-gana

prabhu punah punah kari’ karaye krandana//CB, Adi 4.25//

TRANSLATION

The more the ladies tried to pacify the Lord, the more He would cry.

Text 26

‘hari hari’ bali’ yadi dake sarva-jane

tabe prabhu hasi' ca'na sri-candra-vadane//CB, Adi 4.26//

TRANSLATION

But as soon as they chanted the name of Hari, the Lord would smile and look at them with His moonlike face.

Text 27

janiya prabhura citta sarva-jana meli'

sadai balena 'hari' diya karatali//CB, Adi 4.27//

TRANSLATION

Knowing the heart of the Lord, everyone continually chanted the name of Hari while clapping their hands.

Text 28

anande karaye sabe hari-sankirtana

hari-name purna haila sacira bhavana//CB, Adi 4.28//

TRANSLATION

Everyone happily performed congregational chanting of the name of Hari, and thus Saci's house became filled with the sound of the holy name of Hari.

Text 29

ei-mata vaise prabhu jagannatha-ghare

gupta-bhave gopalera praya keli kare//CB, Adi 4.29//

TRANSLATION

As the Lord resided in the house of Jagannatha Misra, He secretly performed pastimes similar to those of Gopala Krsna.

COMMENTARY

The phrase gopalera praya means "like the son of Nanda, the king of the

cowherd men.”

Texts 30-31

ye samaya, yakhana na thake keha ghare

ye-kichu thakaye ghare, sakala vithare

vithariya sakala phelaya cari-bhite

sarva-ghara bhare taila, dugdha, ghola, ghrte//CB, Adi 4.30-31//

TRANSLATION

Whenever there was no one home, the Lord would scatter things here and there and then pour oil, milk, buttermilk, and ghee on the floor.

COMMENTARY

The word vithare is a corruption of the word vistara, or “scattered here and there.” The word bhite is a corruption of the word bhitti, which means “direction.”

Text 32

‘janani aise’,—hena janiya apane

sayane achena prabhu, karena rodane//CB, Adi 4.32//

TRANSLATION

When He understood that His mother was coming, He would lie down and begin to cry.

Text 33

‘hari hari’ baliya santvana kare ma’ya

ghare dekhe, saba dravya gadagadi yaya//CB, Adi 4.33//

TRANSLATION

In order to pacify the crying child, mother Saci would chant the name of Hari. Then she noticed the big mess in the room and inquired.

Text 34

'ke phelila sarva-grhe dhanya, calu, mugda?'

bhandera sahita dekhe bhanga dadhi dugdha//CB, Adi 4.34//

TRANSLATION

"Who has scattered this paddy, rice, and dal all over the house?" She also noticed that the pots of yogurt and milk had been broken.

COMMENTARY

The word calu means "rice."

Text 35

sabe cari-masera balaka ache ghare

'ke phelila?'—hena keha bujhite na pare//CB, Adi 4.35//

TRANSLATION

No one could understand who had scattered everything about. There was only the four-month-old child at home.

Text 36

saba parijana asi' milila tathaya

manusyera cihna-matra keha nahi paya//CB, Adi 4.36//

TRANSLATION

All the relatives came there, but they were also unable to find a trace of who had done it.

Text 37

keha bole,—'danava asiyachila ghare

'raksa lagi' sisure narila langhibare//CB, Adi 4.37//

TRANSLATION

Someone said, “Some demon must have come, but he was unable to attack the child due to the protective mantras.

COMMENTARY

The word danava refers to the offspring of Danu, the wife of Kasyapa. The words raksa lagi means “by the influence of protective mantras and kavacas (amulets),” which the Lord enjoyed. The word narila means “could not.” The word langhibare means “to attack or commit violence.”

Text 38

sisu langhibare na paiya krodha-mane

apacaya kari’ palaila nija-sthane’//CB, Adi 4.38//

TRANSLATION

“Being unable to harm the child, he angrily made this mess and then fled away.”

COMMENTARY

The word apacaya means “loss” or “destruction.”

Text 39

misra-jagannatha dekhi’ citte bada dhanda

‘daiva’ hena jani’ kichu na balila manda//CB, Adi 4.39//

TRANSLATION

Jagannatha Misra was very astonished to see the mess, but considering that it was an act of providence, he remained silent.

COMMENTARY

The word dhanda is derived from the Hindi word dhanda, which means “doubt,” “perplexed,” “diversion of intelligence,” “madness,” “suspicion,” “problem,” “surprise,” and “complication.” The phrase daiva hena refers to an incident caused by providence.

Text 40

daive apacaya dekhi’ dui-jane cahe

balake dekhiya kona duhkha nahi rahe//CB, Adi 4.40//

TRANSLATION

In spite of the great wastage, Saci and Jagannatha forgot all their distress when they looked at the face of their son.

Text 41

ei-mata prati-dina karena kautuka

nama-karanera kala haila sammukha//CB, Adi 4.41//

TRANSLATION

In this way the Lord daily performed some mischief, and then the time for His name-giving ceremony arrived.

COMMENTARY

The word nama-karana refers to one of the ten purificatory processes.

Text 42

nilambara-cakravarti-adi vidyavan

sarva-bandhu-ganera haila upasthana//CB, Adi 4.42//

TRANSLATION

All the learned persons headed by Nilambara Cakravarti as well as all friends and relatives came for the ceremony.

COMMENTARY

The word upasthana means “present” or “assembled.”

Text 43

milila vistara asi’ pati-vrata-gana

laksmi-praya-dipta sabe sindura-bhusana//CB, Adi 4.43//

TRANSLATION

Many chaste women, who were decorated with vermilion and as effulgent as Laksmi, came for the ceremony.

COMMENTARY

The term laksmi-praya refers to a chaste lady or a chaste wife decorated with vermilion.

Text 44

nama thuibare sabe karena vicara

stri-gana bolaye eka, anye bole ara//CB, Adi 4.44//

TRANSLATION

Everyone considered what name should be given. The women suggested one name, and others suggested another name.

COMMENTARY

The word thuibare means “to keep” and is derived from the Bangladesh word thoya.

Text 45

‘ihana aneka jyestha kanya-putra nai

sesa ye janmaye, tara nama se ‘nimai’//CB, Adi 4.45//

TRANSLATION

The ladies said, “Since you have lost many daughters, this last born child should be named Nimai.”

COMMENTARY

The Lord had many sisters who took birth and died prematurely before His advent, therefore the Lord was named Nimai so that He would not also die prematurely.

Text 46

balena vidvan saba kariya vicara

eka nama yogya haya thuite ihara//CB, Adi 4.46//

TRANSLATION

After due consideration, the learned scholars there suggested an appropriate name for the child.

Text 47

e sisu janmile matra sarva-dese-dese

durbhiksa ghucila, vrsti paila krsake//CB, Adi 4.47//

TRANSLATION

They said, “Since this child was born, all the surrounding provinces have been devoid of famine and the farmers have had sufficient rains.

COMMENTARY

After careful consideration the expert learned persons named the child Visvambhara. Since the birth of this child, His mercy has produced rains from the cloud of pure devotional service that have showered on the living entities’ hearts, which are compared to the farmers’ fields, burning from the threefold miseries. Thus the seed of devotional service to Krsna has fructified and grown, and the absence of glorification of Lord Krsna has now been completely eradicated.

Text 48

jagat haila sustha ihana janame

purve yena prthivi dharila narayane//CB, Adi 4.48//

TRANSLATION

“Just as Lord Narayana previously delivered the earth, the entire world has become prosperous since the time of His birth.

COMMENTARY

Previously, when the earth was submerged in the water, Lord Narayana, in His incarnation as Varaha, delivered and maintained the earth and thus became known as Visvambhara. Then again, prior to the incarnation of Hayagriva, the science of the Absolute Truth was lost to this world, thus the Vedic literature was merged in the water. Lord Sri Hayagriva then killed the material knowledge and natural science of the demons Madhu and Kaitabha and in this way displayed the glories of Vedic knowledge. For this reason He is also known as Visvambhara. Whenever the demigods and human beings are harassed by the demons, various incarnations of Lord Narayana appear in this world to protect and maintain the universe. Such incarnations are therefore also known as Visvambhara. Since this boy will also protect and maintain the universe just like the incarnations of Visnu, the name Visvambhara is appropriate for Him. After considering in this way, the learned scholars selected the name Visvambhara for the Lord. Due to His advent and the influence of chanting and hearing the names of Krsna, people who had forgotten their constitutional position and become afflicted with unwanted habits have gotten relief; that is, they have become situated in their constitutional position, or attained the goal of life.

Text 49

ataeva ihana ‘sri-visvambhara’-nama

kula-dipa kosthiteo likhila ihana//CB, Adi 4.49//

TRANSLATION

“Therefore this child should be named Sri Visvambhara. This name is also given in His horoscope.

COMMENTARY

From the calculation of Visvambhara’s horoscope, it is also understood that He is the Supreme Personality of Godhead and the original source of all other Visnu incarnations.

Text 50

‘nimai’ ye balilena pati-vrata-gana

sei nama ‘dvitiya’ dakibe sarva-jana//CB, Adi 4.50//

TRANSLATION

“The name Nimai suggested by the chaste ladies will be His second name.”

COMMENTARY

The name Visvambhara given to the Lord by the learned scholars is His primary name, and the name Nimai given by the chaste ladies is His secondary name. From today people will first address Him as Visvambhara and then as Nimai.

Text 51

sarva-subha-ksana nama-karana-samaye

gita, bhagavata, veda brahmana padaye//CB, Adi 4.51//

TRANSLATION

The occasion of the child’s name-giving ceremony was most auspicious. The brahmanas recited the Bhagavad-gita, the Srimad Bhagavatam, and the Vedas.

COMMENTARY

Whenever the name-giving ceremony is conducted at the house of a brahmana or Vaisnava, the brahmanas recite Bhagavad-gita, Srimad Bhagavatam, and Vedic literature. On this occasion all auspicious symptoms like favorable winds and absence of unseasonal weather conditions prevailed.

Text 52

deva-nara-gane karaye ekatra mangala

hari-dhvani, sankha, ghanta bajaye sakala//CB, Adi 4.52//

TRANSLATION

Both demigods and human beings chanted the name of Hari, as conchshells were blown and bells were rung.

Text 53

dhanya, punthi, kai, kadi, svarna, rajatadi yata

dharibara nimitta saba kaila upanita//CB, Adi 4.53//

TRANSLATION

In order to examine the child's preference, they kept paddy, a book, roasted paddy, money, gold, and silver in front of Him.

Text 54

jagannatha bole,—'suna, bapa visvambhara

yaha citte laya, taha dharaha satvara'//CB, Adi 4.54//

TRANSLATION

Jagannatha Misra said, "Listen, my dear Visvambhara, pick up whatever You find attractive."

Text 55

sakala chadiya prabhu sri-sacinandana

'bhagavata' dhariya dilena alingana//CB, Adi 4.55//

TRANSLATION

Sri Sacinandana left everything aside and embraced the Srimad Bhagavatam.

COMMENTARY

Sri Gaurasundara did not grab the rice paddy, gold, or silver, which are meant for the vaisyas, nor did He grab the puffed rice to become a gluttonous greedy brahmana; rather from among the many Vedic literatures He grabbed only Srimad Bhagavatam and held it to His chest. By this gesture the Lord established the supremacy of Srimad

Bhagavatam and disclosed His future pastimes of preaching devotional service to Lord Krsna.

Text 56

pati-vrata-gane ‘jaya’ deya cari-bhita

sabei bolena,—‘bada haibe pandita’//CB, Adi 4.56//

TRANSLATION

From all sides the chaste ladies exclaimed, “Jaya! Jaya!” Everyone predicted that the child would become a great learned scholar.

COMMENTARY

Seeing the Lord’s eagerness for taking Srimad Bhagavatam, the less intelligent women concluded that Nimai would be simply a learned academic scholar.

Text 57

keha bole,—‘sisu bada haibe vaisnava

alpe sarva-sastrera janibe anubhava’//CB, Adi 4.57//

TRANSLATION

Someone said, “This child will be a great Vaisnava. He will realize the purport of the scriptures in a short time.”

COMMENTARY

Some knower of the future considered that Visvambhara would be an exalted Vaisnava in due course of time, and by the influence of His devotion to Visnu, He would attain extraordinary knowledge in all scriptures.

Text 58

ye dike hasiya prabhu ca’na visvambhara

anande sincita haya tara kalevara//CB, Adi 4.58//

TRANSLATION

Whoever was blessed by Visvambhara’s smiling glance was filled with happiness.

Text 59

ye karaye kole, sei edite na jane

devera durlabhe kole kare nari-gane//CB, Adi 4.59//

TRANSLATION

Whoever took Him on their lap did not like to put Him down. In this way the ladies held on their laps He who is rarely attained by the demigods.

Text 60

prabhu yei kande, sei-ksane nari-gana

hate tale diya kare hari-sankirtana//CB, Adi 4.60//

TRANSLATION

Whenever the Lord cried, the women immediately clapped their hands and chanted the names of Hari.

Text 61

suniya nacena prabhu kolera upare

visese sakala-nari hari-dhvani kare//CB, Adi 4.61//

TRANSLATION

As the Lord heard their chanting, He began to dance on their laps. This in turn inspired the ladies to chant with greater enthusiasm.

Text 62

niravadhi sabara vadane hari-nama

chale bolayena prabhu,—hena iccha tana//CB, Adi 4.62//

TRANSLATION

Everyone there continually chanted the names of Hari, for they were induced by the will of the Supreme Lord.

Text 63

‘tana iccha vina kona karma siddha nahe’

vede sastre bhagavate ei tattva kahe//CB, Adi 4.63//

TRANSLATION

Without the Lord’s will, no activities are successful. This is confirmed in the Vedic literature and the Srimad Bhagavatam.

COMMENTARY

It is concluded in the Vedic literatures and in the Srimad Bhagavatam that without the will of the Lord, no fruitive worker in this world can attain his desired goal. Simply by the will of the Lord, who inaugurated the sankirtana movement, everyone in the world chanted the names of Hari on the pretext of the lunar eclipse. Again, the Lord induced men and women to chant the names on the pretext of His own crying.

Text 64

ei-mate karaiya nija-sankirtana

dine-dine bade prabhu sri-sacinandana//CB, Adi 4.64//

TRANSLATION

In this way the Supreme Lord, Sri Sacinandana, inspired everyone to chant His holy names as He grew up day by day.

Text 65

janu-gati cale prabhu parama-sundara

katite kinkini baje ati manohara//CB, Adi 4.65//

TRANSLATION

The crawling of the Lord was most beautiful, and the tinkling sound of the bells on His waist enchanted the minds of all.

COMMENTARY

The word kinkini refers to small bells worn around the waist.

Text 66

parama-nirbhaye sarva-angane vihare

kiba agni, sarpa, yaha dekhe, tai dhare//CB, Adi 4.66//

TRANSLATION

He fearlessly wandered throughout the courtyard and grabbed whatever He saw, even a fire or a snake.

Text 67

eka dina eka sarpa badite vedaya

dharilena sarpe prabhu balaka-lilaya//CB, Adi 4.67//

TRANSLATION

One day a snake entered the house, and the Lord caught hold of it in childish sport.

Text 68

kundali kariya sarpa rahila vediya

thakura thakila tara upare suiya//CB, Adi 4.68//

TRANSLATION

The Lord then laid down on the coils of the snake.

COMMENTARY

The word kundali means “snake,” but in this context it refers to the coils of the snake.

Text 69

athe-vyathe sabe dekhi’ ‘haya haya’ kare

suiya hasena prabhu sarpera upare//CB, Adi 4.69//

TRANSLATION

Seeing this, everyone immediately exclaimed, “Alas! Alas!” but the Lord simply smiled as He lay on the snake.

COMMENTARY

The word athe-vyathe comes from the Sanskrit asta-vyasta and is a corruption of the word aste-vyaste, which means “hurriedly.”

Text 70

‘garuda’ ‘garuda’ bali’ dake sarva-jana

pita-mata-adi bhaye karaye krandana//CB, Adi 4.70//

TRANSLATION

All the people there called out, “Garuda! Garuda!” and the Lord’s parents cried out of fear.

COMMENTARY

Garuda is the king of birds and the chastiser of snakes. Even today people take shelter of Garuda or chant his name in order to get free from the fear of snakes.

Text 71

calila ‘ananta’ suni’ sabara krandana

punah dharibare ya’na sri-sacinandana//CB, Adi 4.71//

TRANSLATION

Hearing everyone cry, Lord Ananta began to depart, but the son of Saci tried again to grab Him.

COMMENTARY

Lord Sri Sesa accepted the form of a snake and assisted Gaurasundara in His childhood pastimes. The people who were present there considered Him an ordinary snake and, following worldly custom, they surrendered to Garuda and prayed for Nimai's release from the snake's clutches. That is why Anantadeva the snake left that place, but the Lord tried to bring Him back.

Text 72

dhariya aniya sabe karilena kole

'cira-jivi hao' kari' nari-gana bole//CB, Adi 4.72//

TRANSLATION

The ladies quickly caught hold of the Lord and took Him on their laps, blessing Him with the words, "Live a long life."

COMMENTARY

The word kari' means "by doing" or "by saying."

Text 73

keha 'raksa' bandhe, keha pade svasti-vani

ange keha deya visnu-padokaka ani'//CB, Adi 4.73//

TRANSLATION

Someone tied a protective charm on Him, and someone recited auspicious hymns. Someone else sprinkled caranamrta on Him.

COMMENTARY

In the word svasti-vani, svasti is composed of su and asti, which indicate a blessing that means "all good unto you." The word visnu-padokaka refers to Ganges water or the water used to bath the salagrama-sila.

Text 74

keha bole,—‘balakera punar-janma haila’

keha bole,—‘jati-sarpa, teni na langhila’//CB, Adi 4.74//

TRANSLATION

Someone said, “This child has received a new life,” and someone said, “That was a special snake, and therefore it did not bite Him.”

COMMENTARY

The word jati-sarpa refers to a great snake, the king of snakes, who serves as a bed for the Lord to sleep on. The word teni means “that is why” or “for this reason.” The word langhila’ means “bitten.”

Text 75

hase prabhu gauracandra sabare cahiya

punah punah yaya, sabe anena dhariya//CB, Adi 4.75//

TRANSLATION

Lord Gauracandra glanced on everyone present and smiled. He tried again and again to go catch the snake, but they repeatedly stopped Him.

Text 76

bhakti kari’ ye e-saba veda-gopya sune

samsara-bhujanga tare na kare langhane//CB, Adi 4.76//

TRANSLATION

Whoever hears these confidential topics with devotion will never be bitten by the snake of material existence.

COMMENTARY

The word samsara-bhujanga refers to the snake of material existence. When such a snake bites a living entity, he becomes afflicted by the poison of material enjoyment, which increases his attachment for material existence. In this way the conditioned living entity is afflicted by the poison of enjoyment and considers himself to be the enjoyer. He then

continually searches for material happiness, simply due to forgetfulness of Gaura-Narayana. One who properly discusses the Supreme Lord Gaura-Narayana's pastime of sleeping on the bed of Ananta Sesa never considers the Supreme Lord, who is full in six opulences, to be anything like the conditioned souls, who are under the control of maya. Such a person knows himself to be an eternal servant of the Lord; he is not agitated by the thirst for material enjoyment. In this connection one may refer to such statements as found in the Srimad Bhagavatam (10.16.61-62): na yusmad bhayam apnuyat—"he will never be afraid of you," and sarva-papaih pramucyate—"he is sure to become free from all sinful reactions."

Text 77

ei-mata dine-dine sri-sacinandana

hantiya karaye prabhu angane bhramana//CB, Adi 4.77//

TRANSLATION

In this way Sri Sacinandana eventually began walking in the courtyard of the house.

Text 78

jiniya kandarpa-koti sarvangera rupa

candera lagaye sadha dekhite se-mukha//CB, Adi 4.78//

TRANSLATION

The Lord's beautiful form defeated the beauty of millions of Cupids. Indeed, even the moon desired to see His face.

COMMENTARY

The unlimitedly sweet beautiful face of Sri Gaurasundara defeats the beauty of millions of moons. That is why the moon-god personally desires to see the beautiful face of Sri Gaurasundara.

Text 79

suvalita mastake cancara bhala-kesa

kamala-nayana,—yena gopalera vesa//CB, Adi 4.79//

TRANSLATION

The Lord’s head was decorated with curling locks of hair, and with His lotus eyes He looked just like Gopala.

COMMENTARY

The word suvalita means “nicely decorated.” The word cancara means “curly.” The word bhala-kesa refers to hairs that fall over the forehead. The words gopalera vesa mean “dressed like Krsna.” The body of Sri Mahaprabhu is nondifferent from the body of Krsna, His external complexion in that of Sri Radhika, and His internal mood is like that of the gopis. Therefore He was seen in the dress of a cowherd boy.

Text 80

ajanu-lambita-bhuja, aruna adhara

sakala-laksana-yukta vaksa-parisara//CB, Adi 4.80//

TRANSLATION

The Lord’s hands reached to His knees, His lips were reddish, His chest was broad, and He was decorated with all other auspicious symptoms.

COMMENTARY

The word aruna means “the color of blood” or “red.”

Text 81

sahaje aruna gaura-deha manohara

visese anguli, kara, carana sundara//CB, Adi 4.81//

TRANSLATION

The enchanting golden body of the Lord resembled the color of the rising sun, and His fingers, hands, and lotus feet were all beautifully formed.

Text 82

balaka-svabhave prabhu yabe cali’ yaya

rakta pade hena,—dekhi’ maye trasa paya//CB, Adi 4.82//

TRANSLATION

As the Lord walked around just like a young child, His mother became frightened thinking that His reddish feet were bleeding.

COMMENTARY

Since the lotus feet and toes of the Lord looked as red as pomegranate flowers, Sacidevi feared that the Lord’s lotus feet were bleeding.

Text 83

dekhi’ saci-jagannatha badai vismita

nirdhana, tathapi donhe maha-anandita//CB, Adi 4.83//

TRANSLATION

Seeing this, Sacimata and Jagannatha Misra became greatly astonished. Although they were poor, they were always joyful.

COMMENTARY

If a great personality is born in a family, many of his relatives achieve liberation from material existence by his association. This is the belief of God-fearing people. Since Saci and Jagannatha considered their son a great personality, they expected good fortune in the future as well as liberation.

Text 84

kanakani kare donhe nirjane vasiya

“kona mahapurusa va janmila asiya//CB, Adi 4.84//

TRANSLATION

One day, as they sat together in seclusion, they whispered to each other,

“Some great personality has taken birth in our family.

Text 85

hena bujhi,—samsara-duhkhera haila anta

janmila amara ghare hena gunavanta//CB, Adi 4.85//

TRANSLATION

“Since such a qualified person has taken birth in our house, perhaps our material distress will come to an end.

Text 86

emana sisura riti kabhu nahi suni

niravadhi nace, hase, suni’ hari-dhvani//CB, Adi 4.86//

TRANSLATION

“We have never before heard of such behavior in a child. He continually dances and smiles upon hearing the sound of the holy names.

Text 87

tavat krandana kare, prabodha na mane

bada kari’ hari-dhvani yavat na sune”//CB, Adi 4.87//

TRANSLATION

“Whenever He cries, He is not pacified until He hears the loud chanting of the name of Hari.”

Text 88

usah-kala haile yateka nari-gana

balake vediya sabe kare sankirtana//CB, Adi 4.88//

TRANSLATION

In the morning all the ladies would gather around the child and perform

sankirtana.

Text 89

‘hari’ bali’ nari-gane deya karatali

nace gaurasundara balaka kutuhali//CB, Adi 4.89//

TRANSLATION

As they clapped their hands and chanted the name of Hari, Gaurasundara would enthusiastically dance.

Text 90

gadagadi yaya prabhu dhulaya dhusara

uthi’ hase jananira kolera upara//CB, Adi 4.90//

TRANSLATION

The Lord would become covered with dust as He rolled on the ground, and then He would smile and climb onto the lap of His mother.

COMMENTARY

The words gadagadi yaya mean “rolling on the ground,” and the word dhusara means “dust-colored.”

Text 91

hena anga-bhangi kari’ nace gauracandra

dekhiya sabara haya atula ananda//CB, Adi 4.91//

TRANSLATION

Everyone felt incomparable happiness on seeing the various postures that Gauracandra exhibited as He danced.

COMMENTARY

The word anga-bhangi refers to swinging one’s hands.

Text 92

hena mate sisu-bhave hari-sankirtana

karayena prabhu, nahi bujhe kona jana//CB, Adi 4.92//

TRANSLATION

In this way no one could understand how the Lord as a child induced others to chant the holy names.

COMMENTARY

In His childhood pastimes, Nimai cleverly induced people to engage in the congregational chanting of the holy names of Hari. Ordinary people could not understand His tricks.

Text 93

niravadhi dhaya prabhu ki ghare, bahire

parama-cancala, keha dharite na pare//CB, Adi 4.93//

TRANSLATION

The Lord constantly ran in and out of the house. He was so restless that no one could catch Him.

Text 94

ekesvara badira bahire prabhu yaya

khai, kala, sandesa, ya' dekhe ta' caya//CB, Adi 4.94//

TRANSLATION

Sometimes the Lord would go alone outside the house and ask people for whatever He saw—roasted paddy, bananas, or sandesa.

COMMENTARY

The word ekesvara means "alone" or "without anyone else." A corruption of the word ekesvara, asvara, is still used around the districts of Noyakhali and Cattagrama in Bangladesh.

Text 95

dekhiya prabhura rupa parama-mohana

ye-jana na cine, seha deya tata-ksana//CB, Adi 4.95//

TRANSLATION

Captivated on seeing the Lord’s enchanting form, even strangers gave Him whatever He requested.

Text 96

sabei sandesa-kala deyena prabhure

paiya santose prabhu aisena ghare//CB, Adi 4.96//

TRANSLATION

They would give the Lord bananas and sandesa, and He returned home satisfied.

Text 97

ye-sakala stri-gane gayena hari-nama

ta’-sabare ani’ saba karena pradana//CB, Adi 4.97//

TRANSLATION

He then distributed those items to the ladies who chanted the holy names.

Text 98

balakera buddhi dekhi’ hase sarva-jana

hate tali diya ‘hari’ bole anuksana//CB, Adi 4.98//

TRANSLATION

Seeing the child’s intelligence, everyone laughed and chanted Hari’s names while clapping their hands.

Text 99

ki vihane, ki madhyahne, ki ratri, sandhyaya

niravadhi badira bahire prabhu yaya//CB, Adi 4.99//

TRANSLATION

The Lord went out of the house at any time of the day, whether morning, noon, afternoon, or night.

COMMENTARY

Vihane is a Hindi word that is a corrupted form of the Bangladesh word vibhata, which means “in the morning.”

Text 100

nikate vasaye yata bandhu-varga-ghare

prati-dina kautuke apane curi kare//CB, Adi 4.100//

TRANSLATION

He regularly went to the neighboring friends’ houses and playfully stole things.

Text 101

karo ghare dugdha piye, karo bhata khaya

handi bhange, yara ghare kichu nahi paya//CB, Adi 4.101//

TRANSLATION

He drank someone’s milk, He ate someone else’s rice, and He broke the pots if He could not find anything to take.

COMMENTARY

The word handi is a Hindi word that means “vessel” or “clay pot.”

Text 102

yara ghare sisu thake, tahare kandaya

keha dekhilei matra uthiya palaya//CB, Adi 4.102//

TRANSLATION

If there was a child in the house, the Lord made him cry. And if someone saw Him, He ran away.

Text 103

daiva-yoge yadi keha pare dharibare

tabe tara pa'ye dhari kare parihare//CB, Adi 4.103//

TRANSLATION

If by chance the Lord was caught, He fell at the person's feet in order to gain release.

Text 104

"ebara chadaha more, na asiba ara

ara yadi curi karon, dohai tomara"//CB, Adi 4.104//

TRANSLATION

"Please leave Me this time. I will not come again. I promise I won't steal again."

Text 105

dekhiya sisura buddhi, sabei vismita

rusta nahe keha, sabe karena pirita//CB, Adi 4.105//

TRANSLATION

Seeing the child's intelligence, everyone was astonished. They could not become upset, rather, they loved Him.

COMMENTARY

The word pirita means “love.”

Text 106

nija-putra haiteo sabe sneha kare

darasana-matra sarva-citta-vrtti hare//CB, Adi 4.106//

TRANSLATION

Everyone showed more affection to Him than to their own sons, for the Lord stole everyone’s heart just by His presence.

COMMENTARY

The matchless quality of the sweet form of Gaura-Krsna, who is the Lord of the samvit potency, is so powerful that it forcibly attracts all transcendentally pure objects. In this regard one may refer to the Srimad Bhagavatam (3.2.12).

Text 107

ei-mata ranga kare vaikunthera raya

sthira nahe eka-thani, bulaye sadaya//CB, Adi 4.107//

TRANSLATION

In this way the Lord of Vaikuntha performed His pastimes as He constantly wandered about.

COMMENTARY

The words vaikunthera raya refer to the king of Vaikuntha, Sri Narayana.

Text 108

eka-dina prabhura dekhiya dui core

yukti kare,—“ka’ra sisu bedaya nagare”//CB, Adi 4.108//

TRANSLATION

One day two thieves saw the Lord and contemplated, “Whose child is

this, wandering alone in the streets?”

Text 109

prabhura sri-ange dekhi’ divya alankara

haribare dui core cinte parakara//CB, Adi 4.109//

TRANSLATION

They saw that the Lord was wearing costly ornaments, and they considered how they could steal them.

COMMENTARY

The word divya means “best,” “highest,” or “beautiful.” The word haribare means “in order to steal.” The word parakara means “ways” or “means.”

Text 110

‘bapa’ ‘bapa’ bali’ eka core laila kole

“eta-ksana kotha chile?”—ara cora bole//CB, Adi 4.110//

TRANSLATION

One of the thieves took the Lord in His arms and said, “My dear child!” And the other thief said, “Where have You been so long?”

Text 111

“jhat ghare aisa, bapa” bole dui core

hasiya bolena prabhu,—“cala yai ghare”//CB, Adi 4.111//

TRANSLATION

The thieves said, “Come, let us go home,” and the Lord smiled and said, “Yes, let us go.”

COMMENTARY

The word jhat is a corruption of the word jhatiti, which means “immediately.”

Text 112

athe-vyathe kole kari’ dui core dhaya

loke bole,—“yara sisu se-i lai’ yaya//CB, Adi 4.112//

TRANSLATION

The two thieves hurriedly carried the Lord away as onlookers considered that they were taking their own son home.

Text 113

arbuda arbuda loka, keba kare cine?

maha-tusta cora alankara-darasane//CB, Adi 4.113//

TRANSLATION

There were millions of people in Navadvipa, so who could recognize everyone? The thieves, meanwhile, were greatly satisfied to see the child’s ornaments.

Text 114

keha mane bhave,—“muni nimu tada-bala”

ei-mate dui core khaya manah-kala//CB, Adi 4.114//

TRANSLATION

One of them thought, “I will take the bangles.” And in this way they both dreamt of their soon-to-be-acquired riches.

COMMENTARY

The words tada and bala refer to certain ornaments worn on the hands. The words khaya manah-kala mean “to eat imaginery bananas,” or, in other words, to futilely endeavor to achieve something.

Text 115

dui cora cali’ yaya nija-marma-sthane

skandhera upare hasi' ya'na bhagavane//CB, Adi 4.115//

TRANSLATION

As the two thieves went towards their destination, the Lord smiled while riding on the thief's shoulder.

COMMENTARY

The word marma-sthane refers to the secluded solitary destination desired by the thieves.

Text 116

eka-jana prabhure sandesa deya kare

ara jane bole,—"ei ailana ghare"//CB, Adi 4.116//

TRANSLATION

One of the thieves gave the Lord a piece of sandesa, and the other thief said, "We're almost home."

Text 117

ei-mata bhandiya aneka dure yaya

hetha yata apta-gana cahiya vedaya//CB, Adi 4.117//

TRANSLATION

In this way the thieves deceived the Lord. As they took Him far away, the Lord's relatives began to search for Him.

COMMENTARY

The word bhandiya comes from the root bhanda, which means "deceiving," "cheating," or "hiding." The word cahiya means "tracing" or "searching."

Text 118

keha keha bole,—"aisa, aisa, visvambhara"

keha dake 'nimai' kariya ucca-svara//CB, Adi 4.118//

TRANSLATION

Someone called, "Come, Visvambhara, come!" Someone else loudly called, "Nimai!"

Text 119

parama vyakula hailena sarva-jana

jala vina yena haya matsyera jivana//CB, Adi 4.119//

TRANSLATION

They all became overwhelmed like a fish out of water.

Text 120

sabe sarva-bhave laila govinda-sarana

prabhu lana yaya cora apana-bhavana//CB, Adi 4.120//

TRANSLATION

Everyone took full shelter of Lord Govinda as the thieves took the Lord towards their house.

Text 121

vaisnavi-mayaya cora patha nahi cine

jagannatha-ghare aila nija-ghara-jnane//CB, Adi 4.121//

TRANSLATION

Being influenced by the Lord's illusory energy, the thieves lost their way and returned to the house of Jagannatha Misra while thinking that they had returned to their own home.

COMMENTARY

The word vaisnavi-maya refers to Visnu's insurmountable illusory energy, which covers and throws the living entities.

Text 122

cora dekhe ailana nija-marma-sthane

alankara harite haila savadhane//CB, Adi 4.122//

TRANSLATION

When the thieves thought that they had returned to their own house, they prepared to steal the Lord’s ornaments.

COMMENTARY

Because their motive was to steal the ornaments, the thieves became anxious, impatient, and cautious.

Text 123

cora bole,—“nama’ bapa, ailana ghara”

prabhu bole,—“haya haya, namao satvara”//CB, Adi 4.123//

TRANSLATION

One of them said, “Please get down, my dear child. We have reached home.” The Lord replied, “Yes, yes, put Me down quickly.”

COMMENTARY

Haya, haya means “yes, yes.”

Text 124

yekhane sakala-gane misra jagannatha

visada bhavena sabe mathe diya hata//CB, Adi 4.124//

TRANSLATION

Meanwhile, Jagannatha Misra and his associates held their heads in lamentation.

COMMENTARY

The words visada bhavena mean “deep lamentation.”

Text 125

maya-mugdha cora thakurere sei-sthane

skandha haite namaila nija-ghara-jnane//CB, Adi 4.125//

TRANSLATION

The thieves, illusioned by maya, set the child down at that very place while considering that it was their own house.

Text 126

namilei matra prabhu gela pitr-kole

mahananda kari' sabe 'hari' 'hari' bole//CB, Adi 4.126//

TRANSLATION

The Lord immediately went to the lap of His father, and everyone chanted the name of Hari in great joy.

Text 127

sabara haila anirvacaniya ranga

prana asi' dehera haila yena sanga//CB, Adi 4.127//

TRANSLATION

The people's condition was beyond description; it was as if their lives returned to their bodies.

COMMENTARY

The word ranga means "happiness" or "jubilation."

Text 128

apanara ghara nahe,—dekhe dui core

kotha asiyachi, kichu cinite na pare//CB, Adi 4.128//

TRANSLATION

The thieves then realized that it was not their house, but they could not understand where they were.

Text 129

gandagole keba kare avadhana kare?

cari-dige cahi’ cora palaila dare//CB, Adi 4.129//

TRANSLATION

In the middle of the commotion, no one saw what had happened. Thus undetected, the thieves ran away in fear.

COMMENTARY

The word avadhana means “aim,” “sight,” or “search.”

Text 130

“parama adbhuta!” dui cora mane gane’

cora bole,—“bhelaki va dila kona jane?”//CB, Adi 4.130//

TRANSLATION

Both the thieves thought, “How strange!” One of them said, “Did someone perform some magic on us?”

COMMENTARY

What to speak of stealing the Lord’s ornaments, under the influence of the illusory energy the thieves returned the Lord to His own house. When they understood where they were, they immediately ran away to their own place, and after carefully considering their foolishness and what had happened, they were struck with wonder.

The word bhelaki is a combination of bhul and krti and means “magic,” “witchcraft,” or “cheating.”

Text 131

“candi rakhilena aji”—bole dui core

sustha haiya dui cora kolakuli kare//CB, Adi 4.131//

TRANSLATION

They both concluded, “Goddess Candi has saved us today.” Then, after they regained their composure, they embraced each other.

COMMENTARY

In this verse the words candi rakhilena mean “our worshipable goddess Candi has protected us today.”

Text 132

paramarthe dui cora—maha-bhagyavan

narayana yara skandhe karila utthana//CB, Adi 4.132//

TRANSLATION

In reality, the two thieves were most fortunate for they had carried the Supreme Personality of Godhead on their shoulders.

COMMENTARY

The word paramarthe means “in truth” or “factually.”

The good fortune of the two thieves is indescribable, because thousands of spiritual practitioners engaged in thousands of spiritual practices cannot achieve the service of the Lord, which is rarely attained by even Lord Brahma. Yet in spite of traveling the sinful road of thievery, due to previous piety the two thieves carried the Supreme Lord Gaura-Narayana on their shoulders.

The words karila utthana mean “climbed upon,” or “seated on.”

Text 133

etha sarva-gane mane karena vicara

“ke anila, deha’ vastra sire bandhi’ tara”//CB, Adi 4.133//

TRANSLATION

In the meantime, everyone thought, “Who brought Him back? Tie some new cloth on his head as a gift.”

COMMENTARY

As a person who recovers his lost treasure desires to unconditionally reward the finder of the treasure, the elder persons who felt intense distress in the absence of Visvambhara now desired to reward and honor with a turban the person who had mitigated their distress by returning Nimai.

Text 134

keha bole,—“dekhilana loka dui-jana

sisu thui kon dike karila gamana”//CB, Adi 4.134//

TRANSLATION

Someone said, “I saw two persons come here. They set the child down and then vanished.”

Text 135

“ami aninachi”—kona jana nahi bole

adbhuta dekhiya sabe padilena bhole//CB, Adi 4.135//

TRANSLATION

Since no one said, “I brought Him,” everyone became perplexed.

COMMENTARY

The word bhola is a corruption of the word bhula, which means “mistake,” “error,” “illusion,” or “loss of intelligence.”

Text 136

sabe jijnasena,—“bapa, keha ta’ nimai?

ke tomare anila paiya kon thani?”//CB, Adi 4.136//

TRANSLATION

They all asked Nimai, “Dear child, please tell us, who brought You here? Where did he find You?”

Text 137

prabhu bole,—“ami giyachinu ganga-tire

patha haraiya ami vedai nagare//CB, Adi 4.137//

TRANSLATION

The Lord replied, “I went to the bank of the Ganges and then lost My way.

Text 138

tabe dui jana ama’ kolete kariya

kon pathe eikhane thuila aniya”//CB, Adi 4.138//

TRANSLATION

“As I was wandering on the street, two strangers took Me in their arms and brought Me here.”

Text 139

sabe bole,—“mithya kabhu nahe sastra-vani

daive rakhe sisu, vrdha, anatha apani”//CB, Adi 4.139//

TRANSLATION

Everyone said, “The statements of the scriptures cannot be false. It is said that children as well as old and helpless people are protected by providence.”

COMMENTARY

The word daive refers to the invisible omniscient creator, or Visnu.

Text 140

ei-mata vicara karena sarva-jane

visnu-maya-mohe keha tattva nahi jane//CB, Adi 4.140//

TRANSLATION

In this way the people considered what had happened, but they could not know the facts due to being illusioned by Lord Visnu's illusory energy.

COMMENTARY

Lord Visnu is eternal, full of bliss and knowledge. Sometimes He mercifully manifests before a person and instructs him in transcendental knowledge, and sometimes He bewilders a person with His illusory energy by which He generally bewilders the demons. The illusory energy is also named Vaisnavi, or Daivi-maya. As stated in the Bhagavad-gita (7.14): daivi hy esa guna-mayi mama maya duratyaya—"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome." It is also stated in the Srimad Bhagavatam (1.7.4-5):

bhakti-yogena manasi samyak pranihite 'male

apasyat purusam purnam mayam ca tad-apasrayam

yaya sammohito jiva atmanam tri-gunatmakam

paro 'pi manute 'nartham tat-krtam cabhipadyate

"Thus he fixed his mind, perfectly engaging it by linking it in devotional service [bhakti-yoga] without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control. Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries." Maya means "that which is not." In other words, maya is that which induces a living entity to try to understand, measure, or achieve satisfaction from a material object with the help of his mental speculation. It is stated: maya-mugdha jivera nahi svatah krsna-jnana—"When a living entity is enchanted by the external energy, he cannot revive his original Krsna consciousness independently." Such people are therefore unable to understand the science of the transcendentally pure Absolute Truth, or Brahman, Paramatma, and Bhagavan.

Text 141

ei-mata ranga kare vaikunthera raya

ke tanre janite pare, yadi na janaya//CB, Adi 4.141//

TRANSLATION

In this way the Lord of Vaikuntha performed amazing pastimes. Who can understand those pastimes unless the Lord reveals them?

COMMENTARY

The word ranga means “to enjoy pastimes.” For an explanation of the second line of this verse, one may refer to the prayers of Lord Brahma in the Srimad Bhagavatam (10.14.29).

Text 142

veda-gopya e-saba akhyana yei sune

tanra drdha-bhakti haya caitanya-carane//CB, Adi 4.142//

TRANSLATION

Whoever hears these topics, which are confidential to even the Vedas, will certainly attain firm devotion for the lotus feet of Lord Caitanya.

Text 143

sri krsna-caitanya nityananda-canda jana

vrndavana dasa tachu pada-yuge gana//CB, Adi 4.143//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends the English TRANSLATION of the Gaudiya-bhasya of Sri Caitanya-bhagavata, Chapter Four, entitled “Name-giving Ceremony, Childhood Pastimes, and Thieves Kidnap the Lord.”

Chapter 5 The Brahmin Feeds Nimai

Eating the Mendicant Brahmana’s Offerings

This chapter describes Saci and Jagannatha Misra hearing the sound of ankle bells and seeing wonderful footprints inside their house and Gaura-gopala’s eating the wandering mendicant’s food.

One day Sri Jagannatha Misra ordered his son to bring a book from the house. As Nimai went in the house to bring the book, Saci and Jagannatha heard the pleasing sound of ankle bells. After Visvambhara brought the book and went out to play, the brahmana couple saw footprints marked with a flag, thunderbolt, goad, and banner in their house. But due to the nature of paternal affection, they could not understand that those footprints belonged to their own jewel-like son, rather they concluded that their family Deity, Sri Damodara-salagrama, had walked about their house unseen. Thinking in this way, they arranged an abhiseka, a special offering, and worship for their Deity, Lord Damodara. On another day a mendicant brahmana who worshiped Bala-gopala became a guest at the house of Jagannatha Misra. After completing his cooking, the brahmana offered Lord Krsna the foodstuffs in meditation. In order to bestow mercy on the devoted brahmana, Gaura-gopala came there and ate a handful of the rice offering. Seeing the boy eat the food that he had offered to Krsna, the mendicant brahmana shouted, “This naughty boy has spoiled the offering.” When Jagannatha Misra heard this he prepared to beat the boy in anger, but he was stopped by the brahmana’s request. Jagannatha Misra then requested the brahmana to again cook an offering for Krsna. At the suggestion of those present, mother Sacidevi took the boy to the neighbor’s house until the brahmana finished eating. Meanwhile, the brahmana cooked for the second time and then offered the foodstuffs to Bala-gopala in meditation. At that moment, Sri Gaurasundara, the

predominating Deity of the mind, bewildered everyone with His yogamaya potency, came before the brahmana, and began to eat the offering. When the brahmana again loudly shouted, “The offering is spoiled!” Jagannatha Misra became even more angry at Nimai. Thereafter, on the special request of Visvarupa, Visvambhara’s elder brother, the brahmana agreed to cook again. All the relatives then sat around the Lord in a room, and Jagannatha Misra sat at the doorway to ensure that the naughty boy could not spoil the offering again. Jagannatha Misra and the others even considered binding the boy with ropes. When the child Gaurahari displayed His pastimes of yoga-nidra (mystic sleep) inside the room, everyone felt relieved. Then, since it was late at night, everyone fell asleep. When the brahmana meditated on offering the foodstuffs to Bala-gopala for the third time, Gaura-gopala again came and ate the offering. Sri Gaurasundara then appeared before the brahmana in a four-armed form holding conch, disc, club, and lotus; He ate butter with one hand from a pot held in another hand and with two other hands He played flute. After appearing in that wonderful form along with His own abode, the Lord bestowed unlimited mercy on the pious brahmana. He explained to the brahmana His own identity, the brahmana’s position as His eternal servant, and the cause of His incarnation, and then the Lord forbade the brahmana from disclosing these secret topics to anyone. After this incident the brahmana would beg alms here and there during the day, but one time everyday he would visit the house of Jagannatha Misra in Navadvipa to see his worshipable Lord.

Text 1

jaya jaya bhakta-priya prabhu visvambhara

dhvaja-vajrankusa-pada maha-mahesvara//CB, Adi 5.1//

TRANSLATION

All glories to the devotees’ beloved Lord Visvambhara, whose lotus feet are marked with the flag, thunderbolt, and goad. He is the Lord of all lords.

COMMENTARY

The lotus feet of Sri Visnu, who is the Lord of lords, are marked with flag, thunderbolt, goad, and banner.

Text 2

hena mate ache prabhu jagannatha-ghare

alaksite bahu-vidha svaprakasa kare//CB, Adi 5.2//

TRANSLATION

In this way the Lord secretly manifested various pastimes while residing in the house of Jagannatha Misra.

Text 3

eka-dina daki' bole misra-purandara

"amara pustaka ana' bapa visvambhara!"

TRANSLATION

One day Jagannatha Misra called to Visvambhara, "My dear son, please bring my book."

Text 4

bapera vacana suni' ghare dhana yaya

runujhunu kariye nupura baje pa'ya//CB, Adi 5.4//

TRANSLATION

Hearing His father's words, Visvambhara ran into the room and the sound of ankle bells was heard as He moved.

COMMENTARY

Sri Gaurasundara began to manifest His unlimitedly variegated pastimes of Vaikuntha that surpass the material intelligence and vision of ordinary people.

Text 5

misra bole,—“kotha suni nupurera dhvani?”

catur-dike caya dui brahmana-brahmani//CB, Adi 5.5//

TRANSLATION

Jagannatha Misra said, “From where is the sound of ankle bells coming?” The brahmana couple then began to look around.

COMMENTARY

The word runujhunu refers to the gentle sweet sound of ankle bells.

Text 6

“amara putrera pa’ye nahika nupura

kothaya bajila vadya nupura madhura?”//CB, Adi 5.6//

TRANSLATION

“My son is not wearing ankle bells, so where has the sweet sound of ankle bells come from?”

Text 7

ki adbhuta! ‘dui-jane mane mane gane’

vacana na sphure dui-janera vadane//CB, Adi 5.7//

TRANSLATION

They both considered the incident to be most strange, and they were unable to speak.

Text 8

punthi diya prabhu calilena khelaite

ara adbhuta dekhe giya grhera majhete//CB, Adi 5.8//

TRANSLATION

The Lord gave the book to His father and then went outside to play. But

when the couple went inside the room, they experienced another wonder.

Text 9

saba grhe dekhe aparupa pada-cihna

dhvaja, vraja, ankusa, patakadi bhinna bhinna//CB, Adi 5.9//

TRANSLATION

All over the room they saw extraordinary footprints decorated with signs like the flag, thunderbolt, goad, and banner.

Text 10

anandita donhe dekhi' apurva carana

donhe haila pulakita sajala-nayana//CB, Adi 5.10//

TRANSLATION

They both became filled with ecstasy on seeing those incomparable footprints. Their hairs stood on end and tears flowed from their eyes.

Text 11

pada-padma dekhi' donhe kare namaskara

donhe bole,—"nistarimu, janma nahi ara"//CB, Adi 5.11//

TRANSLATION

They both offered obeisances to those lotus footprints and said, "We are delivered! We will not take another birth."

COMMENTARY

One who even once sees the lotus feet of Lord Visnu is delivered from material existence. In other words, such a person attains the supreme destination known as that place from which no one returns. It is stated in the Visnu-dharmottara:

tavad bhramanti samsare manusya manda-buddhayah

yavad rupam na pasyanti kesavasya mahatmanah

“A less intelligent person continually wanders in the cycle of birth and death as long as he does not see the form of Kesava.” Understanding this, the brahmana couple, who considered themselves ordinary persons, spoke in this way.

Text 12

misra bole,—“suna, visvarupera janani!

ghrta-paramanna randhaha apani//CB, Adi 5.12//

TRANSLATION

Jagannatha Misra said, “Listen, mother of Visvarupa, go and cook some fried rice with ghee for our salagrama.

Text 13

ghare ye achena damodara-salagrama

panca-gavye sakale karamu tane snana//CB, Adi 5.13//

TRANSLATION

“Tomorrow morning I will bath our Damodara salagrama with panca-gavya.

COMMENTARY

The word damodara-salagrama refers to one of twenty-four varieties of salagrama-silas. (One may refer to the fifth chapter of the Hari-bhakti-vilasa.) The family Deity of Jagannatha Misra was Sri Salagrama.

Panca-gavya refers to milk, yogurt, ghee, cow urine, and cow dung, and snana means abhiseka, or “bathing the Deity.”

Text 14

bujhilana,—tenho ghare bulena apani

ataeva sunilana nupurera dhvani”//CB, Adi 5.14//

TRANSLATION

“I can understand that our salagrama is walking around the room. That is why we heard the sound of ankle bells.”

Text 15

ei-mate dui-jane parama-harise

salagrama puja kare, prabhu mane hase//CB, Adi 5.15//

TRANSLATION

In this way they both worshiped salagrama-sila with great satisfaction, and the Lord smiled within.

Text 16

ara eka katha suna parama-adbhuta

ye ranga karila prabhu jagannatha-suta//CB, Adi 5.16//

TRANSLATION

Now please hear another wonderful pastime performed by the son of Jagannatha.

Text 17

parama-sukrti eka tairthika brahmana

krsnera uddese kare tirtha paryatana//CB, Adi 5.17//

TRANSLATION

One most pious mendicant brahmana was wandering to various holy places in search of Krsna.

Text 18

sad-aksara gopala-mantrera kare upasana

gopala-naivedya vina na kare bhojana//CB, Adi 5.18//

TRANSLATION

He worshiped the Lord with the six-syllable Gopala mantra, and he would eat only what he had first offered to Gopala.

COMMENTARY

The six-syllable Gopala mantra refers to the mantra that begins with omkara, kama-bija (klim), then dative case, and ending with namah.

Text 19

daive bhagyavan tirtha bhramite bhramite

asiya milila vipra prabhura badite//CB, Adi 5.19//

TRANSLATION

In the course of visiting the various holy places, that fortunate brahmana arrived by providence at the house of the Lord.

Text 20

kanthe bala-gopala bhusana salagrama

parama-brahmanya-teja, ati anupama//CB, Adi 5.20//

TRANSLATION

That matchless effulgent brahmana had a Deity of Bala-gopala and a salagrama-sila hanging from his neck.

COMMENTARY

The phrase kanthe bala-gopala indicates that the brahmana carried his worshipable Deities of Bala-gopala and salagrama hanging from his neck as his ornaments.

Text 21

niravadhi mukhe vipra ‘krsna krsna’ bole

antare govinda-rase dui-caksu dhule//CB, Adi 5.21//

TRANSLATION

He constantly chanted the name of Krsna, while he kept his eyes half closed and internally relished ecstatic love for Govinda.

COMMENTARY

The word govinda-rase means “in one of the five transcendental mellows—santa, dasya, sakhya, vatsalya and madhurya.” Those who serve the form of Bala-gopala are understood to be situated in the paternal mood. Due to intense eagerness to see his worshipable Lord, Bala-gopala, the brahmana’s thirsty eyes were always rolling.

Text 22

dekhi’ jagannatha-misra teja se tanhara

sambhrame uthiya karilena namaskara//CB, Adi 5.22//

TRANSLATION

When Jagannatha Misra saw the effulgent brahmana, he respectfully stood up and then offered obeisances.

COMMENTARY

The word sambhrame means “with due respect.”

Text 23

atithi-vyabhara-dharma yena-mate haya

saba karilena jagannatha mahasaya//CB, Adi 5.23//

TRANSLATION

Jagannatha Misra received the brahmana with the etiquette due to a guest.

COMMENTARY

A stranger who stays in a householder’s residence for one day and leaves the next is called an atithi, or guest. The householders have the opportunity to serve such guests for only one day. It is the vyavahara-

dharma, or rule of etiquette, for a householder to serve his guests. Honoring guests is as good as serving the spiritual master; in other words, a guest is as worshipable as Lord Narayana.

Text 24

apane kariya tana pada praksalana

vasite dilena ani' uttama asana//CB, Adi 5.24//

TRANSLATION

He personally washed the brahmana's feet and then offered him a proper seat.

Text 25

sustha hai' vasilena yadi vipra-vara

tabe tane misra jijnasena,—"kotha ghara?"//CB, Adi 5.25//

TRANSLATION

After the brahmana was comfortably seated, Jagannatha Misra asked him, "Where is your residence?"

Text 26

vipra bole,—"ami udasina desantari

cittera viksepe matra paryatana kari"//CB, Adi 5.26//

TRANSLATION

The brahmana replied, "I am a wandering mendicant. I go wherever my restless mind takes me."

COMMENTARY

The word udasina means "renounced" or "desireless." The word desantari refers to one who travels to places other than his birthplace. The phrase viksepe matra means "with agitation, disturbance, or anger."

Text 27

pranati kariya misra bolena vacana

“jagatera bhagye se tomara paryatana//CB, Adi 5.27//

TRANSLATION

With folded hands, Jagannatha Misra said, “Your traveling is for the benefit of the world.

COMMENTARY

The meaning of the second line of this verse is found in the Srimad Bhagavatam (10.8.4):

mahad-vicalanam nrnam grhinam dina-cetasam

nihsreyasaya bhagavan kalpate nanyatha kvacit

“O my lord, O great devotee, persons like you move from one place to another not for their own interests but for the sake of poor-hearted grhasthas [householders]. Otherwise they have no interest in going from one place to another.”

Text 28

visesatah aji amara parama saubhagya

ajna deha’,—randhanera kari giya karya”//CB, Adi 5.28//

TRANSLATION

“Today I am especially fortunate. Please order me and I will go arrange for your cooking.”

Texts 29-30

vipra bole,—“kara, misra, ye iccha tomara”

harise karila misra divya upahara

randhanera sthana upaskari’ bhala-mate

dilena sakala sajja randhana karite//CB, Adi 5.29-30//

TRANSLATION

The brahmana replied, “Please do whatever you feel suitable.” Jagannatha Misra then happily arranged all sorts of palatable ingredients. Jagannatha Misra and Sacidevi nicely cleaned the kitchen and kept all the ingredients ready for cooking.

COMMENTARY

In this verse the word upahara means “arrangement,” the word upaskari’ means “cleaning with cow dung,” and the word sajja means “decoration,” “arrangement,” or “ingredients.”

Text 31

santose brahmana-vara kariya randhana

vasilena krsnere karite nivedana//CB, Adi 5.31//

TRANSLATION

Satisfied with the arrangement, the brahmana cooked and then sat down to make an offering to Krsna.

Text 32

sarva-bhuta-antaryami sri-sacinandana

mane ache,—viprere dibena darasana//CB, Adi 5.32//

TRANSLATION

Sri Sacinandana, the Supersoul of all living entities, then decided to give darsana to the brahmana.

Text 33

dhyana-matra karite lagila vipra-vara

sammukhe aila prabhu sri-gaurasundara//CB, Adi 5.33//

TRANSLATION

As soon as the great brahmana began to meditate, Sri Gaurasundara came before him.

Text 34

dhula-maya sarva-anga, murti digambara

aruna-nayana, kara-carana sundara//CB, Adi 5.34//

TRANSLATION

The Lord was naked, and all of His limbs were covered with dust. His eyes were reddish, and His hands and feet were most beautiful.

Text 35

hasiya viprera anna laiya sri-kare

eka grasa khailena, dekhe vipra-vare//CB, Adi 5.35//

TRANSLATION

The Lord smiled and took a handful of the brahmana's rice. He then ate the rice as the brahmana watched.

Text 36

"haya haya" kari' bhagyavanta vipra dake

"anna curi karileka cancala balake"//CB, Adi 5.36//

TRANSLATION

The fortunate brahmana cried out, "Alas! Alas! This naughty boy has stolen the rice!"

Text 37

asiya dekhena jagannatha-misra-vara

bhata khaya, hase prabhu sri-gaurasundara//CB, Adi 5.37//

TRANSLATION

Jagannatha Misra came there and saw Sri Gaurasundara was smiling as He ate the brahmana's rice.

Text 38

krodhe misra dhaiya yayena maribare

sambhrame uthiya vipra dharilena kare//CB, Adi 5.38//

TRANSLATION

In anger, Jagannatha Misra rushed to beat the Lord. The brahmana, however, got up and apprehensively caught hold of Jagannatha Misra's hand.

COMMENTARY

The word sambhrame means "with apprehension," and kare means "in the hand."

Text 39

vipra bole,—"misra, tumi bada dekhi arya!

kon jnana balakera mariya ki karya?//CB, Adi 5.39//

TRANSLATION

"Misra, you are supposed to be a cultured Aryan! What is the use of beating this ignorant boy?

COMMENTARY

The brahmana said, "O Misra, you are elderly and respectable, and He is only a foolish child. So it is not worth while to punish Him for His foolishness."

Text 40

bhala-manda-jnana yara thake, mari tare

amara sapatha, yadi maraha uhare"//CB, Adi 5.40//

TRANSLATION

“Only one who can distinguish between right and wrong can be beat. Therefore I forbid you from beating this child.”

COMMENTARY

“There is no benefit in punishing a child who does not know what is right and wrong, therefore I forbid you from punishing Him.”

Text 41

duhkhe vasilena misra hasta diya sire

matha nahi tole misra, vacana na sphure//CB, Adi 5.41//

TRANSLATION

Jagannatha Misra then sat down in distress, holding his head with his hands. He could not speak or lift his head.

Text 42

vipra bole,—“misra, duhkha na bhaviha mane

ye dine ye habe, taha isvara se jane//CB, Adi 5.42//

TRANSLATION

The brahmana said, “My dear Misra, please don’t feel sad. Whatever is meant to happen on a particular day is known only to the Lord.

COMMENTARY

A person gets only the food that has been allotted to him by the will of the Supreme Lord. One must know that the Supreme Lord alone gives one the fruits of one’s activities. A living entity is unaware of the future. Whatever is unknown to the living entity is known to the Supreme Lord.

Text 43

phala-mula-adi grhe ye thake tomara

ani’ deha’ aji taha kariba ahara”//CB, Adi 5.43//

TRANSLATION

“Please bring whatever fruits and roots are there in your house, and I will eat those today.”

Text 44

misra bole,—“more yadi thake bhrtya-jnana

ara-bara paka kara, kari’ dena sthana//CB, Adi 5.44//

TRANSLATION

Jagannatha Misra said, “If you at all consider me your servant, then please cook again. I will make all arrangements.

COMMENTARY

One should carefully study the humble statements befitting a Vaisnava that Jagannatha Misra spoke to his Vaisnava guest.

Text 45

grhe ache randhanera sakala sambhara

punah paka kara, tabe santosa amara”//CB, Adi 5.45//

TRANSLATION

“We have all the ingredients for cooking in the house. Please cook again. Then I will feel satisfied.”

COMMENTARY

The word sambhara means “the ingredients” or “necessary items.”

Text 46

balite lagila yata ista-bandhu-gana

“ama-saba’ cahi’ tabe karaha randhana”//CB, Adi 5.46//

TRANSLATION

All the friends and relatives of Jagannatha Misra present there also requested the brahmana, “Please be merciful on us and cook again.”

COMMENTARY

The phrase ama-saba’ cahi’ means “by mercifully glancing on us.”

Text 47

vipra bole,—“yei iccha toma-sabakara

kariba randhana sarvathaya punar-bara”//CB, Adi 5.47//

TRANSLATION

The brahmana said, “All right. According to your desire, I will certainly cook again.”

COMMENTARY

The word sarvathaya means “certainly” or “in all respects.”

Text 48

harisa haila sabe viprera vacane

sthana upaskarilena sabe tata-ksane//CB, Adi 5.48//

TRANSLATION

Everyone there was happy to hear the brahmana’s decision, and they immediately cleaned the kitchen.

Text 49

randhanera sajja ani’ dilena tvarite

calilena vipra-vara randhana karite//CB, Adi 5.49//

TRANSLATION

They quickly assembled all the ingredients, and the brahmana began to cook.

Text 50

sabei bolena,—“sisu parama cancala

ara bara pache nasta karaye sakala//CB, Adi 5.50//

TRANSLATION

Everyone concluded, “This child is very restless and may spoil the offering again.

Text 51

randhana, bhojana vipra karena yavat

ara-badi laye sisu rakhaha tavat”//CB, Adi 5.51//

TRANSLATION

“Therefore please take Him to another house until the brahmana finishes cooking and eating.”

Text 52

tabe sacidevi putre kole ta’ kariya

calilena ara-badi prabhure laiya//CB, Adi 5.52//

TRANSLATION

Sacidevi then took her son in her arms and went to the neighbor’s house.

Text 53

saba nari-gana bole,—“suna re nimai

emata kariya ki viprera anna khai!”//CB, Adi 5.53//

TRANSLATION

All the ladies there said, “Listen, Nimai, You shouldn’t have eaten the brahmana’s rice like that.”

Text 54

hasiya bolena prabhu sri-candra-vadane

“amara ki dosa, vipra dakila apane?”//CB, Adi 5.54//

TRANSLATION

The Lord smiled with His moonlike face and replied, “What is My fault? The brahmana called Me.”

Texts 55-56

sabei bolena,—“aye nimai dhangati!

ki kariba, ebe ye tomara gela jati?”

kothakara brahmana, kon kula, keba cine?

tara bhata khai’ jati rakhiba kemane?” //CB, Adi 5.55-56//

TRANSLATION

Everyone then said, “O deceitful Nimai, what will You do now that You have lost Your caste? Who knows that brahmana? What is his caste? Where is he from? Now that You have eaten his rice, how will You maintain Your caste?”

COMMENTARY

The word dhangati refers to a person who cheats, who is duplicitous, or who is overly clever.

The ladies are saying, “O Nimai, in order to display Your cheating, duplicity, and cleverness, You have accepted the foodstuff touched by this unknown brahmana. Therefore You have fallen from the exalted status of Your family.”

Text 57

hasiya kahena prabhu,—“ami ye goyala!

brahmanera anna ami khai sarva-kala//CB, Adi 5.57//

TRANSLATION

The Lord smiled and said, “I am a cowherd boy, and I always eat brahmana’s rice.

COMMENTARY

The Lord replied, “I belong to the cowherd community, so I always eat foodstuffs given by the brahmanas.” From this statement it is established both that the Lord is the knower of past, present, and future, and that the Lord is controlled by the brahmanas. Furthermore, His mischievous cowherd boy nature is also established.

Text 58

brahmanera anne ki gopera jati yaya?”

eta bali’ hasiya sabare prabhu caya//CB, Adi 5.58//

TRANSLATION

“How can a cowherd boy lose his caste by eating a brahmana’s rice?” Saying this, the Lord looked at everyone and smiled.

Text 59

chale nija-tattva prabhu karena vyakhyana

tathapi na bujhe keha,—hena maya tana//CB, Adi 5.59//

TRANSLATION

In this way the Lord revealed His identity while speaking deceptively. But by the influence of His maya, no one could understand Him.

COMMENTARY

The word nija-tattva refers to His personal form as Sri Krsna.

Text 60

sabei hasena suni’ prabhura vacana

vaksa haite edite kaharo nahi mana//CB, Adi 5.60//

TRANSLATION

Everyone laughed upon hearing the Lord’s explanation. No one wanted to set Him down from their embrace.

COMMENTARY

The word edite means “to set down” or “to leave.”

Text 61

hasiya yayena prabhu ye-janara kole

sei jana ananda-sagara-majhe bule//CB, Adi 5.61//

TRANSLATION

As the Lord smiled and sat on various people’s laps, whoever held Him merged in an ocean of bliss.

Text 62

sei vipra punar-bara kariya randhana

lagilena vasiya karite nivedana//CB, Adi 5.62//

TRANSLATION

Meanwhile, the brahmana finished cooking again, so he sat down to make the offering.

Text 63

dhyane bala-gopala bhavena vipra-vara

janilena gauracandra cittera isvara//CB, Adi 5.63//

TRANSLATION

In meditation the brahmana called Bala-gopala to eat, and Lord Gaurasundara, the Supersoul, immediately came to know this.

COMMENTARY

The words cittera isvara refers to Lord in the heart, or the Supersoul.

Text 64

mohiya sakala-loka ati alaksite

ailena vipra-sthane hasite hasite//CB, Adi 5.64//

TRANSLATION

Putting everyone into illusion, the Lord secretly came before the brahmana with a smile on His face.

COMMENTARY

The word mohiya means “bewildering.”

Text 65

alaksite eka-musti anna lana kare

khaiya calila prabhu,—dekhe vipra-vare//CB, Adi 5.65//

TRANSLATION

Unseen by others, the Lord then took a handful of rice and ate it as the brahmana watched.

Text 66

“haya haya” kariya uthila vipra-vara

thakura khaiya bhata dila eka rada//CB, Adi 5.66//

TRANSLATION

The brahmana immediately cried, “Alas! Alas!” and the Lord, after eating the rice, fled away.

COMMENTARY

The word rada means “run.” In Bangladesh the word is lada.

Text 67

sambhrame uthiya misra hate vadi laiya

krodhe thakurere laiya yaya dhaoyaiya//CB, Adi 5.67//

TRANSLATION

Enraged, Jagannatha Misra got up, took a stick in his hand, and chased

after the Lord in anger.

COMMENTARY

In this verse the word sambhrame means “enraged.” The word vadi means “stick.” In Bangladesh it is called a thenga. The word thakurere means “to the Lord.” The word dhaoyaiya means “to follow” or “to chase swiftly.”

Text 68

maha-bhaye prabhu palaila eka-ghare

krodhe misra pache thaki’ tarjagarja kare//CB, Adi 5.68//

TRANSLATION

The Lord fearfully fled into another room with Jagannatha Misra chasing behind and chastising Him in anger.

COMMENTARY

The word tarjagarja refers to verbal chastisement or angrily scolding to instill fear.

Text 69

misra bole,—“aji dekha’ karon tora karya

tora mate parama-abodha ami arya!//CB, Adi 5.69//

TRANSLATION

Jagannatha Misra said, “Just wait and see what I’ll do to You today! Although I’m an Aryan, You consider me a fool!

COMMENTARY

Jagannatha Misra said, “O naughty boy, today I will punish You for Your mischief. I am so learned and respectable, and You consider me a great fool. This is extremely unreasonable.”

Text 70

hena maha-cora sisu kara ghare ache?”

eta bali’ krodhe misra dhaya prabhu-pache//CB, Adi 5.70//

TRANSLATION

“Who has such a great thief for a son?” Saying this, Jagannatha Misra chased after the Lord in anger.

Text 71

sabe dharilena yatna kariya misrere

misra bole,—“eda, aji marimu uhare”//CB, Adi 5.71//

TRANSLATION

Everyone present tried to restrain Misra, but he said, “Leave me alone. Today I’ll beat Him!”

Text 72

sabei bolena,—“misra, tumi ta’ udara

uhare mariya kon sadhutva tomara?//CB, Adi 5.72//

TRANSLATION

They then pleaded, “O Misra, you are by nature magnanimous. What kind of intelligence would you exhibit by beating Him?

COMMENTARY

The word eda means “leave me alone” or “stay away.” The Bangladesh word marimu means “I will beat” or “I will punish.” The word sadhutva means “supremacy” or “intelligence.”

Text 73

bhala-manda-jnana nahi uhara sarire

parama abodha, ye emana sisu mare//CB, Adi 5.73//

TRANSLATION

"He doesn't understand what is right and what is wrong. Whoever beats such a child is a great fool.

Text 74

marilei kon va sikhibe, hena naya

svabhavei sisura cancala mati haya"//CB, Adi 5.74//

TRANSLATION

"He will not learn simply by being beaten. Children are all restless by nature."

COMMENTARY

"Children are mischievous by nature, therefore even if you try to teach Him, He won't learn."

Text 75

athe-vyathe asi' sei tairthika brahmana

misrera dhariya hate bolena vacana//CB, Adi 5.75//

TRANSLATION

At that time the mendicant brahmana hastily came there. Holding the hands of Jagannatha Misra, he spoke.

Text 76

"balakera nahi dosa, suna, misra-raya

ye dine ye habe, taha haibare caya//CB, Adi 5.76//

TRANSLATION

"Listen, Misra, this child is not at fault. Whatever is meant to happen on a particular day will certainly take place.

COMMENTARY

The word raya refers to one's worshipable lord or master. As stated in the

Hitopadesa: yad abhavi na tad bhavi bhavi cen na tad anyatha —"Whatever is not meant to be will never be, and whatever is meant to be cannot be otherwise."

Text 77

aji krsna anna nahi likhena amare

sabe ei marma-katha kahilun tomare//CB, Adi 5.77//

TRANSLATION

"Today Krsna has not allotted me any rice. I'm telling you, this is my realization."

COMMENTARY

Lord Krsna is the bestower of the fruits of work and the supreme controller. In this verse the word likhena means "will supply," that is, "today no food is allotted for me." The word marma-katha means "mystery" or "confidential topics of the mind."

Text 78

duhkhe jagannatha-misra nahi tole mukha

matha heta kariya bhavena mane duhkha//CB, Adi 5.78//

TRANSLATION

Feeling distressed, Jagannatha Misra was unable to raise his head. He looked at the ground and simply lamented.

Text 79

henai samaye visvarupa bhagavan

sei-sthane ailena maha-jyotir-dhama//CB, Adi 5.79//

TRANSLATION

At that time the most powerful and effulgent Visvarupa came there.

Text 80

sarva-ange nirupama lavanyera sima

catur-dasa-bhuvaneo nahika upama//CB, Adi 5.80//

TRANSLATION

There is no comparison to the matchless sweetness of Visvarupa's bodily limbs.

Text 81

skandhe yajna-sutra, brahma-teja murti-manta

murti-bhede janmila apani nityananda//CB, Adi 5.81//

TRANSLATION

A brahmana thread hung on His shoulder. He is the source of the Brahman effulgence and, though in a different form, He is directly Lord Nityananda.

Text 82

sarva-sastrera artha sada sphuraye jihvaya

krsna-bhakti-vyakhya matra karaye sadaya//CB, Adi 5.82//

TRANSLATION

The purport of all scriptures is eternally manifest on the tongue of Visvarupa. Thus He is always engaged in preaching devotional service to Lord Krsna.

COMMENTARY

The light that illuminates material objects is called jyotih, but the light that illuminates spiritual objects is called suddha-sattva, pure goodness, or maha-jyotih. The source of this jyotih is Sri Baladeva, and Sri Visvarupa is nondifferent from Him.

Lord Nityananda manifests in another form as Sri Visvarupa. Visvarupa

always explained the purport of all scriptures to be devotional service to Lord Krsna. In other words, He never misinterpreted the purport of the scriptures and induced the living entities to engage in material enjoyment.

Text 83

dekhiya apurva murti tairthika brahmana

mugdha haiya eka-drstye cahe ghane-ghana//CB, Adi 5.83//

TRANSLATION

Seeing His extraordinary beauty, the mendicant brahmana was struck with wonder and stared at Him continuously.

Text 84

vipra bole,—“kara putra ei mahasaya?”

sabei bolena,—“ei misrera tanaya”//CB, Adi 5.84//

TRANSLATION

The brahmana then said, “Whose son is this?” The people replied, “He is the son of Jagannatha Misra.”

Text 85

suniya santose vipra kaila alingana

“dhanya pita-mata, yara e-hena nandana”//CB, Adi 5.85//

TRANSLATION

The brahmana was satisfied to hear this. He embraced Visvarupa and remarked, “Glorious are the father and mother of such a son.”

Text 86

viprere kariya visvarupa namaskara

vasiya kahena katha amrtera dhara//CB, Adi 5.86//

TRANSLATION

Visvarupa offered obeisances to the brahmana. He then sat down and began speaking words that were like a stream of nectar.

Text 87

“subha dine tara mahabhagyera udaya

tumi-hena atithi yahara grhe haya//CB, Adi 5.87//

TRANSLATION

“Whoever receives a guest like you has attained great fortunate on that auspicious day.

Text 88

jagat sodhite se tomara paryatana

atmanande purna hai’ karaha bhramana//CB, Adi 5.88//

TRANSLATION

“Although you are self-satisfied, still you travel about in order to sanctify the world.

COMMENTARY

Sri Visvarupa Prabhu described the pure characteristics of a parivrajaka to the mendicant brahmana. The devotees of the Lord are always self-satisfied; they are filled with ecstasy by serving Krsna. Therefore, rather than traveling like mundane tourists, they visit attached householders in order to revive their Krsna consciousness.

Text 89

bhagya bada,—tumi-hena atithi amara

abhagya va ki kahiba,—upasa tomara//CB, Adi 5.89//

TRANSLATION

“It is our great fortune that we have a guest like you. But we are also unfortunate because you are fasting.

COMMENTARY

The word upasa means upavasa, or “fasting.”

Text 90

tumi upavasa kari’ thaka’ yara ghare

sarvatha tahara amangala-phala dhare//CB, Adi 5.90//

TRANSLATION

“If you fast while staying in someone’s house it will simply bear inauspicious fruits.

Text 91

harisa painu bada tomara darsane

visada painu bada e saba sravane//CB, Adi 5.91//

TRANSLATION

“I’m greatly satisfied by seeing you, but I’m very sad to hear about what has happened.”

COMMENTARY

“By seeing you I’m jubilant, but because you are fasting I’m unhappy; therefore I am both happy and sad.”

Text 92

vipra bole,—“kichu duhkha na bhaviha mane

phala mula kichu ami kariba bhojane//CB, Adi 5.92//

TRANSLATION

The brahmana said, “Please do not feel sad. I will eat some fruits and roots.

Text 93

vanavasi ami, anna kothaya va pai

praya ami vane phala-mula matra khai//CB, Adi 5.93//

TRANSLATION

“I live in the forest, so where can I get rice? I am accustomed to eat fruits and roots in the forest.

COMMENTARY

In the Srimad Bhagavatam (11.25.25) it is stated: vanam tu sattviko vaso gramo rajasa ucyate—“Residence in the forest is in the mode of goodness, while residence in a town is in the mode of passion.”

Text 94

kadacit kona divase va khai anna

seha yadi nirvirodhe haya upasanna//CB, Adi 5.94//

TRANSLATION

“I seldom eat rice, only when it is easily available.

COMMENTARY

The word nirvirodhe means “without obstacle,” and the word upasanna means “present” or “arrived.”

Text 95

ye santosa pailana toma’ darasane

tahatei koti-koti karilun bhojane

TRANSLATION

“I have become so satisfied by seeing You that I feel as if I have eaten millions of meals.

Text 96

phala, mula, naivedya ye-kichu thake ghare

taha ana’ giya, aji kariba ahare”//CB, Adi 5.96//

TRANSLATION

“Please go and bring any fruits, roots, or prasada that you have, and I will eat that today.”

Text 97

uttara na kare kichu misra-jagannatha

duhkha bhave misra sire diya dui hata//CB, Adi 5.97//

TRANSLATION

Jagannatha Misra, however, did not speak anything. He just held his head in his hands in distress.

Text 98

visvarupa bolena,—“balite vasi bhaya

sahaje karuna-sindhu tumi mahasaya//CB, Adi 5.98//

TRANSLATION

Visvarupa said, “I hesitate to speak, but I know that you are an ocean of mercy.

COMMENTARY

The word vasi means “to feel,” “to realize,” “to think,” or “to get.”

Text 99

para-duhkhe katara-svabhava sadhu-jana

parera ananda se badaya anuksana//CB, Adi 5.99//

TRANSLATION

“It is the nature of saintly persons to be distressed on seeing the sufferings of others. They always try to make others happy.

Text 100

eteke apane yadi niralasya haiya

krsnera naivedya kara randhana kariya//CB, Adi 5.100//

TRANSLATION

“So if it is not too much trouble, please cook for Krsna again.

COMMENTARY

The phrase niralasya haiya means “accepting some voluntary hardship.”

Text 101

tabe aji amara gosthira yata duhkha

sakala ghucaye, pai paramananda-sukha

TRANSLATION

“Then My family’s distress will be vanquished, and we will attain transcendental happiness.”

Text 102

vipra bole,—“randhana karilun dui-bara

tathapiha krsna na dilena khaibara//CB, Adi 5.102//

TRANSLATION

The brahmana said, “I have already cooked twice, yet Krsna has still not allowed me to eat.

Text 103

teni bujhilana,—aji nahika likhana

krsna-iccha nahi,—kene karaha yatana?

TRANSLATION

“I have therefore understood that He has not allotted any rice for me today. If Krsna’s sanction is not there, why should we endeavor?

Texts 104-105

koti bhaksya-dravya yadi thake nija-ghare

krsna-ajna haile se khaibare pare

ye-dine krsnera yare likhana na haya

koti yatna karuka, tathapi siddha naya//CB, Adi 5.104-105//

TRANSLATION

“One may have unlimited foodstuffs at home, but he can eat only with Krsna’s sanction. If Krsna does not allot anything on some day, then even by endless endeavor one will never achieve a thing.

COMMENTARY

Though one may have various foodstuffs at home for Krsna’s enjoyment, if He does not sanction His remnants, no one will receive them. And if Krsna does not favor one, then one will certainly be unsuccessful in spite of unlimited endeavors. Service to the Supreme Lord is dependent on the mercy of the Supreme Lord. Mundane endeavor cannot produce success.

Text 106

nisa deda prahara, duio va yaya

ihate ki ara paka karite yuyaya?//CB, Adi 5.106//

TRANSLATION

“It is practically the middle of the night. Is it proper to cook at this time?

COMMENTARY

The word yuyaya means “proper” or “reasonable.”

Text 107

ataeva aji yatna na kariha ara

phala, mula kichu matra karimu ahara"//CB, Adi 5.107//

TRANSLATION

"Therefore do not make any further arrangements for cooking today. I will simply eat some fruits and roots."

COMMENTARY

The word kichu means "a little."

Text 108

visvarupa bolena,—"nahika kona dosa

tumi paka karile se sabara santosa"//CB, Adi 5.108//

TRANSLATION

Visvarupa said, "There will be no fault if you cook; everyone will be satisfied."

Text 109

eta boli' visvarupa dharila carana

sadhite lagila sabe karite radhana//CB, Adi 5.109//

TRANSLATION

Saying this, Visvarupa caught hold of the brahmana's feet, and everyone else also requested him to cook.

Text 110

visvarupe dekhiya mohita vipra-vara

"kariba randhana"—vipra balila uttara//CB, Adi 5.110//

TRANSLATION

Enchanted by Visvarupa, the brahmana said, "All right, I'll cook."

Text 111

santose sabei “hari” balite lagila

sthana upaskara sabe karite lagila//CB, Adi 5.111//

TRANSLATION

Everyone expressed their satisfaction by chanting the name of Hari.

Text 112

athe-vyathe sthana upaskari’ sarva-jane

randhanera samagri anila tata-ksane//CB, Adi 5.112//

TRANSLATION

They then quickly cleaned the kitchen and brought all the ingredients for cooking.

Text 113

calilena vipra-vara karite randhana

sisu avariya rahilena sarva-jana//CB, Adi 5.113//

TRANSLATION

The brahmana then began to cook, and everyone escorted Nimai to another room.

Text 114

palaiya thakura achena yei ghare

misra vasilena sei gharera duyare//CB, Adi 5.114//

TRANSLATION

Jagannatha Misra sat in front of the door where the child was detained.

Text 115

sabei bolena,—“bandha’ bahira duyara

bahira haite yena nahi pare ara”//CB, Adi 5.115//

TRANSLATION

Everyone said, “Lock the door from outside, so that He cannot get out.”

COMMENTARY

Everyone said, “Tie the door closed, so that He will not be able to untie it and get out.”

Text 116

misra bole,—“bhala, bhala, ei yukti haya”

bandhiya duyara sabe bahire achaya//CB, Adi 5.116//

TRANSLATION

Jagannatha Misra said, “That’s a good idea.” Thus Jagannatha Misra and others sat outside after latching the door.

Text 117

ghare thaki’ stri-gana bolena,—“cinta nai

nidra gela, ara kichu na jane nimai”//CB, Adi 5.117//

TRANSLATION

From inside the room, the ladies said, “Don’t worry, Nimai is sleeping. He won’t do anything now.”

Text 118

ei-mate sisu rakhilena sarva-jana

viprera haila kata-ksanete randhana//CB, Adi 5.118//

TRANSLATION

As they guarded the child in this way, the brahmana soon finished

cooking.

Text 119

anna upaskari sei sukrti brahmana

dhyane vasi’ krsnere karila nivedana//CB, Adi 5.119//

TRANSLATION

The pious brahmana prepared a plate for offering and then sat in meditation and offered the food to Krsna.

Text 120

janilena antaryami sri-sacinandana

citte ache,—viprere dibena darasana//CB, Adi 5.120//

TRANSLATION

The Supersoul, Sri Sacinandana, knew everything. He had already decided to give darsana to the brahmana.

COMMENTARY

The word citte means “desire.”

Text 121

nidra devi sabarei isvara-icchaya

mohilena, sabei acesta nidra yaya//CB, Adi 5.121//

TRANSLATION

Thus, by the will of the Supreme Lord, Nidradevi, the goddess of sleep, deluded everyone into deep sleep.

COMMENTARY

Everyone thought that since it was late at night, Nimai would soon fall asleep, so there would be no need to further guard Him. By the will of the Supreme Lord, however, just the opposite happened. Everyone in the

house fell asleep by the gentle touch from the tip of Nidradevi’s sari.

Text 122

ye sthane karena vipra anna nivedana

ailena sei sthane sri-sacinandana//CB, Adi 5.122//

TRANSLATION

Sri Sacinandana then went to the place where the brahmana was making his offering.

Text 123

balaka dekhiya vipra kare “haya haya”

sabe nidra yaya, keha sunite na paya//CB, Adi 5.123//

TRANSLATION

On seeing the child, the brahmana cried out, “Alas! Alas!” But no one heard him, for they were all fast asleep.

Text 124

prabhu bole,—“aye vipra, tumi ta’ udara

tumi ama’ daki’ ana’, ki dosa amara?//CB, Adi 5.124//

TRANSLATION

The Lord said, “O brahmana, you are indeed magnanimous. You call Me, so what is My fault?

Text 125

mora mantra japi’ more karaha ahvana

rahite na pari ami, asi toma’-sthana//CB, Adi 5.125//

TRANSLATION

“You chant My mantra and invite Me, so I cannot resist coming to you.

COMMENTARY

“You invite Me by chanting My mantra, therefore I come and accept the foodstuffs you offer.” Some people consider that worshiping and offering foodstuffs to Gauranga is performed by chanting the Gopala-mantra, and by chanting this mantra He accepts the offering. Up to the time when Deity worship of Sri Gaurasundara was introduced in the world, He was worshiped through Krsna-mantras; but after the covered form of Krsna, the origin of all incarnations, mercifully manifested His own form, Deity, and name to His most confidential devotees, the Lord’s devotees began to worship the Deity of Sri Gaura by revealing the eternal names and mantras related with Lord Gaura. Those who are bereft of receiving the mercy of the covered incarnation simply make a show of worshiping the Deity form of Sri Gaurasundara with Krsna-mantras, but Sri Gaura is not worshiped in this way. Such people are cheated out of Krsna’s mercy, because they do not realize that Gaura’s pastimes are eternal.

If one chants Krsna-mantras, then Krsna, or Gaurasundara, accepts his chanting and manifests before the chanter. But if one differentiates between Gaura and Krsna, then his unauthorized endeavors for chanting Krsna-mantras do not qualify him to see the form of Krsna in Gaurasundara and his progress towards freedom from material existence is checked. Therefore it is often found that a worshiper has a lack of taste for worshiping Gaurasundara by chanting Krsna-mantras. Those who do not realize that the worship of Gaurasundara is the same as worship of Krsna are deprived by Sri Ramananda Raya from receiving the mercy of Gaura and the darsana of Gandharvika-Giridhari. Due to the four defects of imperfect senses, the propensity for cheating, certainty of committing mistakes, and certainty of being illusioned, such people are unable to see Sri Radha-Govinda in Sri Gaurasundara. Thus, according to the purport of the second of the four original Bhagavatam verses, such people develop mundane endeavors or vision towards Sri Gaurasundara and become disqualified to see Him. Considering Gaurasundara as different from Krsna, such people with insignificant material vision see Him simply as a sannyasi, a religious reformer, or a pseudo-sentimental saint.

Text 126

amare dekhite niravadhi bhava’ tumi

ataeva tomare dilana dekha ami"//CB, Adi 5.126//

TRANSLATION

"You always desire to see Me, so here I am!"

Texts 127-134

sei-ksane dekhe vipra parama adbhuta

sankha, cakra, gada, padma,—asta-bhuja rupa

eka-haste navanita, ara haste khaya

ara dui haste prabhu murali bajaya

srivatsa, kaustubha vakse sobhe manihara

sarva-ange dekhe ratna-maya alankara

nava-gunja-veda sikhi-puccha sobhe sire

candra-mukhe aruna-adhara sobha kare

hasiya dolaya dui nayana-kamala

vaijayanti-mala dole makara-kundala

caranaravinde sobhe sri-ratna-nupura

nakha-mani-kirane timira gela dura

apurva kadamba-vrksa dekhe seikhane

vrndavane dekhe,—nada kare paksi-gane

gopa-gopi-gabhi-gana catur-dike dekhe

yaha dhyana kare, ta'i dekhe parateke//CB, Adi 5.127-134//

TRANSLATION

At that time the Lord exhibited a wonderful eight-armed form to the brahmana. In four hands He held a conchshell, disc, club, and lotus flower. In one hand He held a pot of butter from which He ate with another hand. Then with two other hands He played a flute. He was

decorated with the mark of Srivatsa, while the Kaustubha gem and a jeweled necklace hung on His chest. All of His limbs were decorated with jeweled ornaments. His head was decorated with a garland of fresh gunja seeds and a peacock feather. His moonlike face was beautified by His red lips. The Lord smiled as He rolled His eyes. His Vaijayanti flower garland and shark-shaped earrings swayed to and fro. His lotus feet were adorned by jeweled ankle bells, and all darkness was dissipated by the shining of His toenails. The brahmana also saw the abode of Vrndavana filled with wonderful kadamba trees and the chirping of various birds. He saw cowherd boys and girls in all directions. Indeed, whatever he had meditated on he saw manifest before him.

COMMENTARY

Sri Gaurasundara told the mendicant brahmana that He was nondifferent from his worshipable Lord, and then He displayed His four-armed form of Narayana, holding conch, disc, club, and lotus. The brahmana saw the Lord holding butter in one hand and eating it with another hand, and He was playing a flute with two other hands. This amazing combination was found in that form. The Lord first held the conch, disc, club, and lotus in His four hands, and later with those four hands the Lord displayed two of Vrajendra-nandana’s pastimes with two hands each. Eating butter and playing flute were not manifested in His Mathura or Dvaraka pastimes, and Krsna does not manifest a four-armed form while playing the flute in His Gokula pastimes. The display of opulence in the Lord’s pastime of simultaneously eating butter and playing the flute is not very attractive for the residents of Vraja. Otherwise in the awe and reverent service of a sampradaya in which Deity worship is prominent, seeing the four-armed form of Narayana is inevitable. The mood of reverence mixed with grandeur is present in the worship of Krsna, but in the blissful realm of Vrndavana, where sweetness is prominent, Krsna’s four arms are not manifest, for He accepts the service of the Vrajavasis in only His two-handed form. The mark of Srivatsa and the Kaustubha gem adorned the chest of this four-handed form of the Lord, a jeweled necklace encircled His neck, and other jeweled ornaments decorated His other limbs. The Lord’s head was decorated with a peacock feather and a garland of newly grown gunja seeds. The Lord’s red lips increased the beauty of His moonlike face. The rolling eyes on the smiling face of the Lord resembled lotus petals, extending to His ears. From this description it is understood

that sweetness was more prominently manifest than opulence. Again, fish-shaped earrings and Vaijayanti flower garland were seen in both forms. The lotus feet of Krsna were decorated with jeweled ankle bells, and the effulgence of His toenails destroyed the darkness of ignorance and illuminated all directions. The brahmana also saw wonderful kadamba trees throughout Vrndavana, he heard the singing of birds in the forest of Vraja, and he saw surabhi cows and cowherd boys with the cowherd men, who were engaged in tending the cows. The mendicant brahmana saw each of the Lord’s forms that he had meditated on during his worship.

The word parateke means “directly” or “each one.”

Text 135

apurva aisvarya dekhi’ sukrti brahmana

anande murcchita haiya padila takhana//CB, Adi 5.135//

TRANSLATION

Seeing the extraordinary opulence, the pious brahmana fell unconscious with ecstasy.

Text 136

karuna-samudra prabhu sri-gaurasundara

sri-hasta dilena tana angera upara//CB, Adi 5.136//

TRANSLATION

Lord Gaurasundara, the ocean of mercy, then placed His lotus hand on the body of the brahmana.

Text 137

sri-hasta-parase vipra paila cetana

anande haila jada, na sphure vacana//CB, Adi 5.137//

TRANSLATION

By the touch of the Lord, the brahmana regained consciousness, though in ecstasy he remained inert and unable to speak.

COMMENTARY

Due to seeing the form of the Lord, the brahmana lost all external consciousness and was unable to speak out of ecstasy.

Text 138

punah punah murccha vipra yaya bhumi-tale

punah uthe, punah pade maha-kutuhale//CB, Adi 5.138//

TRANSLATION

The brahmana repeatedly fell unconscious to the ground and then got up in great jubilation.

COMMENTARY

The word maha-kutuhale means “due to ecstatic loving exchanges.”

Text 139

kampa-sveda-pulake sarira sthira nahe

nayanera jale yena ganga-nadi bahe//CB, Adi 5.139//

TRANSLATION

His body shivered and perspired, and his hairs stood on end. The flow of tears from his eyes resembled the Ganges River.

Text 140

ksaneke dhariya vipra prabhura carana

karite lagila ucca-ravete krandana//CB, Adi 5.140//

TRANSLATION

The brahmana then caught hold of the Lord’s lotus feet and began to cry loudly.

Text 141

dekhiya viprera arti sri-gaurasundara

hasiya viprere kichu karila uttara//CB, Adi 5.141//

TRANSLATION

Seeing the brahmana’s humility, Sri Gaurasundara smiled and addressed him.

COMMENTARY

The word arti means “distress” or “humility.”

Text 142

prabhu bole,—“suna suna, aye vipra-vara

aneka janmera tumi amara kinkara//CB, Adi 5.142//

TRANSLATION

The Lord said to him, “Please listen, O brahmana. You have been My servant for many lifetimes.

Text 143

niravadhi bhava’ tumi dekhite amare

ataeva ami dekha dilana tomare//CB, Adi 5.143//

TRANSLATION

“You always desire to see Me, therefore I have come before you.

COMMENTARY

The phrase niravadhi bhava’ means “to always think or desire.”

Text 144

ara-janme ei-rupe nanda-grhe ami

dekha dilun tomare, na smara’ taha tumi//CB, Adi 5.144//

TRANSLATION

“In a previous life I gave you darsana at the house of Nanda Maharaja. Don’t you remember that?

Text 145

yabe ami avatirna hailana gokule

seha janme tumi tirtha kara’ kutuhale//CB, Adi 5.145//

TRANSLATION

“When I appeared in Gokula you also joyfully visited the various holy places.

COMMENTARY

The phrase tirtha kara’ means “traveling to the holy places.”

Texts 146-147

daive tumi atithi haila nanda-ghare

ei-mate tumi anna niveda’ amare

tahateo ei-mata kariya kautuka

khai’ tora anna dekhailun ei rupa//CB, Adi 5.146-147//

TRANSLATION

“By providence you became a guest one day in the house of Nanda Maharaja. At that time you offered rice to Me in the same way, and after I ate your rice I showed you this same form.

Text 148

eteke amara tumi janme-janme dasa

dasa vinu anya mora na dekhe prakasa//CB, Adi 5.148//

TRANSLATION

“In this way you have been My servant birth after birth, for other than My servants, no one can see this form.

COMMENTARY

The pure living entity is eternally engaged in the service of Krsna. He is able to see Krsna through eyes of devotion smeared with the ointment of love. By sensual knowledge obtained through gross and subtle perception, conditioned souls absorbed in material enjoyment cannot see Krsna, who is adhoksaja, beyond the realm of material sense perception. A Vaisnava can see Lord Visnu when his constitutional propensity for serving Krsna is awakened. A living entity who is devoid of the inclination for eternal service can never give up gross and subtle perception, therefore due to the spirit of enjoyment the conditioned soul cannot see his worshipable Lord Krsna.

Text 149

kahilana tomare e saba gopya katha

karo sthane iha nahi kahiba sarvatha//CB, Adi 5.149//

TRANSLATION

“I have thus disclosed to you confidential topics that should not be revealed to anyone under any condition.

Text 150

yavat thakaye mora ei avatara

tavat kahile kare karimu samhara//CB, Adi 5.150//

TRANSLATION

“As long as I remain in this incarnation you should not tell anyone the secrets that I have told you, otherwise I will kill you.

COMMENTARY

The covered incarnation, Sri Gaura-Narayana, warned the brahmana,

“As long as I remain in this world, if you disclose these pastimes of Mine I will immediately terminate your residence in this world.”

Text 151

sankirtana-arambhe amara avatara

karaimu sarva-dese kirtana pracara//CB, Adi 5.151//

TRANSLATION

“I have incarnated to inaugurate the sankirtana movement, and I will preach this process of chanting throughout the world.

COMMENTARY

Gaurasundara said, “When many persons gather together and properly chant the names of Krsna, I will certainly appear there. I will preach throughout the world the glories of chanting the holy names through the process of kirtana.” Some people say that Sri Gaurasundara did not inaugurate the chanting of the holy names in His childhood; after He accepted initiation from Isvara Puri, He performed sankirtana and enacted the pastimes of various naimittika, or occasional, incarnations. Thereafter, as a parivrajaka, the Lord personally preached in various parts of India and had, is having, and will have His servants preach the glories of Lord Hari all over the world.

Text 152

brahmadi ye prema-bhakti-yoga vancha kare

taha vilaimu sarva prati ghare-ghare//CB, Adi 5.152//

TRANSLATION

“I will freely distribute the love and devotion that is desired by Brahma and others to each and every house.

COMMENTARY

“I will manifest that transcendental devotional service desired by the demigods headed by Brahma in the hearts of everyone, without discrimination.” In Satya-yuga the transcendental Absolute Truth, Sri

Gaura-Krsna, manifested His own names, forms, qualities, and pastimes in the heart of Brahma, the first created being. Now the Lord will personally distribute from house to house the bright mellows of His service, which have never before been distributed. In other words, the Lord will manifest and distribute His service in the heart of everyone, without discriminating between women, men, brahmanas, ksatriyas, vaisyas, sudras, or brahmacaris, grhasthas, vanaprasthas, and sannyasis.

Text 153

kata dina thaki' tumi aneka dekhiba

e saba akhyana ebe kare na kahiba"//CB, Adi 5.153//

TRANSLATION

"If you remain here for some time you will see many such pastimes. But do not disclose these things to anyone."

Text 154

hena-mate brahmanere sri-gaurasundara

krpa kari' asvasiya gela nija-ghara//CB, Adi 5.154//

TRANSLATION

In this way after mercifully pacifying the brahmana, Lord Gaurasundara returned to His room.

Text 155

purvavat suiya thakila sisu-bhave

yoga-nidra-prabhave keha nahi jage//CB, Adi 5.155//

TRANSLATION

The Lord then returned to sleep as a child, and by the influence of yoga-nidra no one awoke.

COMMENTARY

At that time the people of the house and village were sleeping in the soothing lap of yogamaya. By the Lord’s will, they did not awaken from their sleep and disturb the Lord’s pastimes.

Text 156

apurva prakasa dekhi’ sei vipra-vara

anande purnita haila sarva-kalevara//CB, Adi 5.156//

TRANSLATION

The brahmana’s entire body was filled with ecstasy after seeing that wonderful manifestation of the Lord.

COMMENTARY

The phrase apurva prakasa means “manifestation of extraordinary transcendental pastimes.”

Text 157

sarva-ange sei anna kariya lepana

kandite kandite vipra karena bhojana//CB, Adi 5.157//

TRANSLATION

He smeared the rice all over his body and began to cry as he ate.

COMMENTARY

The word anna here refers to Krsna’s transcendental remnants.

Text 158

nace, gaya, hase, vipra karaye hunkara

“jaya bala-gopala” bolaye bara-bara//CB, Adi 5.158//

TRANSLATION

He then danced, sang, laughed, and repeatedly cried out, “Jaya Bala-gopala!”

Text 159

viprera hunkare sabe paila cetana

apana sambari’ vipra kaila acamana//CB, Adi 5.159//

TRANSLATION

Everyone woke up by the loud cries of the brahmana, who then controlled himself and washed his hands.

COMMENTARY

The words apana sambari’ means “to conceal the waves of ecstasy in his heart.”

Text 160

nirvighne bhojana karena vipra-vara

dekhi’ sabe santosa haila bahutara//CB, Adi 5.160//

TRANSLATION

Seeing that the brahmana had eaten without disturbance, everyone was greatly satisfied.

Text 161

sabare kahite mane cintaye brahmana

“isvara ciniya sabe pauka mocana//CB, Adi 5.161//

TRANSLATION

The brahmana thought, “Perhaps I should disclose to everyone what has happened so that they may be delivered by coming to know the Supreme Lord.

COMMENTARY

The brahmana was by nature a servant in the Lord’s aisvarya-lila, or opulent pastimes, therefore He contemplated, “Let everyone headed by Jagannatha Misra understand that Sri Gaura-Narayana is full in six

opulences and thus be liberated.”

Text 162

brahma siva yanhara nimitta kamya kare

hena-prabhu avatari’ ache vipra-ghare//CB, Adi 5.162//

TRANSLATION

“The Lord, who is sought after by Brahma and Siva, has advented Himself in this brahmana’s house.

COMMENTARY

The word nimitta means “with a purpose,” and the word kamya means “desire” or “prayer.”

Text 163

se prabhura loka-saba kare sisu-jnana

katha kahi,—sabei pauka paritrana//CB, Adi 5.163//

TRANSLATION

“Let me tell them that this very child is the Supreme Lord so that they may be delivered.”

COMMENTARY

The phrase katha kahi means “let me disclose those confidential topics.”

Text 164

“prabhu kariyache nivarana”—ei bhaye

ajna-bhanga-bhaye vipra kare nahi kahe//CB, Adi 5.164//

TRANSLATION

But the brahmana feared breaking the Lord’s order and therefore did not disclose the incident to anyone.

Text 165

ciniya isvara vipra sei navadvipe

rahilena gupta-bhave isvara-samipe//CB, Adi 5.165//

TRANSLATION

After recognizing his Lord, the brahmana secretly remained near the Lord in Navadvipa.

Text 166

bhiksa kari' vipra-vara prati sthane-sthane

isvara asiya dekhe prati dine-dine//CB, Adi 5.166//

TRANSLATION

He would beg alms here and there and come daily to see the Lord.

Text 167

veda-gopya e-sakala mahacitra katha

ihara sravane krsna milaye sarvatha//CB, Adi 5.167//

TRANSLATION

One who hears these wonderful topics that are confidential to the Vedas certainly attains the lotus feet of Krsna.

COMMENTARY

The phrase mahacitra katha means "amazing variegated incidents."

Text 168

adi-khanda-katha—yena amrta-sravana

yanhi sisu-rupe krida kare narayana//CB, Adi 5.168//

TRANSLATION

The topics of Adi-khanda are like a flow of nectar, for these topics describe Lord Narayana's pastimes as a child.

COMMENTARY

The word amrta-sravana means "showering of nectar."

Text 169

sarva-loka-cudamani vaikuntha-isvara

laksmi-kanta, sita-kanta sri-gaurasundara//CB, Adi 5.169//

TRANSLATION

Sri Gaurasundara is the Lord of Vaikuntha and the crown jewel of the predominating deities of all planetary systems. He is the beloved Lord of Laksmi and Sita.

COMMENTARY

The term sarva-loka-cudamani refers to the Supreme Personality of Godhead, who is manifest to the fourteen worlds and who is the topmost worshipable personality for both demigods and ordinary living entities. The word vaikuntha-isvara refers to the eternally full in six opulences Lord of Vaikuntha, which is situated beyond the fourteen planetary systems of the material world, beyond the Viraja River and Brahmaloka, and which is devoid of all material qualities and unaffected by material time, place, and circumstances.

The word laksmi-kanta refers to the Lord of Vaikuntha, the Absolute Truth, Lord Narayana, who is endowed with six opulences, who is the worshipable Lord of Laksmi, and who is the predominating Deity of the original Vaikuntha. The word sita-kanta refers to the naimittika, or occasional, incarnation of Visnu, Lord Ramacandra, the son of Dasaratha.

Texts 170-172

treta-yuge haiya ye sri-rama-laksmana

nana-mate lila kari' vadhila ravana

haila dvapara-yuge krsna-sankarsana

nana-mate karilena bhubhara khandana

“mukunda” “ananta” yanre sarva-vede kaya

sri-caitanya nityananda sei suniscaya//CB, Adi 5.170-172//

TRANSLATION

They who in Treta-yuga appeared as Rama and Laksmana and performed various pastimes like killing Ravana, who in Dvapara-yuga appeared as Krsna and Balarama and performed various pastimes like diminishing the burden of the earth, who all the Vedas address as Mukunda and Ananta—They have now certainly appeared as Lord Caitanya and Lord Nityananda.

COMMENTARY

Sri Gaurasundara is nondifferent from the personification of sweetness, Sri Krsna, the son of the king of Vraja. The naimittika incarnations, the Lord of Vaikuntha, and the worldly splendors are His parts or manifestations. That Supreme Personality of Godhead, Sri Krsna, is certainly Sri Gaurasundara, and He who is nondifferent as the svayam-prakasa, Sri Baladeva, is certainly Sri Nityananda Prabhu. In Treta-yuga, which begins after Satya-yuga, the two brothers Rama and Laksmana appeared as partial incarnations and displayed the pastime of killing Ravana. In Dvapara-yuga, the two brothers Krsna and Balarama (Sankarsana) diminished the burden of the world by eliminating the Kaurava dynasty and killing demons like Sisupala. There is no doubt that the two great personalities Sri Anantadeva and Mukunda, who are glorified by the Vedas, have appeared in this world in the age of Kali as Sri Nityananda and Sri Caitanya.

Text 173

sri krsna-caitanya nityananda-canda jana

vrndavana dasa tachu pada-yuge gana//CB, Adi 5.173//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends the English TRANSLATION of the Gaudiya-bhasya of Sri Caitanya-bhagavata, Chapter Five, entitled “Eating the Mendicant Brahmana’s Offerings.”

Chapter 6 Nimai Begins Study and Performs Mischief

The Lord Begins Studying and His Childhood Mischief

This chapter describes the beginning of Nimai’s scholastic pastimes, His eating the foodstuffs offered to Visnu on Ekadasi at the house of Jagadisa and Hiranya Pandita, and His various mischievous childhood pastimes.

Sri Jagannatha Misra had Gaura-gopala’s samskaras, or reformatory rites, of hate-khadi, karna-vedha, and cuda-karana performed. Nimai could write the letters of the alphabet just by seeing them once. Within two or three days He was able to write conjunct letters and words. He would continually read and write Krsna’s names. Sometimes Gaura-gopala pleaded for His parents to give Him birds flying in the sky or the stars and moon from the sky. When He did not receive these things, He began to cry. Then there was no way to solace the child other than by chanting the names of Hari. One day, however, Nimai did not stop crying in spite of everyone repeatedly chanting the names of Hari. When they inquired from Nimai about the cause of His crying, they learned that Nimai was displaying His pastime of crying in order to eat the foodstuffs offered to Visnu on the day of Ekadasi in the house of the two brahmanas, Jagadisa and Hiranya Pandita, of Navadvipa. The relatives of Nimai solaced Him by promising Him Visnu’s remnants. They then went to the house of those two great devotees and related to them the whole story. Considering Nimai an extraordinary personality, the two brahmanas then gave Him the foods that they had offered to Visnu. As a result Nimai stopped crying. Nimai exhibited various mischievous pastimes like teasing His friends, quarreling with them, and sporting in the Ganges water at midday. The elderly men of Navadvipa regularly

came to Jagannatha Misra to complain about Nimai’s misbehavior, and the young girls would similarly come to mother Saci to complain about Nimai’s various mischievous activities. Sacidevi, however, solaced everyone with her sweet words. After hearing about the disturbance caused by Nimai, Jagannatha Misra went to the bank of the Ganges at midday to appropriately punish his son. When Nimai heard that His father was approaching in an angry mood, He rushed home by another path. He told His friends that if His father inquired about Him, they should say, “Today Nimai has not come for bathing in the Ganges.” When Jagannatha Misra did not see Nimai at the bathing ghata, he returned home, where he saw Nimai decorated with marks of ink and looking as though He had not taken bath. Jagannatha Misra was overwhelmed with love and could not understand the boy’s trickery. When he asked the boy about the complaints, the young Nimai replied, “I did not go to bathe in the Ganges yet, but they nevertheless falsely accuse Me of misbehavior. So now I will actually misbehave with them.” In this way Nimai exhibited His clever pastimes and returned to bath in the Ganges. Meanwhile, Saci and Jagannatha thought, “Who is this boy? Has Krsna secretly appeared in our house?”

Text 1

hena-mate krida kare gauranga-gopala

hate khadi divara haila asi’ kala//CB, Adi 6.1//

TRANSLATION

In this way Gauranga, who is nondifferent from Gopala, enjoyed His pastimes. Soon the time came for the Lord to begin reading and writing.

COMMENTARY

The word hate-khadi refers to the samskara marking the beginning of a child’s education.

Text 2

subha-dine subha-ksane misra-purandara

hate-khadi putrera dilena vipra-vara//CB, Adi 6.2//

TRANSLATION

At an auspicious time on an auspicious day Jagannatha Misra performed the ceremony for beginning his son’s education.

Text 3

kichu sese miliya sakala bandhu-gana

karna-vedha karilena sri-cudakarana//CB, Adi 6.3//

TRANSLATION

Then after a few days all the family friends came to observe the ceremony of the child’s ear-piercing and shaving of the head, leaving only a sikha.

COMMENTARY

Karna-vedha, or piercing the ears, is part of the cuda-karana-samskara. It also marks the beginning of hearing the Vedic literature, or becoming eligible to hear topics related with the Absolute Truth by giving up hearing topics not related with the Lord.

Cuda-karana is one of the ten samskaras, or reformatory ceremonies. In this ceremony the child’s head is shaved with only the sikha remaining. This ceremony was previously known as vedagni-sikha, and later it became known as sri-caitanya-siksa. The inactive Mayavadis consider that keeping a sikha is meant for karma-kanda, so they shave off their sikha in order to free themselves from karma-kanda. Vedic tridandi-sannyasis, however, do not shave off their sikha; they keep it as a sign of giving up karma-kanda and progressing on the path of devotional life.

Text 4

drsti-matra sakala aksara likhi’ yaya

parama vismita haiya sarva-jane caya//CB, Adi 6.4//

TRANSLATION

The Lord could write the letters of the alphabet after seeing them only once. Everyone was astonished to see this.

Text 5

dina dui-tinete padhila sarva ‘phala’

nirantara likhena krsnera nama-mala//CB, Adi 6.5//

TRANSLATION

Within two or three days the Lord completed His study of the conjunct letters. He then constantly wrote various names of Krsna.

COMMENTARY

When one letter of the alphabet is joined with another letter, the newly formed letter is called phala.

Text 6

rama, krsna, murari, mukunda, vanamali

ahar-nisa likhena, padhena kutuhali//CB, Adi 6.6//

TRANSLATION

Day and night He enthusiastically wrote and read names of the Lord like Rama, Krsna, Murari, Mukunda, and Vanamali.

COMMENTARY

The word kutuhali means “eager” or “enthusiastic.”

Text 7

sisu-gana-sange pade vaikunthera-raya

parama-sukrti dekhe sarva-nadiyaya//CB, Adi 6.7//

TRANSLATION

The most fortunate persons of Nadia saw the Lord of Vaikuntha study with other young boys.

COMMENTARY

The word parama-sukrti refers to the most fortunate persons.

Text 8

ki madhuri kari’ prabhu “ka, kha, ga, gha” bole

taha sunitei matra sarva-jiva bhole//CB, Adi 6.8//

TRANSLATION

The Lord sweetly recited the Bengali alphabet—“ka, kha, ga, gha.” Everyone who heard Him was captivated.

COMMENTARY

The word madhuri means “sweetness” or “enchanting,” and the word bhole means “overwhelmed.”

Text 9

adbhuta karena krida sri-gaurasundara

yakhana ye cahe, sei parama duskara//CB, Adi 6.9//

TRANSLATION

Sri Gaurasundara performed wonderful pastimes; He would demand things that were impossible to obtain.

COMMENTARY

The word duskara means “rare.”

Text 10

akase udiya yaya paksi, taha cahe

na paile kandiya dhulaya gadi yaye//CB, Adi 6.10//

TRANSLATION

If He saw a bird flying in the sky, He desired to have it. And when it was

not given to Him, He would cry and roll in the dust.

Text 11

ksane cahe akasera candra-tara-gana

hata-pao achadiya karaye krandana//CB, Adi 6.11//

TRANSLATION

Sometimes He would demand the moon or the stars in the sky, and when He did not get them He cried and thrashed His arms and legs.

Text 12

santvana karena sabhe kari' nija-kole

sthira nahe visvambhara, "deo deo" bole//CB, Adi 6.12//

TRANSLATION

Everyone tried to pacify Him by taking Him on their lap, but Visvambhara did not relent and continued to demand, "Give Me! Give Me!"

Texts 13-14

sabe eka-matra ache maha-pratikara

hari-nama sunile na kande prabhu ara

hate tali diya sabe bole "hari hari"

takhana susthira haya cancalya pasari'//CB, Adi 6.13-14 //

TRANSLATION

There was, however, one sure remedy; whenever He heard the names of Hari, He would stop crying. When everyone clapped their hands and chanted the name of Hari, He would be pacified and give up His restlessness.

COMMENTARY

The word pratikara means "antiseptic" or "medicinal."

The word pasari’ means “by forgetting.”

By this pastime the Lord demonstrated both the insignificance of the unsatisfied material desires of conditioned souls who never engage in kirtana and that by hearing krsna-kirtana all of one’s desires and obstacles are destroyed, one’s mind becomes fixed, and one’s love for Krsna increases.

Text 15

balakera pritye sabe bole hari-nama

jagannatha-grha haila sri-vaikuntha-dhama//CB, Adi 6.15//

TRANSLATION

As everyone chanted the names of Hari in order to please the child, the house of Jagannatha Misra appeared just like Vaikuntha.

COMMENTARY

Sri Jagannatha Misra is nondifferent from Sri Vasudeva, the personification of pure goodness. Since the influence of the illusory material energy and the three modes of material nature are absent from Vaikuntha, it is a transcendental eternal abode of pure goodness and nondifferent from the Lord. In this abode of pure goodness, or Vaikuntha, the names and forms of Lord Hari are eternally present, or manifest. “The house of Jagannatha Misra was not previously the abode of Vaikuntha due to the absence of Lord Hari’s names; later, it was turned into the abode of Vaikuntha.”—Such imagination is born of mental speculation covered by the material modes of nature and therefore has no factual basis. The pastimes of the spiritual potency are eternally pastimes of the spiritual potency; they are never pastimes of the illusory energy. And the pastimes of the illusory energy are eternally pastimes of the illusory energy, wherein the living entities who are averse to Hari indulge in sense gratification. These are not pastimes of the spiritual potency.

Text 16

eka-dina sabe “hari” bole anuksana

tathapiha prabhu punah karena krandana//CB, Adi 6.16//

TRANSLATION

One day, in spite of everyone chanting the names of Hari, the Lord did not stop crying.

Text 17

sabei bolena,—“suna, bapa re nimai!

bhala kari’ naca’,—ei hari-nama gai”//CB, Adi 6.17//

TRANSLATION

They all said to Him, “Listen, dear Nimai, come and dance nicely while we chant the name of Hari.”

Text 18

na sune vacana karo, karaye krandana

sabe bale’,—“bola, bapa, kanda’ ki karana?”//CB, Adi 6.18//

TRANSLATION

The Lord did not listen to them and continued to cry, so they asked Him, “Dear child, why are You crying?”

Text 19

sabei bolena,—“bapa, ki iccha tomara?

sei dravya ani’ diba, na kandaha ara”//CB, Adi 6.19//

TRANSLATION

They all asked Him, “What do You want? We will bring it for You, but don’t cry.”

Text 20

prabhu bole,—“yadi mora prana-raksa caha’

tabe jhata dui brahmanera ghare yaha’//CB, Adi 6.20//

TRANSLATION

The Lord replied, “If you want to save My life, then go quickly to the house of the two brahmanas.

Texts 21-23

jagadisa pandita hiranya bhagavata

ei dui-sthane amara ache abhimata

ekadasi-upavasa aji se donhara

visnu lagi’ kariyache yata upahara

se saba naivedya yadi khaibare pana

tabe muni sustha hai’ hantiya vedana//CB, Adi 6.21-23//

TRANSLATION

“Jagadisa and Hiranya are both great devotees, and I desire something from them. Today is Ekadasi, and they are both fasting. But they have prepared varieties of foodstuffs for Lord Visnu. If I could eat their offering, I will be cured and able to walk.”

COMMENTARY

The word bhagavata refers to a devotee of the Supreme Lord, a Vaisnava, or an associate of Lord Hari. The word abhimata means “desire.”

The word upahara means “foodstuffs.”

The word sustha means “peaceful” or “steady.”

The two brahmanas—Jagadisa Pandita and Hiranya Pandita—lived in Godrumadvipa. Their house was some distance from the Lord’s house. On the day of Ekadasi they arranged a large offering for the Lord. The injunction for fasting on Ekadasi is meant only for the living entities, but Lord Visnu is beyond the jurisdiction of the rules and regulations that He has established. Since He is not bound to observe fast on Ekadasi, and since He alone is the enjoyer of all sacrificial offerings, all types of

foodstuffs should be offered to Him on Ekadasi. On the day of Ekadasi the Vaisnavas give up all kinds of enjoyment and do not accept the injunction for honoring prasada as on other days, but Lord Sri Hari, the protector of the devotees, accepts the foodstuffs offered by His devotees on His day, Hari-vasara. Sri Gaura-Narayana also revealed His desire to eat those foodstuffs.

Text 24

asambhava suniya janani kare kheda

“hena katha kahe, yei nahe loka veda”//CB, Adi 6.24//

TRANSLATION

Hearing this impossible proposal, mother Saci lamented, “You are requesting something that is not sanctioned in the Vedas or in ordinary dealings.”

COMMENTARY

The phrase yei nahe loka veda refers to that which is not found in worldly tradition or in the Vedas, that which is not customary in worldly or Vedic dealings, or that which is beyond the scope of ordinary and Vedic etiquette.

Text 25

sabei hasena suni’ sisura vacana

sabe bole,—“diba, bapa, sambara’ krandana”//CB, Adi 6.25//

TRANSLATION

Everyone laughed on hearing the child’s demand, and they said, “All right, we’ll give You, but please stop crying.”

Text 26

parama-vaisnava sei vipra dui-jana

jagannatha-misra-saha abheda-jivana//CB, Adi 6.26//

TRANSLATION

Those two brahmanas were great Vaisnavas and dearest friends of Jagannatha Misra.

Text 27

sunina sisura vakya dui vipra-vara

santose purnita haila sarva kalevara//CB, Adi 6.27//

TRANSLATION

When those first-class brahmanas heard the child’s request, they became fully satisfied.

COMMENTARY

The words santose purnita mean “full of jubilation.”

Hiranya and Jagadisa were the heart and soul of Jagannatha Misra. In other words, they were well-wishers with unbreakable friendship.

Text 28

dui vipra bole,—“maha-adbhuta kahini!

sisura emata budhi kabhu nahi suni//CB, Adi 6.28//

TRANSLATION

The two brahmanas exclaimed, “This is an amazing demand! We have never heard of such an intelligent child.

Text 29

kemate janila aji sri-hari-vasara

kemate va janila naivedya bahutara//CB, Adi 6.29//

TRANSLATION

“How did He know that today is Ekadasi? How did He know that we have prepared all kinds of foodstuffs for the Lord?

Text 30

bujhilana,—e sisur parama-rupavan

ataeva e dehe gopala-adhisthana//CB, Adi 6.30//

TRANSLATION

“We can understand that since this child is so attractive, Gopala must have manifested in His body.

Text 31

e sisura dehe krida kare narayana

hrdaye vasiya sei bolaya vacana”//CB, Adi 6.31//

TRANSLATION

“Lord Narayana performs pastimes through the body of this child. Sitting in His heart, Narayana makes the child speak.”

Text 32

mane bhavi’ dui vipra sarva upahara

aniya dilena kari’ harisa apara//CB, Adi 6.32//

TRANSLATION

Thinking like this, the two brahmanas brought the various offerings and happily gave them to Nimai.

COMMENTARY

The words kari’ harisa apara mean “with unlimited happiness.”

Text 33

dui vipra bole,—“bapa, khao upahara

sakala krsnera svartha haila amara”//CB, Adi 6.33//

TRANSLATION

The two brahmanas then said, “Dear child, please eat these foodstuffs. Our desire to serve Krsna is fulfilled today.”

COMMENTARY

In other readings the word sat, meaning “ate” or “accepted,” is found. We gathered these foodstuffs for offering to Krsna, and since Lord Krsna personally ate these foodstuffs, all of our desires have been fulfilled.

Text 34

krsna-krpa haile emana buddhi haya

dasa vinu anyera e buddhi kabhu naya//CB, Adi 6.34//

TRANSLATION

When one is blessed by Krsna he receives the intelligence to engage in devotional service. Unless one is a servant of the Lord he cannot have such intelligence.

COMMENTARY

Krsna as the Supersoul appears in the hearts of the living entities as the instructing spiritual master within to inspire one to serve the Supreme Lord. The living entities prove their intelligence by accepting that mercy of the Lord. No one other than the eternal servant of the Supreme Lord can ever exhibit such a service attitude. Another reading for the second line of this verse is ya’re krpa haya tana, sei se janaya—“Only one who is favored by the mercy of the Lord can understand Him.”

Text 35

bhakti vina caitanya-gosani nahi jani

ananta brahmanda yan’ra loma-kupe gani//CB, Adi 6.35//

TRANSLATION

Without performing devotional service, no one can understand Lord Caitanya, from whose hair pores innumerable universes emanate.

COMMENTARY

The word nahi jani mean “not known,” and the word gani means “counted.”

The devotional service of Sri Caitanyadeva is never awakened by the material endeavors of a living entity. Only those who have awakened their devotional service, which is the activity of the soul, can understand Sri Caitanyadeva. It is a well known fact that innumerable universes are situated in the hair pores of Sri Caitanya-Narayana.

Text 36

hena prabhu vipra-sisu-rupe krida kare

caksu bhari’ dekhe janma-janmera kinkare//CB, Adi 6.36//

TRANSLATION

That same Lord performed His pastimes as a young brahmana child. The Lord’s eternal servants see those pastimes to the full satisfaction of their eyes.

COMMENTARY

Those who are most fortunate and eternal servants of the Lord, birth after birth, can make their eyes perfect by seeing the childhood pastimes of this brahmana boy.

Text 37

santosa haila saba pai’ upahara

alpa-alpa kichu prabhu khaila sabara//CB, Adi 6.37//

TRANSLATION

The Lord was fully satisfied to receive that prasada, and He ate a little of each item.

Text 38

harise bhaktera prabhu upahara khaya

ghucila sakala vayu prabhura icchaya//CB, Adi 6.38//

TRANSLATION

The Lord joyfully ate the foodstuffs that had been offered by His devotees. Thus by His own will His intense craving was appeased.

COMMENTARY

The word ghucila means “became subdued or vanished,” and the word vayu means “intense urge” or “acute desire.”

Text 39

“hari hari” harise bolaye sarva-jane

khaya ara nace prabhu apana-kirtane//CB, Adi 6.39//

TRANSLATION

Everyone present happily chanted the name of Hari as the Lord ate and danced to the chanting of His holy names.

COMMENTARY

Since Sri Gaurasundara is the Supreme Lord Himself and nondifferent from Lord Hari, His other name is Gaurahari. Therefore chanting the names of Sri Hari means to chant His names, or apana-kirtana.

Text 40

katho phele bhumite, katho ka’ro ga’ya

ei-mata lila kare tridasera raya//CB, Adi 6.40//

TRANSLATION

Some of the prasada fell on the floor, and some fell on the people present there. In this way Tridasa Raya performed His pastimes.

COMMENTARY

Tridasa Raya, the Lord of Tridasa, refers to: (1) He who destroys the living entities’ threefold miseries—those inflicted by the body and mind, those inflicted by other living entities, and those inflicted by natural disturbances; (2) the Lord of those who are under the influence of birth,

existence, or death and childhood, youth, or old age; or (3) the Lord of 33 demigods—the 12 Adityas, the 11 Rudras, the 8 Vasus, and the 2 Visvadevas. He is Gaura-Visnu, the Lord of all lords.

Text 41

ye prabhure sarva vede-purane vakhane

hena prabhu khele saci-devira angane//CB, Adi 6.41//

TRANSLATION

That same Lord who is glorified in the Vedas and Puranas thus played in the courtyard of mother Saci.

COMMENTARY

The term vede-purane refers to the scriptures.

Text 42

dubila cancalya-rase prabhu visvambhara

samhati capala yata dvijera konara//CB, Adi 6.42//

TRANSLATION

Lord Visvambhara drowned in the mood of a restless child as He sported with other restless brahmana boys.

COMMENTARY

The word samhati means “society,” “community,” or “a gathering of people,” but in this verse it means “along with.” The word konara is a corruption of the word kumara, or “male children.”

Text 43

sabara sahita giya pade nana-sthane

dhariya rakhite nahi pare kona jane//CB, Adi 6.43//

TRANSLATION

As the Lord went to study at various places with His friends, no one was able to control Him.

Text 44

anya sisu dekhile karaye kutuhala

seha parihasa kare, bajaye kondala//CB, Adi 6.44//

TRANSLATION

Whenever the Lord met some new boys, He would tease them. And when the other boys retaliated, a quarrel broke out.

COMMENTARY

The word kutuhala means to “make fun of,” the word bajaya means “to begin” or “to commence,” and the word kondala is a corruption of the Sanskrit word kandala, which means “quarrel” or “debate.”

Text 45

prabhura balaka saba jine prabhu-bale

anya sisu-gana yata saba hari’ cale//CB, Adi 6.45//

TRANSLATION

By the strength of the Lord, He and His friends always won such quarrels and the other boys would leave in defeat.

COMMENTARY

The word prabhura refers to those who are on the Lord’s side, the word jine means “to win,” and the term hari’ cale means “to be defeated.”

Text 46

dhulaya dhusara prabhu sri-gaurasundara

likhana-kalira bindu sobhe manohara//CB, Adi 6.46//

TRANSLATION

When Lord Gaurasundara became gray with a covering of dust and decorated with drops of ink He appeared most enchanting.

COMMENTARY

The word likhana means “for writing.”

Text 47

padiya suniya sarva-sisu-gana-sange

ganga-snane madhyahne calena bahu-range//CB, Adi 6.47//

TRANSLATION

At noon, after their studies, the Lord and His friends joyfully went to bathe in the Ganges.

Text 48

majjiya gangaya visvambhara kutuhali

sisu-gana-sange kare jala phelapheli//CB, Adi 6.48//

TRANSLATION

Visvambhara and His friends eagerly entered the Ganges, wherein they enjoyed splashing water on each other.

COMMENTARY

The word majjiya refers to being merged or immersed.

Text 49

nadiyara sampatti va ke balite pare?

asankhyata loka eko ghate snana kare//CB, Adi 6.49//

TRANSLATION

Who can describe the opulence of Navadvipa? Innumerable people took bath at one of the bathing ghatas.

COMMENTARY

The word sampatti means “wealth,” “opulence,” or “beauty.” The word asankhyata means “innumerable.”

Text 50

kateka va santa danta grhastha sannyasi

na jani kateka sisu mile tanhi asi’//CB, Adi 6.50//

TRANSLATION

I am unable to say how many saints, ascetics, householders, sannyasis, and children came there to take bath.

Text 51

sabare laiya prabhu gangaya santare

ksane dube, ksane bhase, nana krida kare//CB, Adi 6.51//

TRANSLATION

As the Lord swam in the Ganges with His associates, sometimes He would dive below the surface and sometimes He would float. In this way He enjoyed various water sports.

Text 52

jala-krida kare gaura sundara-sarira

sabakara ga’ye lage caranera nira//CB, Adi 6.52//

TRANSLATION

While engaged in water sports, Lord Gaurasundara would splash water with His feet on those nearby.

Text 53

sabe mana kare, tabu nisedha na mane

dhariteo keha nahi pare eka-sthane//CB, Adi 6.53//

TRANSLATION

People forbade Him from doing this, but the Lord ignored them and they were unable to catch Him.

Text 54

punah punah sabare karaya prabhu snana

ka’re chonya, ka’ro ange kullola-pradana//CB, Adi 6.54//

TRANSLATION

The Lord compelled everyone to bathe again and again by touching them or spitting on them.

COMMENTARY

The word kullola comes from the Hindi word kulla, which means “water spit from the mouth.”

Text 55

na paiya prabhura nagali vipra-gane

sabe calilena tan’ra janakera sthane//CB, Adi 6.55//

TRANSLATION

Being unable to restrain Him, the brahmanas approached His father to complain about Him.

COMMENTARY

The word nagali means “face to face” or “next to.”

Text 56

“suna, suna, ohe misra parama-bandhava!

tomara putrera apanyaya kahi saba//CB, Adi 6.56//

TRANSLATION

The brahmanas said, “Dear friend, Jagannatha Misra. Please hear about your son’s misdeeds.

COMMENTARY

The word apanyaya means “opposed to all logic,” “misdeed,” or “prohibited activity.”

Text 57

bhala-mate karite na pari ganga-snana”

keha bole,—“jala diya bhange mora dhyana”//CB, Adi 6.57//

TRANSLATION

“Due to His misdeeds we are unable to bathe properly.” Someone said, “He splashes water on me and disturbs my meditation.”

Text 58

aro bole,—“ka’re dhyana kara, ei dekha

kali-yuge “narayana” muni paratekha”//CB, Adi 6.58//

TRANSLATION

Another complained, “Your son asked me, ‘Who are you meditating on? In Kali-yuga I am directly Lord Narayana.’”

Text 59

keha bole,—“mora siva-linga kare curi”

keha bole,—“mora lai’ palaya uttari”//CB, Adi 6.59//

TRANSLATION

Someone said, “He stole my Siva-linga,” and someone else said, “He ran away with my cadara.”

COMMENTARY

The word uttari is a short form of uttariya, which refers to a cloth worn

above the waist, a cadara.

Texts 60-61

keha bole,—“puspa, durva, naivedya, candana

visnu pujibara sajja, visnura asana

ami kari snana, hetha vaise se asane

saba khai’ pari’ tabe kare palayane” //CB, Adi 6.60-61//

TRANSLATION

Someone said, “I kept the ingredients for worshiping Visnu—flowers, durva grass, bhoga, sandalwood pulp, and the Lord’s asana—on the bank of the Ganges. When I went to take bath your son sat on the Lord’s asana, ate the bhoga, smeared Himself with the sandalwood pulp, decorated Himself with the flowers, and ran off.

Text 62

aro bole,—“tumi kene duhkha bhava’ mane?

ya’ra lagi’ kaila, sei khaila apane”//CB, Adi 6.62//

TRANSLATION

“Then He said, ‘Why are you unhappy? He for whom you arranged those ingredients has Himself enjoyed them.’”

COMMENTARY

The second line means “He to whom you have offered these foodstuffs and ingredients for worship has personally accepted them.” Impersonal monists understand from this incident that the Lord was a worshiper of the “Self,” but such considerations of the Mayavadis prove their lack of proper knowledge. Sri Caitanyadeva is sac-cid-ananda-vigraha and the origin of Narayana. There is no difference between His names, His person, His body, and His soul like there is with the conditioned souls. Impersonal Brahman is simply the effulgence emanating from His body. Therefore the imaginations of the Mayavadis cannot touch Him, for He is beyond the reach of sense perception.

Text 63

keha bole,—“sandhya kari jalete namiya

duba diya laiya yaya carane dhariya”//CB, Adi 6.63//

TRANSLATION

Someone said, “I was standing in the water chanting my Gayatri, and He grabbed my feet and pulled me down.”

Text 64

keha bole,—“amara na rahe saji dhuti”

keha bole,—“amara coraya gita-punthi”//CB, Adi 6.64//

TRANSLATION

Another said, “He always takes my flower basket and fresh cloth.” Someone else said, “He steals my Bhagavad-gita.”

COMMENTARY

The word saji refers to a basket of flowers, the word dhuti refers to cloth that one wears, and the word coraya means “steals.”

Text 65

keha bole,—“putra ati-balaka, amara

karne jala diya ta’re kandaya apara”//CB, Adi 6.65//

TRANSLATION

Then someone complained, “My son is very young, and your son makes him cry by putting water in his ears.”

Text 66

keha bole,—“mora prstha diya kandhe cade

‘muni re mahesa’ bali’ jhanpa diya pade”//CB, Adi 6.66//

TRANSLATION

Another person said, “He comes behind me, climbs on my shoulders, and then jumps in the water, exclaiming, ‘I am Lord Mahesa!’

Text 67

keha bole,—“vaise mora pujara asane

naivedya khaiya visnu pujaye apane//CB, Adi 6.67//

TRANSLATION

Someone said, “Your son sits on my asana and eats the offerings I have prepared for Lord Visnu. Then He worships Lord Visnu.

Text 68

snana kari’ uthile baluka deya ange

yateka capala sisu, sei ta’ra sange//CB, Adi 6.68//

TRANSLATION

When I come out from my bath, He throws sand on me. He is surrounded by all the other mischievous boys.

Text 69

stri-vase purusa-vase karaye badala

paribara bela sabe lajjaya vikala!//CB, Adi 6.69//

TRANSLATION

“He exchanges the men’s cloth with the women’s, and then everyone is embarrassed when they go to dress.

COMMENTARY

The words stri-vase purusa-vase refers to the cloths worn by women and men, and the word vikala means “overwhelmed,” “agitated,” “morose,” or “absorbed.”

Text 70

parama-bandhava tumi misra-jagannatha!

nitya ei-mata kare, kahilun tomata//CB, Adi 6.70//

TRANSLATION

“O Jagannatha Misra, you are our dear friend, therefore we are informing you that your son does such things every day.

Text 71

dui-prahareo nahi uthe jala haite

deha va tahara bhala thakibe kemate”//CB, Adi 6.71//

TRANSLATION

“He remains in the water for up to six hours, so how will His body remain fit?”

Text 72

hena kale parsva-varti yateka balika

kopa-mane ailena sacidevi yatha//CB, Adi 6.72//

TRANSLATION

At the same time all the neighborhood girls approached mother Saci in an angry mood.

COMMENTARY

The word kopa-mane means “in an angry mood.”

Text 73

sacire sambodhiya sabe bolena vacana

“suna, thakurani, nija-putrera karama//CB, Adi 6.73//

TRANSLATION

They all complained to Saci, “O Thakurani, listen to what your son has done!

Text 74

vasana karaye curi, bole ati-manda

uttara karile jala deya, kare dvandva//CB, Adi 6.74//

TRANSLATION

“He steals our clothes and speaks very badly. If we protest, He throws water on us and starts a quarrel.

COMMENTARY

The word dvandva means “argument” or “quarrel.”

Text 75

vrata karibare yata ani phula-phala

chadaiya phele bala kariya sakala//CB, Adi 6.75//

TRANSLATION

“By force, He scatters whatever fruits and flowers we bring for puja.

COMMENTARY

The words bala kariya mean “forcibly.”

Text 76

snana kari’ uthile baluka deya ange

yateka capala sisu, sei ta’ra sange//CB, Adi 6.76//

TRANSLATION

“When we come out from our bath, He throws sand on us. He is surrounded by all sorts of mischievous boys.

Text 77

alaksite asi’ karne bole bada bola”

keha bole,—“mora mukhe dileka kullola//CB, Adi 6.77//

TRANSLATION

“He sneaks up behind us and shouts in our ears.” One of the girls said, “He spit water in my face.

COMMENTARY

The word capala means “naughty,” “mischievous,” or “impudent.” The first line of this verse means “to suddenly shout loudly into the ear.”

Text 78

okadara bici deya kesera bhitare

keha bole,—“more cahe vibha karibare//CB, Adi 6.78//

TRANSLATION

“And then he threw okada seeds [which induce itching] in my hair.” Someone else said, “He said He wants to marry me.

COMMENTARY

The word vibha is a corruption of the Sanskrit word vivaha, which means “marriage.”

Text 79

prati-dina ei-mata kare vyavahara

tomara nimai kiba rajara kumara?//CB, Adi 6.79//

TRANSLATION

“Everyday He behaves with us like this. Does your Nimai think He is the son of a king?

COMMENTARY

The words rajara kumara refer to one who is independent or as free as a

king’s son.

Text 80

purve sunilana yena nandera kumara

sei-mata saba kare nimai tomara//CB, Adi 6.80//

TRANSLATION

“The activities of your son, Nimai, exactly resemble what we have heard about the activities of the son of Nanda.

Text 81

duhkhe bapa-mayere baliba yei dine

tata-ksane kondala haibe toma’ sane//CB, Adi 6.81//

TRANSLATION

“When we tell our parents about your son’s mischief, they will surely quarrel with you.

COMMENTARY

The girls continued to speak: “The day we complain to our parents about these naughty activities they will certainly quarrel with you.”

Text 82

nivarana kara jhata apana chaoyala

nadiyaya hena karma kabhu nahe bhala”//CB, Adi 6.82//

TRANSLATION

“Therefore please control your son immediately, for such activities are not proper in Nadia.”

COMMENTARY

The word nivarana means “to stop or forbid.” The word chaoyala is a corruption of the word savaka, which means “child” or “baby.” “The city of

Nadia is filled with many respectable gentlemen. It is not proper for Nimai to perform mischief in such a society.”

Text 83

suniya hasena mahaprabhura janani

sabe kole kariya balena priya-vani//CB, Adi 6.83//

TRANSLATION

On hearing these complaints, the Lord’s mother smiled, embraced the girls, and sweetly spoke to them.

Text 84

“nimai aile aji vadyamu bandhiya

ara yena upadrava nahi kare giya”//CB, Adi 6.84//

TRANSLATION

“When Nimai returns today, I will tie Him up and beat Him with a stick so that He won’t disturb you again.”

COMMENTARY

The word vadyamu means “I will beat with a stick.” In other editions the word edimu, “to leave,” is found in place of vadyamu. [In which case the meaning will be: “I will leave Him tied up.”]

Text 85

sacira carana-dhuli lana sabe sire

tabe calilena punah snana karibare//CB, Adi 6.85//

TRANSLATION

All the girls then took the dust from Sacidevi’s feet on their heads and went to take bath.

Text 86

yateka capalya prabhu kare ya’ra sane

paramarthe sabara santosa bada mane//CB, Adi 6.86//

TRANSLATION

In spite of Nimai’s mischief, everyone ultimately felt fully satisfied.

COMMENTARY

The word paramarthe means “as it is” or “actually.”

Text 87

kautuke kahite aisena misra-sthane

suni’ misra tarje garje sadambha-vacane//CB, Adi 6.87//

TRANSLATION

People came to complain to Jagannatha Misra for amusement, but he became upset and angrily replied.

COMMENTARY

The word sadambha means “with pride” or “egoistically.”

Text 88

“niravadhi e vyabhara karaye sabare

bhala-mate ganga-snana na deya karibare//CB, Adi 6.88//

TRANSLATION

“This boy behaves like this everyday. He doesn’t allow anyone to peacefully take bath in the Ganges.

COMMENTARY

The word vyabhara is a corruption of the word vyavahara, which means “behavior.”

Text 89

ei jhanta yana ta'ra sasti karibare"

sabe rakhileha keha rakhite na pare//CB, Adi 6.89//

TRANSLATION

"I'm going to punish Him right now!" Although they all tried to pacify Jagannatha Misra, they were unable.

COMMENTARY

The second half of this verse means "to protect;" in other words, "no one can stop me even if they try."

Text 90

krodha kari' yakhana calila misra-vara

janila gauranga sarva-bhutera isvara//CB, Adi 6.90//

TRANSLATION

Gauranga, the Lord of all living entities, could understand that Jagannatha Misra was searching for Him in an angry mood.

COMMENTARY

The word sarva-bhutera isvara refers to the Supersoul of all living entities.

Text 91

ganga-jale keli kare sri-gaurasundara

sarva-balakera madhye ati manohara//CB, Adi 6.91//

TRANSLATION

Sri Gaurasundara was most enchanting as He continued sporting in the water of the Ganges with the other boys.

Text 92

kumarika sabe bole,—"suna visvambhara!

misra ailena ei, palaha satvara”//CB, Adi 6.92//

TRANSLATION

All the girls said, “Listen, Visvambhara! Your father is coming, You better get out of here.”

COMMENTARY

The word kumarika, or kumari, refers to an unmarried girl.

Text 93

sisu-gana-sange prabhu yaya dharibare

palaila brahmana-kumari saba dare//CB, Adi 6.93//

TRANSLATION

As Jagannatha Misra came on his way to find the Lord amongst His friends, the brahmana girls ran away in fear.

Text 94

sabare sikhaya misra-stane kahibara

“snane nahi aisena tomara kumara//CB, Adi 6.94//

TRANSLATION

Meanwhile, Nimai instructed His friends to tell His father, “Your son has not come for bath today.

Text 95

sei pathe gela ghara padiya suniya

amarao achi ei tahara lagiya”//CB, Adi 6.95//

TRANSLATION

“He went straight home after school. We are also waiting for Him.”

COMMENTARY

The words sei pathe refers to the same path He came on.

Text 96

sikhaiya ara pathe prabhu gela ghara

ganga-ghate asiya milila misra-vara//CB, Adi 6.96//

TRANSLATION

After instructing His friends, the Lord went home by another path just as Jagannatha Misra arrived at the bathing ghata.

Text 97

asiya gangara ghate cari-dike cahe

sisu-gana-madhye putre dekhite na paye//CB, Adi 6.97//

TRANSLATION

Jagannatha Misra looked all over but could not see his son amongst the boys.

Text 98

misra jijnasena,—“visvambhara kati gela?”

sisu-gana bole,—“aji snane na aila//CB, Adi 6.98//

TRANSLATION

He then inquired, “Where did Visvambhara go?” The boys replied, “He didn’t come for bath today.

COMMENTARY

The word kati is a corruption of the word kutra, or “where.”

Text 99

sei pathe gela ghara padiya suniya

sabhe achi ei ta’ra apeksa kariya//CB, Adi 6.99//

TRANSLATION

“He went straight home after school. We are all waiting for Him.”

Text 100

cari-dike cahe misra hate badi laiya

tarja-garja kare bada lag na paiya//CB, Adi 6.100//

TRANSLATION

Searching all over with a stick in his hand, Jagannatha Misra grumbled in anger on being unable to find his son.

Text 101

kautuke yahara nivedana kaila giya

sei saba vipra punah bolaye asiya//CB, Adi 6.101//

TRANSLATION

The brahmanas who had earlier complained to Jagannatha Misra in jest came and spoke to him again.

COMMENTARY

The word kautuke means “sarcastically” or “jokingly.” The phrase nivedana kaila means “to complain.”

Text 102

“bhaya pai’ visvambhara palaila ghare

ghare cala tumi, kichu bola pache ta’re//CB, Adi 6.102//

TRANSLATION

“Visvambhara left for home out of fear. You please go home and speak to Him there.

Text 103

ara-bara asi’ yadi cancalata kare

amarai dhari’ diba tomara gocare//CB, Adi 6.103//

TRANSLATION

“If He comes back here again and creates mischief, then we will catch Him and hand Him over to you.

Text 104

kautuke se katha kahilana toma’ sthane

toma’ bai bhagyavan nahi tribhuvane//CB, Adi 6.104//

TRANSLATION

“Whatever we said to you was simply in jest. Actually there is no one more fortunate than you in the three worlds.

Text 105

se hena nandana ya’ra grha-majhe thake

ki karite pare ta’re ksudha-trsa-soke?//CB, Adi 6.105//

TRANSLATION

“How can one be affected by hunger, thirst, or lamentation if he has such a son at home?

COMMENTARY

The word trsa means “thirst.”

Text 106

tumi se sevila satya prabhura carana

ta’ra mahabhagya,—ya’ra e-hena nandana//CB, Adi 6.106//

TRANSLATION

“You are certainly most fortunate to have the Supreme Lord as your son

and serve His lotus feet.

COMMENTARY

The brahmanas spoke these statements about the good fortune of Jagannatha Misra, who is the eternal servant of the Lord as His father.

Text 107

koti aparadha yadi visvambhara kare

tabu ta're thuibana hrdaya-upare"//CB, Adi 6.107//

TRANSLATION

"Even if Visvambhara commits millions of offenses, we will still keep Him in our hearts."

COMMENTARY

The word thuibana means "we will keep" or "we will place." This word is currently used in the Mymensing district of Bangladesh.

Text 108

janme-janme krsna-bhakta ei-saba jana

e saba uttama-buddhi ihara karana//CB, Adi 6.108//

TRANSLATION

Because these brahmanas had all been devotees of Krsna for many lifetimes, they had fine intelligence.

COMMENTARY

The word uttama-buddhi refers to the attitude of loving service to the Supreme Lord.

Text 109

ataeva prabhu nija-sevaka sahite

nana krida kare, keha na pare bujhite//CB, Adi 6.109//

TRANSLATION

In this way the Lord enjoyed various pastimes with His eternal servants which ordinary people cannot understand.

Text 110

misra bole,—“seha putra toma’ sabakara

yadi aparadha laha,—sapatha amara”//CB, Adi 6.110//

TRANSLATION

Jagannatha Misra said, “He is your son as well. You must not be offended by His actions.”

Text 111

ta’sabara sange misra kari’ kolakuli

grhe ailena misra hai’ kutuhali//CB, Adi 6.111//

TRANSLATION

After embracing all the brahmanas, Jagannatha Misra happily returned home.

Text 112

ara-pathe ghare gela prabhu-visvambhara

hathete mohana punthi, yena sasadhara//CB, Adi 6.112//

TRANSLATION

Meanwhile, Lord Visvambhara returned home by another path. He resembled the bright moon as He carried attractive books in His hand.

COMMENTARY

The word mohana means “beautiful,” and the words yena sasadhara means “as soothing bright white as the moon.”

Text 113

likhana-kalira bindu sobhe gaura ange

campake lagila yena cari-dike bhrnge//CB, Adi 6.113//

TRANSLATION

Drops of ink beautified the Lord’s golden limbs and resembled bumble bees surrounding a campaka flower.

COMMENTARY

The bodily complexion of Nimai resembled the campaka flower, and the bees were black colored. When Nimai wrote, dots of ink marked His various limbs. This sight appeared like black bees encircling a campaka flower.

Text 114

“janani!” baliya prabhu lagila dakite

“taila deha’ more, yai sinana karite”//CB, Adi 6.114//

TRANSLATION

The Lord called out, “Mother! Give Me some oil. Let Me go take bath.”

Text 115

putrera vacana suni’ saci harasita

kichui na dekhe ange snanera carita//CB, Adi 6.115//

TRANSLATION

Hearing her son’s request, mother Saci became joyful. She could not see any sign that He had taken bath.

COMMENTARY

The words snanera carita mean “symptoms of having taken bath.”

Text 116

taila diya sacidevi mane-mane gane’

“balikara ki balila, kiba dvija-gane//CB, Adi 6.116//

TRANSLATION

After giving Him the oil, Sacidevi thought, “What did those girls and brahmanas complain about?

Text 117

likhana-kalira bindu ache saba ange

sei vastra paridhana, sei punthi sange”//CB, Adi 6.117//

TRANSLATION

“He has drops of ink on His body, and He is wearing the same clothes and carrying the same books.”

Text 118

ksaneke aila jagannatha misra-vara

misre dekhi’ kolete uthila visvambhara//CB, Adi 6.118//

TRANSLATION

Soon after, Jagannatha Misra arrived there and Visvambhara climbed on his lap.

Text 119

sei alingane misra bahya nahi jane

anande purnita haila putra-darasane//CB, Adi 6.119//

TRANSLATION

Sri Misra was filled with ecstasy on seeing his son, and he lost external consciousness by His embrace.

COMMENTARY

The words bahya nahi jane mean “without external consciousness.”

Text 120

misra dekhe sarva-anga dhulaya vyapita

snana-cihna na dekhiya haila vismita//CB, Adi 6.120//

TRANSLATION

Sri Misra was astonished to see that Nimai was covered with dust and devoid of any sign that He had taken bath.

Text 121

misra bole,—"visvambhara, ki buddhi tomara?

lokere na deha' kene snana karibara?//CB, Adi 6.121//

TRANSLATION

He said, "Visvambhara, what kind of mentality do You have? Why don't You let people take bath?

Text 122

visnu-puja-sajja kene kara apahara?

'visnu' kariyao bhaya nahika tomara?"//CB, Adi 6.122//

TRANSLATION

"Why do You steal the ingredients meant for worshiping Lord Visnu? Don't You have any reverence for Lord Visnu?"

COMMENTARY

The word kariyao means "even after direct realization."

Text 123

prabhu bole,—"aji ami nahi yai snane

amara samhati-gana gela aguyane//CB, Adi 6.123//

TRANSLATION

The Lord replied, “Today I have not yet gone for bath. My friends have gone ahead of Me.

COMMENTARY

The word samhati-gana refers to the Lord’s companions, the word aguyane is a corruption of the word agravan, which means “went ahead.”

Text 124

sakala lokere tara kare avyabhara

na geleo sabe dosa kahena amara//CB, Adi 6.124//

TRANSLATION

“They have misbehaved with those brahmanas and girls, who are blaming Me even though I wasn’t there.

COMMENTARY

The word avyabhara means “wrong deeds” or “misbehavior.”

Text 125

na geleo yadi dosa kahena amara

satya tabe kariba sabare avyabhara”//CB, Adi 6.125//

TRANSLATION

“Since they blame Me when I wasn’t even there, now I will actually do some mischief to them.”

Text 126

eta bali’ hasi’ prabhu ya’na ganga-snane

punah sei mililena sisu-gana-sane//CB, Adi 6.126//

TRANSLATION

Saying this, the Lord smiled as He left to take bath in the Ganges, where He met again with His friends.

Text 127

visvambhara dekhi’ sabe alingana kari’

hasaye sakala sisu sunina caturi//CB, Adi 6.127//

TRANSLATION

When Visvambhara arrived there, the boys embraced Him and laughed after hearing what happened.

Text 128

sabei prasamse,—“bhala nimai catura

bhala edaila aji marana pracura!”//CB, Adi 6.128//

TRANSLATION

They all praised Him, saying, “Nimai, You are very clever. You have escaped a good beating today.”

COMMENTARY

The word marana means “to beat.”

Text 129

jala-keli kare prabhu saba-sisu-sane

hetha saci-jagannatha mane-mane gane’//CB, Adi 6.129//

TRANSLATION

As the Lord engaged in water sports with the boys, at home Jagannatha Misra and Saci were contemplating.

COMMENTARY

The word gane means “to think.”

Text 130

“ye ye kahilena katha, seha mithya nahe

tabe kene snana-cihna kichu nahi dehe?//CB, Adi 6.130//

TRANSLATION

“Whatever they complained cannot be false. But then why were there no symptoms on His body of His having taken bath?

Text 131

sei-mata ange dhula, sei-mata vesa!

sei punthi, sei vastra, sei-mata kesa!//CB, Adi 6.131//

TRANSLATION

“His body was covered with dust, He had the same dress and same books, His hair was dry—everything as though He had not taken bath!

Text 132

e bujhi manusya nahe sri-visvambhara!

maya-rupe krsna va janmila mora ghara!

TRANSLATION

“It seems that Sri Visvambhara is not an ordinary human being! Perhaps Lord Krsna has appeared by His internal potency as a human being in our house!

COMMENTARY

In this verse the word maya-rupe refers to the Supreme Lord Gaura-Krsna’s eternal humanlike form, manifested by His internal potency yogamaya. In the Laghu-bhagavatamrta (Purva 413, 414) it is stated: “In many places the word maya refers to the Lord’s internal potency. The internal potency of the Lord is eternal and is known as maya.” In the Catur-veda-sikha-sruti, Madhvacarya has stated: ato mayamayam visnum pravadanti manisinah: “The body accepted by the Supreme Personality of Godhead is called mayamaya.”

Text 133

kon mahapurusa va,—kichui na jani”

hena-mate cintite aila dvija-mani//CB, Adi 6.133//

TRANSLATION

“Otherwise He may be some other great personality. We don’t know.” While they were contemplating in this way, the Lord, who is the jewel amongst the brahmanas, arrived there.

Text 134

putra-darasananande ghucila vicara

snehe purna haila donhe, kichu nahi ara//CB, Adi 6.134//

TRANSLATION

In the ecstasy of seeing their son, the couple forgot all their ideas and became so filled with affection that nothing else was important.

COMMENTARY

The word vicara means “to think,” “to ascertain the truth,” “to consider,” or “to discuss.” The words kichu nahi ara mean “as if nothing had happened before” or “as if there were no connection at all to that incident.”

Text 135

yei dui-prahara prabhu yaya padibare

sei dui yuga hai’ thake se donhare//CB, Adi 6.135//

TRANSLATION

The two praharas, six hours, that the Lord spent at school studying seemed like two yugas for the couple.

COMMENTARY

Due to separation from Nimai, the duration of six hours appeared like two yugas for Jagannatha Misra and Sacidevi.

Text 136

koti-rupe koti-mukhe vede yadi kaya

tabu e-donhara bhagyera nahi samuccaya//CB, Adi 6.136//

TRANSLATION

If the Vedas chanted the glories of this couple with millions of mouths, in millions of ways, still they could not reach the limit of their good fortune.

Text 137

saci-jagannatha-paye rahu namaskara

ananta-brahmanda-natha putra rupe yanra//CB, Adi 6.137//

TRANSLATION

Let me offer my respectful obeisances unto the feet of Sacidevi and Jagannatha Misra, whose son is the Lord of innumerable universes.

Text 138

ei-mata krida kare vaikunthera raya

bujhite na pare keha tanhana mayaya//CB, Adi 6.138//

TRANSLATION

In this way the Lord of Vaikuntha enjoys His pastimes, which by the influence of His external energy no one can understand.

Text 139

sri krsna-caitanya nityananda-canda jana

vrndavana dasa tachu pada-yuge gana//CB, Adi 6.139//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends the English TRANSLATION of the Gaudiya-bhasya of Sri Caitanya-bhagavata, Chapter Six, entitled “The Lord Begins Studying

and His Childhood Mischief."

Chapter 7 The Sannyasa of Sri Visvarupa

Sri Visvarupa Takes Sannyasa

This chapter contains descriptions of Visvarupa's acceptance of sannyasa and Gaurahari's acceptance of the mood of Dattatreya and instructing His mother on the Absolute Truth while sitting on a pile of rejected clay pots.

Sri Gaura-gopala expanded His various mischievous childhood pastimes. Nimai would give up His mischief as soon as He saw His elder brother, Visvarupa. Visvarupa was renounced since the time of His birth, and He was the abode of all good qualities. Whenever He explained the scriptures, He would establish devotional service as their only purport. He had no interest in anything other than serving Krsna with all of His senses. Although He knew His younger brother was Bala-gopala Krsna, He did not disclose this confidential fact to anyone. Visvarupa always remained intoxicated by discussing topics of Krsna and serving Krsna in the association of the Vaisnavas. Seeing the entire world was mad after material enjoyment, the seed of envy for Visnu and the Vaisnavas was present in everyone's heart, and even the reciters of Bhagavad-gita and Srimad Bhagavatam were devoid of devotion to Krsna, the pure devotees headed by Advaita Acarya began to cry for the pathetic condition of the living entities. Sri Visvarupa even decided to give up worldly life and considered, "I will no longer see the faces of such people." Everyday after taking morning bath in the Ganges Visvarupa would go to Advaita Acarya's house, where He would explain that devotional service to Krsna is the essence of all scriptures. Sent by Sacidevi, the child Nimai also went daily to the house of Advaita Acarya to bring His elder brother home for lunch. At that time the devotees practically entered samadhi upon seeing the enchanting beauty of Gaurahari, as it is natural for devotees to be attracted by seeing the form of the Lord. Taking advantage of this incident, the author establishes the devotees' matchless love for the Supreme Lord by citing the conversation between Sukadeva Gosvami and Pariksit Maharaja from the Srimad Bhagavatam. The spirit soul is the

life of the living entity, and Sri Nandanandana is the Supersoul, or the life of the spirit soul. That is why the gopis accepted Krsna as their life and soul. Although Krsna is also the Supersoul of demons like Kamsa, they cannot understand this due to their offences. The sweetness of sugar candy is known to all. Although due to the fault of the tongue it may taste bitter to some, the sweetness of the candy is neither lost nor diminished. Those who are attracted to the supreme sweetness of Sri Gaurasundara are most fortunate, while those who are not are simply unfortunate. Nevertheless, the sweetness of Sri Gaurasundara is not diminished. Although Visvarupa came home on the order of mother Saci, He soon returned to the house of Advaita Acarya. Whenever Visvarupa came home, He did not indulge in worldly behavior; rather, He would pass His time sitting in the temple room. When Visvarupa heard that His parents were arranging for His marriage, He became most unhappy and after a few days exhibited His pastime of taking sannyasa. Thus He became renowned in the world as Sri Sankararanya. The hearts of Saci and Jagannatha (who were in the transcendental mood of vatsalya-rasa) were greatly pained when Visvarupa took sannyasa, and Gaurasundara, feeling separation for His brother (separation for His pure servant), displayed His pastime of losing consciousness. Due to separation from Visvarupa (separation from a devotee), the devotees headed by Advaita Acarya began to cry. All the friends of Saci and Jagannatha came to solace them in various ways. Hearing about Visvarupa's acceptance of sannyasa, the devotees all wanted to go live in the forest. Advaita Prabhu consoled everyone by saying, "Krsnacandra will soon manifest before us and mitigate all of our distress. He will perform pastimes that are rare for even Sukadeva and Prahlada." After becoming pacified, Nimai began to study attentively, and He always remained with His parents. Although mother Saci was happy to hear about her son's wonderful intelligence and knowledge, Jagannatha Misra was in anxiety because he thought, "Due to His intense study, this son will also realize that this world is temporary and devotional service to Krsna is the essence of life. Then He will follow the footsteps of His elder brother." After a long debate with Saci, Jagannatha Misra stopped Nimai's studies. Thereafter Nimai again began to exhibit mischievous pastimes. One day Nimai sat on a pile of untouchable clay pots. When mother Saci told Him not to sit there, Nimai replied, "How can a foolish person who does not know how to read and write discriminate between purity and impurity? For Me, it is all the same." In the mood of Dattatreya, Mahaprabhu continued to instruct His

mother, “The consideration of purity and impurity is born from the imagination or mental speculation of mundane people. The Absolute Truth, Lord Visnu, is present everywhere. And wherever the Lord is present is most pure. Those who cannot understand that the Lord is present everywhere simply chase after mental conceptions. The cooking pots of Visnu are never impure, they are always pure. Other ordinary items are purified by their touch. The Lord is never present in a place that is impure, or devoid of devotional service.” Although Nimai explained all spiritual topics in the mood of a child, Saci and other relatives in the mood of vatsalya could not understand those instructions due to the influence of yogamaya. When Sacidevi saw that Nimai would not leave that dirty place, she personally grabbed the child’s hand and took Him for bath. Thereafter Sacidevi and others informed Jagannatha Misra, “Nimai is feeling most unhappy because He cannot study,” so on everyone’s request Purandara Misra ordered Nimai to continue His studies.

Text 1

jaya jaya maha-mahesvara gauracandra

jaya jaya visvambhara-priya-bhakta-vrnda//CB, Adi 7.1//

TRANSLATION

All glories to Sri Gauracandra, the Lord of all lords. All glories to Visvambhara’s beloved devotees.

Text 2

jaya jagannatha-saci-putra sarva-prana

krpa-drstye kara prabhu sarva-jive trana//CB, Adi 7.2//

TRANSLATION

All glories to Jagannatha and Saci’s son, who is the life and soul of all. O Lord, please deliver the living entities by Your merciful glance.

COMMENTARY

The word sarva-prana refers to He who is the life and soul of His

servants. The son of Saci is the source of all conscious entities.

Text 3

hena mate navadvipe sri-gaurasundara

balya-lila-chale kare prakasa vistara//CB, Adi 7.3//

TRANSLATION

In this way Sri Gaurasundara manifested His childhood pastimes in Navadvipa.

COMMENTARY

The words kare prakasa vistara indicate that the mischievous pastimes that Sri Gaurasundara exhibited in His childhood had two purposes. The direct purpose was to attract His devotees and constantly increase their ecstasy, and the indirect purpose was to confirm the temporary nature of mundane objects of sense gratification by destroying them in a mischievous way. Since accepting and rejecting mundane objects creates various disturbances, obstructing or minimizing the attempt to enjoy such objects is certainly for the eternal benefit of the conditioned souls. A conditioned soul's constitutional duties are transformed into mental speculation due to his external perception. As a result, rather than serving the Lord, one's propensity for enjoying the material world increases. In the absence of this propensity, one's spiritual constitutional engagement of devotional service, in the form of liberation from material enjoyment and endeavor for achieving Krsna, becomes manifest.

Text 4

nirantara capalata kare saba-sane

ma'ye sikhaleo prabodha nahi mane//CB, Adi 7.4//

TRANSLATION

The Lord regularly engaged in mischief-making. He would not stop even by His mother's order.

Text 5

sikhaile aro haya dvi-guna cancala

grhe yaha paya, taha bhangaye sakala//CB, Adi 7.5//

TRANSLATION

Whenever His parents tried to restrain Him, He would create twice as much mischief. He would then break anything at home that He could get His hands on.

Text 6

bhaye ara kichu na bolaye bapa-ma'ya

svacchande paramanande khelaya lilaya//CB, Adi 7.6//

TRANSLATION

Thus, out of fear, His parents no longer tried to restrain the Lord, who was then free to fully enjoy His pastimes.

Text 7

adi-khanda-katha—yena amrta-sravana

yahin sisu-rupe krida kare narayana//CB, Adi 7.7//

TRANSLATION

The topics of Adi-khanda are like a stream of nectar, for they relate the childhood pastimes of Lord Narayana.

Text 8

pita, mata, kahare na kare prabhu bhaya

visvarupa agraja dekhile namra haya//CB, Adi 7.8//

TRANSLATION

The Lord was not afraid of anyone, including His parents, but He displayed humility on seeing His elder brother, Visvarupa.

Text 9

prabhura agraja visvarupa bhagavan

ajanma virakta sarva-gunera nidhana//CB, Adi 7.9//

TRANSLATION

Sri Visvarupa, the Personality of Godhead, was the Lord’s elder brother. From birth He was detached from sense gratification. He was the abode of all transcendental qualities.

Text 10

sarva-sastre sabe vakhanena visnu-bhakti

khandite tanhara vyakhya nahi ka’ro sakti//CB, Adi 7.10//

TRANSLATION

He explained that the purport of all scriptures was devotional service to Lord Visnu, and no one was able to refute His explanation.

Text 11

sravane, vadane, mane, sarvendriya-gane

krsna-bhakti vine ara na bole, na sune//CB, Adi 7.11//

TRANSLATION

With His ears, mouth, mind, and other senses, He would not speak or hear about anything other than devotional service to Lord Krsna.

Text 12

anujera dekhi’ ati vilaksana rita

visvarupa mane gane’ haiya vismita//CB, Adi 7.12//

TRANSLATION

Seeing His brother’s uncommon activities, Visvarupa was struck with wonder and thought.

COMMENTARY

The words vilaksana rita mean “extraordinary or contrary behavior.”

Text 13

“e balaka kabhu nahe prakrta chaoyala

rupe, acarane,—yena sri-bala-gopala//CB, Adi 7.13//

TRANSLATION

“This boy cannot be an ordinary child. His beauty and activities appear just like those of Sri Bala-gopala.

COMMENTARY

The word prakrta chaoyala indicate an ordinary mundane child who is forced to enjoy the fruits of his karma.

Text 14

yata amanusi karma niravadhi kare

e bujhi,—khelena krsna e sisu-sarire”//CB, Adi 7.14//

TRANSLATION

“I can understand from the uncommon activities He constantly performs that Lord Krsna enjoys pastimes through the body of this child.”

COMMENTARY

The word amanusi means “not characteristic of a human being,” “not of this world,” or “divine.”

Text 15

ei-mata cinte visvarupa-mahasaya

kahare na bhange tattva, sva-karma karaya//CB, Adi 7.15//

TRANSLATION

Considering in this way, Visvarupa kept to His own activities and did not disclose this secret to anyone.

COMMENTARY

The phrase tattva na bhange indicates that Visvarupa never disclosed to anyone that Sri Visvambhara is Sri Krsna Himself.

Text 16

niravadhi thake sarva-vaisnavera sange

krsna-katha, krsna-bhakti, krsna-puja-range//CB, Adi 7.16//

TRANSLATION

He constantly associated with the Vaisnavas by discussing topics of Krsna, performing devotional service to Krsna, and engaging in the worship of Krsna.

COMMENTARY

Visvarupa always lived in the association of the devotees, discussed topics about Krsna with the devotees, and attained ecstasy by respectfully serving Krsna.

Text 17

jagat-pramatta—dhana-putra-vidya-rase

vaisnava dekhile matra sabe upahase'//CB, Adi 7.17//

TRANSLATION

The people of the world were mad for enjoying wealth, children, and education. Whenever they saw the Vaisnavas, they would ridicule them.

COMMENTARY

Mundane people work hard to achieve wealth, children, and education, and when they do not see such propensities in a Vaisnava, they deride him.

Text 18

arya-taraja padhe saba vaisnava dekhiya

“yati, sati, tapasvio yaibe mariya//CB, Adi 7.18//

TRANSLATION

They would compose blasphemous rhymes and recite them when they saw a Vaisnava. They challenged, “What is the use of being a sannyasi, a chaste wife, or a tapasvi? They must also die.

COMMENTARY

In the phrase arya-taraja the word arya refers to a Bengali poem composed about some particular incident or person. The word taraja is an Arabian word referring to insulting poems exchanged in the form of questions and answers between two parties in a musical performance or light songs.

The atheistic residents of Navadvipa at that time followed the doctrine of Carvaka Muni and were thus maddened by sense gratification due to falsely identifying themselves with their bodies. Whenever they saw the pure Vaisnavas they would tease them with poems that they had composed. They even said that the performance of religious duties by sannyasis, chaste women, and ascetics are all useless, because in spite of accumulating great piety they cannot save themselves from death. So there was no need to observe such religious duties. In other words, they considered such people unfortunate miscreants.

Text 19

ta’re bali ‘sukrti’,—ye dola, ghoda cade

dasa-bisa jana ya’ra age pache rade//CB, Adi 7.19//

TRANSLATION

“We consider someone pious if he can ride on a palanquin or horse surrounded by ten or twenty people.

COMMENTARY

On the other hand, they considered that a fortunate person was one who takes pride in his opulence as he rides on a horse or palanquin surrounded by many servants and associates.

Text 20

eta ye, gosani, bhave karaha krandana

tabu ta' daridrya-duhkha na haya khandana!//CB, Adi 7.20//

TRANSLATION

"You all cry for the Lord with love and devotion, yet you remain poverty-stricken.

COMMENTARY

The word bhave means "with intense love," and the word gosani is a respectful address to the Lord. At the time of chanting Krsna's names tears of love flow from the eyes of His loving devotees. The atheistic karmis who were eager for sense enjoyment and who were offenders at the feet of the holy names did not accept such flow of tears as a symptom of love for Krsna; rather, they ridiculed the chanting of Krsna's names and shedding of tears as useless, because they thought that by chanting Krsna's names the devotees were not able to attain the insignificant and irrelevant fruit of freedom from poverty. In other words, the devotees were not able to achieve material prosperity and happiness by counteracting their poverty with the help of the holy name, which is nondifferent from the eternally worshipable Lord Krsna. Those atheists committed severe offenses at the feet of the holy names by their faithlessness. In other words, they did not believe that by purely chanting the holy names one attains love of Krsna, by namabhasa all of one's anarthas are destroyed and one is freed from all material miseries, and by chanting with offense one achieves the fruits of trivarga—dharma, artha, and kama. Furthermore, because they had no faith in the Supreme Lord, they did not believe that in the course of their service to the Lord the pure devotees gladly accept various miseries and poverty as the mercy of the Lord. They simply desired that the devotees would become greedy for material enjoyment and sense gratification like themselves.

Text 21

ghanaghana 'hari hari' bali' chada' daka

kruddha haya gosani sunile bada daka//CB, Adi 7.21//

TRANSLATION

“You loudly and repeatedly chant the name of Lord Hari, but He becomes angry when anyone loudly chants His name.”

COMMENTARY

Those atheists would say that if one always loudly chants the holy names, the gosani, or Lord, would be displeased.

Text 22

ei-mata bole krsna-bhakti-sunya jane!

suni’ maha-duhkha paya bhagavata-gane//CB, Adi 7.22//

TRANSLATION

People who were devoid of devotion for the Supreme Lord would speak to the Vaisnavas in this way, and the devotees felt great sorrow on hearing such things.

Text 23

kothao na sune keha krsnera kirtana

dagdha dekhe sakala samsara anuksana//CB, Adi 7.23//

TRANSLATION

The sound of the chanting of Lord Krsna’s name could not be heard anywhere, as everyone in the world continually burned in the fire of material existence.

Text 24

duhkha bada paya visvarupa bhagavan

na sune abhista krsna-candrera akhyana//CB, Adi 7.24//

TRANSLATION

The Supreme Lord, Sri Visvarupa, was most distressed because He did not hear any glorification of His worshipable Lord, Sri Krsna.

Text 25

gita, bhagavata ye ye jane va padaya

krsna-bhakti-vyakhya ka’ro na aise jihvaya//CB, Adi 7.25//

TRANSLATION

Even those who spoke on Bhagavad-gita or Srimad Bhagavatam would never explain anything about devotion to Krsna.

COMMENTARY

Those so-called learned professors who had no devotion for Visnu taught Srimad Bhagavad-gita and Srimad Bhagavatam, but they never explained the importance of devotional service to Krsna. Being overwhelmed with pride from their material education, on the basis of these scriptures they taught religiosity, economic development, and sense gratification to the sense enjoyers and the liberation of merging in impersonal Brahman to the renounced Mayavadis.

Text 26

kutarka ghusiya saba adhyapaka mare

‘bhakti’ hena nama nahi janaye samsare//CB, Adi 7.26//

TRANSLATION

The teachers wasted their lives in useless arguments. People of the world had not even heard the name “bhakti.”

COMMENTARY

The word ghusiya means “to declare,” “to explain,” or “to disclose.”

Text 27

advaita-acarya-adi yata bhakta-gana

jivera kumati dekhi’ karaye krandana//CB, Adi 7.27//

TRANSLATION

Thus the devotees headed by Advaita Acarya simply cried upon seeing the atheistic mentality of the people.

Text 28

duhkhe visvarupa-prabhu mane mane gane

“na dekhiba loka-mukha, cali’ yana vane”//CB, Adi 7.28//

TRANSLATION

In such distress, Visvarupa considered, “I will not look at the face of these materialistic people, rather I will go to the forest.”

Text 29

usah-kale visvarupa kari’ ganga-snana

advaita-sabhaya asi’ haya upasthana//CB, Adi 7.29//

TRANSLATION

Every morning Sri Visvarupa would take bath in the Ganges and then go to the gathering at Advaita Prabhu’s house.

Text 30

sarva-sastre vakhanena krsna-bhakti-sara

suniya advaita sukhe karena hunkara//CB, Adi 7.30//

TRANSLATION

Visvarupa established devotional service to Krsna as the essence of all scriptures. On hearing His explanation, Advaita Prabhu roared with happiness.

Text 31

puja chadi’ visvarupe dhari’ kari kole

anande vaisnava saba ‘hari hari’ bole//CB, Adi 7.31//

TRANSLATION

Advaita left His Deity worship to embrace Visvarupa, and all the Vaisnavas happily chanted, “Hari! Hari!”

Text 32

krsnanande bhakta-gana kare simha-nada

ka’ro citte ara nahi sphuraye visada//CB, Adi 7.32//

TRANSLATION

Then in the ecstasy of Krsna consciousness all the devotees roared loudly like lions, and lamentation no longer remained in their hearts.

Text 33

visvarupa chadi’ keha nahi yaya ghare

visvarupa na aisena apana-mandire//CB, Adi 7.33//

TRANSLATION

The devotees had no desire to leave Visvarupa’s association to go home, nor did Visvarupa have any desire to leave them.

COMMENTARY

As the devotees could not leave Visvarupa to go home, Visvarupa was also unable to leave the pure devotees’ association to go home.

Text 34

randhana kariya saci bole visvambhare

“tomara agraje giya anaha satvare”//CB, Adi 7.34//

TRANSLATION

After completing her cooking, mother Saci told Visvambhara, “Go quickly and bring Your elder brother.”

Text 35

mayera adese prabhu advaita-sabhaya

aisena agrajere la'bara chalaya//CB, Adi 7.35//

TRANSLATION

On the order of His mother, the Lord came to Advaita Acarya's house to call His elder brother home.

Text 36

asiya dekhena prabhu vaisnava-mandala

anyo 'nye karena krsna-kathana-mangala//CB, Adi 7.36//

TRANSLATION

When the Lord arrived there, He saw all the Vaisnavas engaged in discussing topics of Lord Krsna.

COMMENTARY

The word vaisnava-mandala refers to the society of Vaisnavas. The phrase krsna-kathana-mangala refers to the auspicious topics of Krsna.

Text 37

apana-prastava suni' sri-gaurasundara

sabare karena subha-drsti manohara//CB, Adi 7.37//

TRANSLATION

Hearing His glorification, Sri Gaurasundara glanced mercifully on them.

COMMENTARY

The phrase apana-prastava means "concerning His own glorifies."

Text 38

prati-ange nirupama lavanyera sima

koti candra nahe eka nakhera upama//CB, Adi 7.38//

TRANSLATION

Each of the Lord’s limbs surpassed the topmost limits of beauty. Even millions of moons could not be compared with one of His toenails.

Text 39

digambara, sarva anga—dhulaya dhusara

hasiya agraja-prati karena uttara//CB, Adi 7.39//

TRANSLATION

Standing naked with His body covered with dust, Visvambhara smiled and spoke to His elder brother.

Text 40

“bhojane aisa, bhai, dakaye janani

agraja-vasana dhari’ calaye apani//CB, Adi 7.40//

TRANSLATION

“My dear brother, please come to eat. Mother is calling You.” Visvambhara then caught hold of His brother’s dhoti and followed Him home.

Text 41

dekhi’ se mohana rupa sarva-bhakta-gana

sthagita haiya sabe kare niriksana//CB, Adi 7.41//

TRANSLATION

On seeing the Lord’s enchanting form, all the devotees were stunned and they continually stared at Him.

Text 42

samadhira praya haiyache bhakta-gane

krsnera kathana karu na aise vadane//CB, Adi 7.42//

TRANSLATION

The devotees practically entered samadhi; they were even unable to speak about Krsna.

Text 43

prabhu dekhi' bhakta-moha svabhavei haya

vina anubhaveo dasera citta laya//CB, Adi 7.43//

TRANSLATION

Devotees are by nature overwhelmed on seeing their Lord; indeed, even before the devotees realized His identity, the Lord stole away their hearts.

COMMENTARY

Although pure living entities and conditioned living entities are by nature both devotees of the Lord, the consciousness of the former has been awakened so they can feel the love of their eternal worshipable sac-cid-ananda Lord Visnu, while the later are under the control of maya and cannot do so. When the conditioned state is overcome, or when all anarthas are destroyed, a living entity under the shelter of service to Lord Visnu can remain pure even while residing in this material world. At that time he is called a maha-bhagavata. The madhyama-bhagavata is a pure servant of the maha-bhagavata. Unless the kanistha-bhagavata reaches the stage of madhyama-bhagavata, he remains the servant of the madhyama-bhagavata even though he is serving a maha-bhagavata. Since the kanistha-bhagavata desires his own spiritual progress and is traveling on the eternal perfect path to Vaikuntha, he is superior to the conditioned souls who are desirous of material enjoyment and liberation. But he has faith only in Visnu as the transcendental Absolute Truth, and this realization qualifies him as a kanistha-adhikari. When one attains the level of kanistha-adhikara, he can understand that his spiritual master is situated as a madhyama-adhikari. But when he attains the level of madhyama-adhikara, he can accept his spiritual master as a maha-bhagavata and qualify himself to become a pure devotee. The maha-bhagavatas have no engagement other than the service of Lord Hari and His devotees. Being attached to objects not related to Krsna, ordinary conditioned souls engage in the service of the external world due to their impure intelligence. When such persons advance to the level of kanistha-adhikara, they dovetail the fruits of their activities with the Lord and thus

cultivate mixed devotional service. In the eternal nature of the living entities there is an eternal propensity called hari-bhakti. As a foolish conditioned soul is attracted to material objects, a pure living entity situated in devotional service, his constitutional propensity, is similarly attracted to the Lord. In the opinion of some unfortunate persons, “Even devotional service, the eternal propensity of the living entities, is a mundane, perverted, abominable, illusory propensity.” Those who argue, or the foolish persons who are expert in material consideration, cannot realize the pure form of devotional service, which is eternally full of knowledge and bliss and which is the goal of the liberated, self-satisfied, swanlike personalities; rather they accept devotional service, which is the eternally perfect transcendental propensity of the living entities, as a mental concoction. Due to this misconception ordinary people consider the eternal attraction of Sukadeva Gosvami, the crest jewel of learned scholars, for Krsna as material illusion, or moha. Keeping in mind the transcendental happiness derived from serving the Lord, the author at this juncture uses the word moha, illusion, for the understanding of ordinary people. It is natural for the eternal servants of Krsna to serve Krsna with love and ecstasy. In other words, the living entity in his constitutional position eternally worships Krsna as his natural propensity. The conditioned soul with the mood for enjoyment cannot realize Krsna’s love in this material world, but Krsna who attracts the self-satisfied souls, unknowingly attracts the hearts of His servants, who have renounced material enjoyment, whose consciousness is awakened, and who are knowers of the Absolute Truth. This is what is meant by Krsna attracting His servants who are under the shelter of santa-rasa. The servants who are under the shelter of santa-rasa, like the cows, sticks, horn, and flute of Vraja, although not situated in dasya-rasa, unknowingly serve Krsna, while externally appearing less-intelligent.

Text 44

prabhuo se apana-bhaktera citta hare’

e katha bujhite anya-jane nahi pare//CB, Adi 7.44//

TRANSLATION

Materialistic persons are unable to understand how the Lord steals the hearts of His devotees.

Texts 45-46

e rahasya vidita kailena bhagavate

pariksit sunilena sukadeva haite

prasange sunaha bhagavatera akhyana

suka-pariksitera samvada anupama//CB, Adi 7.45-46//

TRANSLATION

Yet this mystery was disclosed by Sukadeva Gosvami to Maharaja Pariksit in the Srimad Bhagavatam. Please hear now the matchless discussion between Sukadeva and Pariksit from Srimad Bhagavatam in this connection.

COMMENTARY

In the Srimad Bhagavatam (10.14.49) it is stated: “King Pariksit said: O brahmana, how could the cowherd women have developed for Krsna, someone else’s son, such unprecedented pure love—love they never felt even for their own children? Please explain this.” Sri Sukadeva Gosvami replied in verses 50-57 as follows: “Sri Sukadeva Gosvami said: O King, for every created being the dearmost thing is certainly his own self. The dearness of everything else—children, wealth and so on—is due only to the dearness of the self. For this reason, O best of kings, the embodied soul is self-centered: he is more attached to his own body and self than to his so-called possessions like children, wealth and home. Indeed, for persons who think the body is the self, O best of kings, those things whose importance lies only in their relationship to the body are never as dear as the body itself. If a person comes to the stage of considering the body “mine” instead of “me,” he will certainly not consider the body as dear as his own self. After all, even as the body is growing old and useless, one’s desire to continue living remains strong. Therefore it is his own self that is most dear to every embodied living being, and it is simply for the satisfaction of this self that the whole material creation of moving and nonmoving entities exists. You should know Krsna to be the original Soul of all living entities. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this by the strength of His internal potency. Those in this world

who understand Lord Krsna as He is see all things, whether stationary or moving, as manifest forms of the Supreme Personality of Godhead. Such enlightened persons recognize no reality apart from the Supreme Lord Krsna. The original, unmanifested form of material nature is the source of all material things, and the source of even that subtle material nature is the Supreme Personality of Godhead, Krsna. What, then, could one ascertain to be separate from Him?" One should refer to these verses and their TRANSLATION by the author [Vrndavana dasa Thakura] in the following verses.

Text 47

ei gauracandra yabe janmila gokule

sisu sange grhe grhe krida kari' bule//CB, Adi 7.47//

TRANSLATION

When Sri Gauracandra appeared as Krsna in Gokula, He played in all the houses there with the other children.

COMMENTARY

Sri Gauracandra personally appeared in Gokula as Sri Krsnacandra. The atheist community says that Sri Krsna appeared 4,712 years prior to the advent of Sri Gaura, and since Krsna came before Gaura and Gaura came after Krsna there is certainly a difference between Them. Srila Vrndavana dasa Thakura, however, has herein forbidden the pure devotees from considering material time, place, and circumstances in relation with the Absolute Truth.

Text 48

janma haite prabhure sakala gopi-gane

nija-putra haiteo sneha kare mane//CB, Adi 7.48//

TRANSLATION

From the time of the Lord's birth, the gopis had more affection for Him than they had for their own sons.

COMMENTARY

Sneha, or affection, is always meant for subordinates. Although the servants of Krsna who constantly serve Him in the mood of confidential friendship, parenthood, and conjugal love totally remain under His subordination, they proudly consider themselves superior to Krsna in order to solidify their affection. This pure affection is present more in Krsna's devotees than in Krsna Himself. The supremacy of the worshipable Lord is greater than that of His servants. When Sri Krsna was unable to repay His debt for the loving service rendered by Srimati Radhika, He accepted the mood of Sri Radhika and displayed Her mentality. The pseudo-sampradayas such as gaura-nagaris, who engage in material enjoyment, nourish a mood of opposing Sri Gaurasundara's preaching of both pure devotional service and the glories of His servant's pure love. Pure devotees of Gaura-Krsna do not accept this.

Text 49

yadyapi isvara-buddhye na jane krsnere

svabhavei putra haite bada sneha kare//CB, Adi 7.49//

TRANSLATION

Although they never considered Krsna the Supreme Personality of Godhead, they had a natural attraction for Him more than they had for their own sons.

Text 50

suniya vismita bada raja pariksit

suka-sthane jijnasena hai pulakita//CB, Adi 7.50//

TRANSLATION

Hearing this, Maharaja Pariksit was struck with wonder. His hair stood on end, and he inquired from Sukadeva Gosvami as follows.

Text 51

"parama adbhuta katha kahila, gosani!

tribhuvane emata kothao suni nai//CB, Adi 7.51//

TRANSLATION

“O Gosvami, I have never before heard such wonderful narrations within the three worlds.

Text 52

nija-putra haite para-tanaya krsnere

kaha dekhi,—sneha kaila kemana-prakare?”//CB, Adi 7.52//

TRANSLATION

“Please explain to me how the gopis displayed more affection for Krsna, another’s son, than for their own sons.”

Texts 53-56

sri-suka kahena,—“suna, raja pariksit

paramatma—sarva-dehe vallabha, vidita

atma vine putra va kalatra bandhu-gana

grha haite bahira karaya tata-ksana

ataeva, paramatma-sabara jivana

sei paramatma—ei sri-nandanandana

ataeva paramatma-svabhava-karane

krsnete adhika sneha kare gopi-gane//CB, Adi 7.53-56//

TRANSLATION

Sukadeva Gosvami replied, “O Maharaja Pariksit, it is well-known that the Supersoul is dear to all. When the soul leaves the son, wife, or friend, their body is taken out of the house. Therefore the Supersoul is the life of everyone. That Supersoul is the son of Nanda Maharaja. Thus the gopis have more affection for Krsna due to His natural characteristics as the Supreme Soul.”

COMMENTARY

In their description of sayujya liberation, or merging in Brahman, the followers of suddha-dvaita (purified dualism) accept that the soul and the Supersoul remain together. It is understood from the dva suparna verse in the Vedas that the soul and the Supersoul are both present in one vessel. As soon as a soul is bereft of the service of the Supersoul, he develops material conceptions. Although the soul and the Supersoul are both present in this world, which is manifested by the spiritual potency of the Lord, there nevertheless remains a difference between them. Yet there is nothing abominable or inferior in this difference. In order to establish the oneness of the Absolute Truth, this nondual substance has been explained under various doctrines like suddha-dvaita (purified dualism), visistadvaita (specific monism), suddhadvaita (purified monism), and dvaitadvaita (monism and dualism). The pastimes of the Lord with His associates further confirm the spiritual variegatedness of the nondual Absolute Truth. The inferiority of material variegatedness has unreasonably and illegally attacked the impersonalists' flow of thought. A servant of the Absolute Truth who is expert in the conclusion of personalism finds in the philosophy of acintya-bhedabheda a wonderful and proper balance in all the above-mentioned pure conclusions on the Brahma-sutras.

In the constitutional position of the Lord's associates, there is no motive other than service to Sri Nandanandana, the Supersoul. In other words, the abominable mundane consideration of duality found in the imperfections and differentiations between subjects and objects in this material world cannot be equally established in the nondual kingdom of Vaikuntha. The Supersoul and the soul are related with each other as well-wishers. As soon as the living entity forgets that relationship, maya immediately arranges for him various temporary relationships like wife and children in this material world. The deluding external energy of the Supersoul has two functions—covering and throwing. When the living entity becomes entangled in this material world, he falls under the control of the material modes of nature and due to his misconceptions he accepts various sense objects, beginning with a wife and children. In this way he is separated from the service of the Absolute Truth, Vrajendra-nandana. From this misconception and forgetfulness of Krsna, the living entity develops the mentality of "I am the enjoyer of all material tastes

and forms, like my wife and children.” This is not the constitutional duty of a living entity; it is simply a mental concoction. In other words, the living entity is awarded designations by the covering and throwing potencies of maya and he enjoys the respective results of those designations. But material conceptions are never able to touch a pure living entity. The eternal propensity of a living entity is to cultivate Krsna consciousness. A living entity accepts his material designations as himself due to nondevotional misconceptions. Under the influence of such misconceptions the conditioned souls become impersonalists, or worshipers of the impersonal homogeneous Brahman, while some are inclined to enjoy heaven or hell due to their intense urge for material enjoyment. When the pure living entity with material designations and bewildered intelligence becomes a Mayavadi, he is covered by the false conception of spiritual and material oneness, which produces a whirlwind of imaginative considerations of oneness between the living entities and Brahman and oneness between the material nature and Brahman. When the soul leaves the body, he can immediately understand, “I am not the body. If I were the body, then why did my relatives attempt to return the five elements of my body to the five material elements at the time of my funeral. Since I am separate from the material body, after leaving my body those related to it consider it detestful and want to throw it out of the house.”

Although the material world, which is created by the external energy of the Supersoul, is not false, it is also not eternal, that is, it is prone to change. The eternal soul and the temporary mind both possess the consciousness of being the doer, yet there is a difference between the two.

Text 57

eho katha bhakta-prati, anya-prati nahe

anyatha jagate kene sneha na karaye//CB, Adi 7.57//

TRANSLATION

This, however, applies only to the devotees, not others. Otherwise, why doesn’t everyone show affection for Krsna?

Text 58

‘kamsadiha atma krsne tabe himse kene?’

purva-aparadha ache tahara karane//CB, Adi 7.58//

TRANSLATION

Why do demons like Kamsa envy Krsna, the Supreme Soul? This is due simply to previous offenses.

Texts 59-60

sahaje sarkara mista,—sarva-jane jane

keha tikta vase, jihva-dosera karane

jihvara se dosa, sarkarara dosa nai

ataeva sarva-mista caitanya gosani//CB, Adi 7.59-60//

TRANSLATION

Everyone knows that sugar is sweet by nature, but if the tongue is diseased then the sugar will taste bitter. That is the fault of the tongue, not the sugar. The conclusion is that Lord Caitanya is the sweetest of all.

COMMENTARY

Although sweet sugar tastes bitter to the jaundice infected tongue, the sweetness of sugar has no bitterness. Similarly, there cannot be any lack of love in Sri Caitanyadeva, who is the source of all auspiciousness. Those who cannot understand Sri Caitanyadeva to be their worshipable Lord are in that position because of their offenses. In terms of His position as the doer, Sri Caitanyadeva is directly Krsna; but the material vision of the conditioned souls is infected with imperfection and ignorance, so they consider Sri Caitanyadeva an ordinary living entity with anu-cetana, minute consciousness, while in fact He is vibhu-cetana, the supreme consciousness.

Text 61

ei navadvipete dekhila sarva-jane

tathapiha keha na janila bhakta vine//CB, Adi 7.61//

TRANSLATION

Although everyone saw the Lord in Navadvipa, no one could recognize Him other than the devotees.

COMMENTARY

Although bhakti, the eternal propensity of the soul, is present in every living entity’s heart, it is impossible for the conditioned souls to realize just as it is impossible to see one’s face in a dusty mirror. In such a state, the eternal propensity of the living entities, service to Krsna, remains dormant. Therefore they are seen to have a taste for karma and jnana. That is why the service of the Lord is found only in persons who have a service attitude.

Text 62

bhaktera se citta prabhu hare sarvathaya

viharaye navadvipe vaikunthera raya//CB, Adi 7.62//

TRANSLATION

The Lord of Vaikuntha attracted the hearts of all the devotees as He enjoyed His pastimes in Navadvipa.

Text 63

mohiya sabara citta prabhu visvambhara

agraje laila calilena nija-ghara//CB, Adi 7.63//

TRANSLATION

After thus enchanting everyone’s heart, Lord Visvambhara returned home with His elder brother.

Text 64

mane mane cintaye advaita mahasaya

“prakrta manusa kabhu e balaka naya”//CB, Adi 7.64//

TRANSLATION

Sri Advaita Prabhu considered to Himself, “This boy is not an ordinary person.”

Text 65

sarva-vaisnavera prati balila advaita

“kon vastu e balaka,—na jani niscita”//CB, Adi 7.65//

TRANSLATION

Then Advaita said to the Vaisnavas, “I don’t know what sort of boy He is.”

Text 66

prasamsite lagilena sarva-bhakta-gana

apurva sisura rupa-lavanya-kathana//CB, Adi 7.66//

TRANSLATION

All the devotees then began to praise the beauty and charm of that wonderful child.

Text 67

nama-matra visvarupa calilena ghare

punah ailena sighra advaita-mandire//CB, Adi 7.67//

TRANSLATION

Visvarupa returned home simply out of formality, then as soon as possible He returned to Advaita’s house.

Text 68

na bhaya samsara-sukha visvarupa-mane

niravadhi thake krsna-ananda-kirtane//CB, Adi 7.68//

TRANSLATION

The desire for material enjoyment never appeared in the mind of Visvarupa. He constantly remained in the ecstasy of chanting Krsna’s names.

Text 69

grhe aileo grha-vyabhara na kare

niravadhi thake visnu-grhera bhitare//CB, Adi 7.69//

TRANSLATION

Even when He was at home, He never engaged in household activities; rather, He would always stay in the temple room.

COMMENTARY

The word visnu-grha is explained as follows: formerly in every brahmana’s house there was a separate room for keeping the Deity form of Narayana [salagrama]. This Deity room is known as the visnu-grha. While at home, Sri Visvarupa would generally pass His time worshiping or meditating in the Deity room.

Text 70

vivahera udyoga karaye pita-mata

suni’ visvarupa bada mane paya vyatha//CB, Adi 7.70//

TRANSLATION

When His mother and father spoke of arranging His marriage, Visvarupa felt great mental pain

Text 71

“chadiba samsara”,—visvarupa mane bhave

“cali’ yana vane”,—matra ei mane jage//CB, Adi 7.71//

TRANSLATION

Visvarupa thought to Himself, “I will leave home and go to the forest.”

Text 72

isvarera citta-vrtti isvara se jane

visvarupa sannyasa karila kata dine//CB, Adi 7.72//

TRANSLATION

The heart of the Lord is known only to the Lord. Thus after a few days Visvarupa left to take sannyasa.

Text 73

jagate vidita nama ‘sri-sankararanya’

calila ananta-pathe vaisnavagraganya//CB, Adi 7.73//

TRANSLATION

He then became known throughout the world as “Sri Sankararanya.” As He traversed the path of devotional service to Lord Krsna, He became celebrated as the topmost Vaisnava.

COMMENTARY

Visvarupa accepted sannyasa in the Sri Sankara-sampradaya and became famous by the name Sri Sankararanya. At that time there were ten names for sannyasis being used in the Sankara-sampradaya. The name Aranya is one of those ten names. These ten names for sannyasis were previously used in the Visnusvami-sampradaya. After these Visnusvami sannyasis had a quarrel with the ekadandi-sannyasis from the Sivasvami-sampradaya, they entered into the Sankara-sampradaya. In the original Visnusvami-sampradaya, however, there were 108 names used for sannyasis. By the influence of the Sivasvami-sampradaya, the Vedic sannyasi names were reduced to ten after the time of Sankaracarya.

After traveling throughout the country, Sri Sankararanya arrived at Pandarapura, in the district of Sholapur, near Bombay, and took samadhi on the bank of the Bhima River. It is said that Sri Sankararanya, the king

of sannyasis, entered the Deity of Sri Viththalanatha, or Sri Vithoba. While traveling to South India many years later (in 1511), Sri Caitanya Mahaprabhu went to Pandarapura and heard from Sri Ranga Puri about Sri Visvarupa's disappearance. At that time Pandarapura was a famous place of pilgrimage and populated by many sadhus and Vaisnavas.

Text 74

calilena yadi visvarupa-mahasaya

saci-jagannatha dagdha haila hrdaya//CB, Adi 7.74//

TRANSLATION

Visvarupa's departure from home left Saci and Jagannatha grief-stricken.

Text 75

gosthi-saha krandana karaye ubharaya

bhaira virahe murccha gela gaura-raya//CB, Adi 7.75//

TRANSLATION

Sri Gauranga cried loudly along with His family members and eventually fell unconscious out of separation from His brother.

COMMENTARY

The word ubharaya means "loudly."

Text 76

se viraha varnite vadane nahi pari

haila krandana-maya jagannatha-puri//CB, Adi 7.76//

TRANSLATION

I am unable to describe their feelings of separation, by which Jagannatha Misra's entire house became inundated with crying.

COMMENTARY

The word jagannatha-puri refers to the house of Jagannatha Misra, or the present day Yogapitha in Sri Mayapur.

Text 77

visvarupa-sannyasa-dekhiya bhakta-gana

advaitadi sabe bahu karila krandana//CB, Adi 7.77//

TRANSLATION

Understanding that Visvarupa has taken sannyasa, Advaita and the other devotees all began weeping.

COMMENTARY

At the time of Sriman Mahaprabhu, the study of Vedic scriptures was prominent in Navadvipa, which was referred to as Gaudapura by Maharsi Panini. In order to demonstrate that one's material attachment is not destroyed without such study, many personalities headed by Sri Gaurasundara's elder brother, Sri Visvarupa, accepted sannyasa and thus increased the glories of Gaudapura, the center of education at that time. The acceptance of sannyasa by Sri Gaurasundara and Sri Purusottama Bhattacarya is mentioned in many Gaudiya devotional scriptures. Apart from them, many other jewel-like scholars like Sri Isvara Puri, the disciple of Sri Madhavendra, often visited Gaudapura, the center of education. After traveling to the holy places with His sannyasa guru, Sri Nityananda Prabhu also came to Gaudapura and met Sri Gaurasundara. The sannyasi disciples of both Kesava Bharati and Sri Madhavendra Puripada illuminated the path of accepting sannyasa for members of the varnasrama society. Surrounded by many Mayavadi sannyasis, Prakasananda Sarasvati of Kasi simply wasted his time in arguments based on mental speculation. Srimad Prabodhananda Sarasvati, a tridandi-sannyasi of the Sri Ramanuja-sampradaya, and other tridandipadas like Sri Madhvacarya accepted tridandi-sannyasa and engaged in the service of Lord Hari as practiced in the line of the original Sarvajna Visnusvami. In the varnasrama society of that time, respect and honor was offered to sannyasis by all communities. Later on the dari-sannyasis engaged in panca-makara 1 like eating fish and meat and drinking wine and thus brought deformation and harm to the principles of the sannyasa order. This is certainly a matter of great

concern. In order to check this degradation, the pure Gaudiya devotees have now reintroduced the process of tridanda-sannyasa, which was more recently present in this world by name only, and thus bestowed happiness and great auspiciousness on the community of Vaisnavas.

Although the crying of Sri Advaita Prabhu appeared to be caused by feelings of separation, it is understood by the solacing words of Jagannatha Misra's friends that the learned scholars were overjoyed from this incident. The tears of lamentation of the attached householders, who are averse to the sannyasis' renunciation, and the tears of ecstasy of the devotees, who are fond of the sannyasis' service at the lotus feet of Mukunda, are not of the same nature.

Text 78

uttama, madhyama, ye sunila nadiyaya

hena nahi,—ye suniya duhkha nahi paya//CB, Adi 7.78//

TRANSLATION

Everyone in Nadia who heard about the incident—whether ordinary or exalted devotee—all felt unhappy.

Texts 79-80

jagannatha-sacira vidirna haya buka

nirantara dake 'visvarupa! visvarupa!'

putra-soke misracandra haila vihvala

prabodha karaye bandhu-bandhava sakala//CB, Adi 7.79-80//

TRANSLATION

Jagannatha Misra and Sacidevi were both heart-broken and continually cried out, "Visvarupa! Visvarupa!" Sri Misra was overwhelmed with lamentation for his son, so his friends and relatives all tried to pacify him.

COMMENTARY

Jagannatha Misra's display of affliction due to lamentation for his son like

that of a ordinary father for his son was actually to deceive persons who are bewildered by material objects like their sons. The glorification of Sri Visvarupa's acceptance of sannyasa and engagement in worshiping Krsna increased the prestige of the daiva-varnasrama sannyasis, who destroy the lamentation born of material enjoyment.

Text 81

"sthira hao, misra, duhkha na bhaviha mane

sarva-gosthi uddharila sei mahajane//CB, Adi 7.81//

TRANSLATION

"Dear Misra, please control yourself. Do not feel sad, for that great personality has delivered us all.

Text 82

gosthite purusa ya'ra karaye sannyasa

trikoti-kulera haya sri-vaikunthe vasa//CB, Adi 7.82//

TRANSLATION

"When someone takes sannyasa, millions of family members are promoted to Vaikuntha.

Text 83

hena karma karilena nandana tomara

saphala haila vidya sampurna tahara//CB, Adi 7.83//

TRANSLATION

"Your son has perfected his education by this act.

Text 84

ananda visesa aro karite yuyaya"

eta bali' sakale dharaye hate-pa'ya//CB, Adi 7.84//

TRANSLATION

“Therefore it is befitting for you to feel even more happy than before.” Saying this, they all held the hands and feet of Jagannatha Misra.

Text 85

“ei kula-bhusana tomara visvambhara

ei putra haibe tomara vamsa-dhara//CB, Adi 7.85//

TRANSLATION

“Your son Visvambhara is the ornament of your dynasty.

Text 86

iha haite sarva duhkha ghucibe tomara

koti-putre ki karibe, e putra yahara?”//CB, Adi 7.86//

TRANSLATION

“He will eradicate all your suffering. If one has a son such as Him, what is the need for millions of sons?”

Text 87

ei-mata sabe bujhayena bandhu-gana

tathapi misrera duhkha na haya khandana//CB, Adi 7.87//

TRANSLATION

In this way all of Jagannatha Misra’s friends tried to pacify him, but his distress remained unmitigated.

Text 88

ye-te-mate dhairya dhare misra-mahasaya

visvarupa-guna smari’ dhairya pasaraya//CB, Adi 7.88//

TRANSLATION

If somehow or other he regained his composure, as soon as he remembered Visvarupa’s qualities, he again lost his patience.

Text 89

misra bole,—“ei putra rahibeka ghare

ihate pramana mora na laya antare//CB, Adi 7.89//

TRANSLATION

Sri Misra said, “I have no reason to believe that this son will remain at home.

Text 90

dilena krsna se putra, nilena krsna se

ye krsnacandera iccha, haiba sei se//CB, Adi 7.90//

TRANSLATION

“Krsna gave me a son, and then He took Him away. Whatever Krsna desires, that is what will happen.

Text 91

svatantra jivera tilarddheka sakti nai

dehendriya, krsna, samarpilun toma’ thani”//CB, Adi 7.91//

TRANSLATION

“Independent of You, the living entities have no power whatsoever. Therefore, O Krsna, I’m surrendering my body and senses unto You.”

Text 92

ei rupe jnana-yoge misra mahadhira

alpe-alpe citta-vrtti karilena sthira//CB, Adi 7.92//

TRANSLATION

In this way the most sober Jagannatha Misra gradually controlled his mind through the process of jnana.

COMMENTARY

Jagannatha Misra's modified form of vatsalya-rasa that was born from physical consideration was destroyed when Visvarupa took sannyasa, and he realized that the eternal Absolute Truth, Lord Visnu, was his son. Such realization frees one from the shackles of mundane parenthood and is real sannyasa.

Text 93

hena mate visvarupa haila bahira

nityananda-svarupera abheda-sarira//CB, Adi 7.93//

TRANSLATION

That is the story of how Visvarupa, who is nondifferent from Nityananda Svarupa, left home.

Text 94

ye sunaye visvarupa-prabhura sannyasa

krsna-bhakti haya tara chinde karma-phansa//CB, Adi 7.94//

TRANSLATION

Whoever hears the pastimes of Visvarupa's acceptance of sannyasa attains devotional service to Lord Krsna and freedom from the bondage of fruitive work.

COMMENTARY

Sri Visvarupa Prabhu is Sankarsana and is therefore nondifferent from Sri Nityananda Svarupa. The prakasa expansion of Mula-sankarsana Sri Baladeva-Nityananda Prabhu in Maha-Vaikuntha has appeared as Visvarupa in gaura-lila.

If one hears the pastime of Visvarupa's accepting sannyasa, he will attain freedom from the bondage of fruitive activities. Sri Visvarupa has three

expansions—the first purusa incarnation, Karanodakasayi Visnu, the second purusa incarnation, Garbhodakasayi Visnu, and the third purusa incarnation, Ksirodakasayi Visnu. If a living entity understands these three Visnu forms in truth, he can attain freedom from the material concept of life.

Text 95

visvarupa-sannyasa suniya bhakta-gana

harise visada sabe bhave anuksana//CB, Adi 7.95//

TRANSLATION

As the devotees heard about Visvarupa’s accepting sannyasa, they simultaneously felt happiness and lamentation.

Text 96

“ye va chila sthana krsna-katha kahibara

taha krsna harilena ama’ sabakara//CB, Adi 7.96//

TRANSLATION

They said, “Whatever little opportunity we had for discussing the topics of Krsna together, Krsna has taken away.

Text 97

amarao na rahiba, cali’ yana vane

e papistha-loka-mukha na dekhi yekhane//CB, Adi 7.97//

TRANSLATION

“Let us also leave home and go to the forest, then we will not see the faces of these sinful people.

COMMENTARY

The phrase papistha-loka-mukha refers to the faces of persons who are averse to Krsna and expert in material life.

Text 98

pasandira vakya-jvala sahiba va kata

nirantara asat-pathe sarva-loka rata//CB, Adi 7.98//

TRANSLATION

“How long must we tolerate the burning words of these atheists? They are all continuously engaged in materialistic activities.

Text 99

‘krsna’ hena nama nahi suni karo mukhe

sakala samsara dubi’ mare mithya sukhe//CB, Adi 7.99//

TRANSLATION

“We do not hear the name of Krsna from anyone’s mouth. The entire world is absorbed in illusory happiness.

COMMENTARY

The words mithya sukha refers to the temporary happiness derived from sense gratification. Only the atmaramas, or self-satisfied souls, can experience the eternal happiness of serving Lord Visnu. When the perishable sensual happiness of the conditioned souls who are averse to Visnu is checked, or when the object of their happiness is destroyed, that same temporary happiness turns into misery.

Text 100

bujhaile keha krsna-patha nahi laya

uladhiya aro se upahasa karaya//CB, Adi 7.100//

TRANSLATION

“Even if they are instructed, they will not take to devotional life. On the contrary, they taunt us, saying:

COMMENTARY

The materialists were maddened with temporary material happiness. They could not understand the Supreme Absolute Truth, and as a result, they became scornful and laughed. But actually they were unable to understand the service of Adhoksaja Krsna by the strength of their sensual knowledge. Rather than understanding that devotional service to Lord Krsna is the only necessity, such materialists become attached to this world and the fruits of their work.

Text 101

“krsna ‘bhaji’ tomara haila kon sukha?

magiya se khao, aro bade yata duhkha”//CB, Adi 7.101//

TRANSLATION

“‘What pleasure do you derive by worshiping Krsna? You even have to beg for your food. In this way you increase your distress.’

COMMENTARY

Foolish persons who are averse to Lord Hari compare the materialists with Krsna’s devotees by saying, “The devotees of Krsna have no enjoyment, and they always live in poverty, which simply increases their misery.

Text 102

yogya nahe e-saba lokera sane vasa

vane cali’ yana bali’ sabe chade svasa//CB, Adi 7.102//

TRANSLATION

“It is not proper to live with such people, therefore we should go to the forest.” Saying this, they sighed deeply.

Text 103

prabodhena sabare advaita-mahasaya

“paiba paramananda sabei niscaya//CB, Adi 7.103//

TRANSLATION

Attempting to console them, Sri Advaita Prabhu said, “You will all certainly attain great ecstasy.

Text 104

ebe bada vason muni hrdaye ullasa

hena bujhi,—’krsnacandra karila prakasa’//CB, Adi 7.104//

TRANSLATION

“Even now I am feeling overjoyed at heart, so I can understand that Sri Krsnacandra has already advented.

Text 105

sabe ‘krsna’ gao giya parama-harise

ethai dekhiba krsne katheka divase//CB, Adi 7.105//

TRANSLATION

“All of you go and happily chant Krsna’s names, and in a few days you will see Krsna right here.

Text 106

toma’ saba lana haibe krsnera vilasa

tabe se ‘advaita’ hana suddha-krsna-dasa//CB, Adi 7.106//

TRANSLATION

“Krsna will enjoy His pastimes with all of you. Then the meaning of My name, ‘Advaita,’ will be fulfilled, and I will celebrated as the unalloyed servant of Lord Krsna.

Text 107

kadacit yaha na paya suka va prahlada

toma’ sabara bhrtyeo paibe se prasada”//CB, Adi 7.107//

TRANSLATION

“All you devotees will receive mercy that even Sukadeva Gosvami and Prahlada Maharaja did not receive.”

COMMENTARY

In the pure servitorship of Krsna there are no mixed or separate interests. Although the characteristics of both the Absolute Truth Sri Krsna and the ingredients of His enjoyment are qualitatively one, His multifarious energies manifest a variety of pastimes. In the philosophies of suddha-dvaita (purified dualism), suddhadvaita (purified monism), dvaitadvaita (monism and dualism), and visistadvaita (specific monism) the worship of Krsna is primarily stressed. Such nondual consideration was also accepted by Sri Advaita Prabhu.

In the Sri Caitanya-candramrta (18) Tridandi Svami Srila Prabodhananda has stated: “The dear devotees of Lord Gaura happily enjoy pastimes on the splendid path of pure devotional service, which great sages like Vyasadeva could not thoroughly understand, which material intelligence has no power to enter, which Sukadeva Gosvami could not reveal, and which merciful Lord Krsna never revealed to His devotees.” Srila Rupa Prabhu has stated in his Upadesamrta (11) as follows: yat presthair apy alam asulabham kim punar bhakti-bhajam—“That which is very rarely attained even by great devotees is even more difficult for ordinary devotees to attain.”

Text 108

suni’ advaitera ati-amrta-vacana

parama-anande ‘hari’ bole bhakta-gana//CB, Adi 7.108//

TRANSLATION

After hearing Sri Advaita’s nectarean words, all the devotees chanted the name of Hari in great ecstasy.

Text 109

‘hari’ boli’ bhakta-gana karaye hunkara

sukha-maya citta-vrtti haila sabara//CB, Adi 7.109//

TRANSLATION

As the devotees loudly chanted the name of Hari, their hearts were filled with happiness.

Text 110

sisu-sange krida kare sri-gaurasundara

hari-dhvani suni’ yaya badira bhitara//CB, Adi 7.110//

TRANSLATION

Sri Gaurasundara was playing outside with some other children, but when He heard the name of Hari, He went inside the house.

Text 111

“ki karye aila, bapa?” bole bhakta-gane

prabhu bole,—“tomara dakila more kene?”//CB, Adi 7.111//

TRANSLATION

The devotees asked Him, “Why have come here?” The Lord replied, “Why did you call Me?”

Text 112

eta boli’ prabhu sisu-sange dhana yaya

tathapi na jane keha prabhura mayaya//CB, Adi 7.112//

TRANSLATION

Saying this, the Lord ran away with the children. Yet by His influence, no one could recognize Him.

Text 113

ye avadhi visvarupa haila bahira

tadavadhi prabhu kichu haila susthira//CB, Adi 7.113//

TRANSLATION

Since Visvarupa left home, the Lord became somewhat more peaceful.

Text 114

niravadhi thake pita-matara samipe

duhkha pasaraye yena janani-janake//CB, Adi 7.114//

TRANSLATION

He constantly remained at the side of His mother and father so that they would feel some relief from their distress.

Text 115

khela sambariya prabhu yatna kari' pade

tilarddheka pustaka chadiya nahi nade//CB, Adi 7.115//

TRANSLATION

The Lord stopped playing and concentrated on His studies. He would not leave His books for even a moment.

Text 116

eka-bara ye sutra padiya prabhu yaya

ara-bara uladhiya sabare thekaya//CB, Adi 7.116//

TRANSLATION

The Lord mastered a sutra after reading it only once, and He was able to defeat all others in debating its meaning.

COMMENTARY

The word uladhiya comes from the Hindi word ulta, which means "turned around" or "rather." The word thekaya means "put into danger" or "defeats."

Text 117

dekhiya apurva buddhi sabei prasamse

sabe bole,—“dhanya pita-mata hena vamse”//CB, Adi 7.117//

TRANSLATION

Everyone praised His wonderful intelligence and declared, “Glorious are the father and mother who have such a son.”

Text 118

santose kahena sabe jagannatha-sthane

tumi ta’ krtartha, misra, e-hena nandane//CB, Adi 7.118//

TRANSLATION

In satisfaction, they then said to Jagannatha Misra, “You are most fortunate to have such a son.

Text 119

e-mata subuddhi sisu nahi tribhuvane

brhaspati jinina haibe adhyayane//CB, Adi 7.119//

TRANSLATION

“In the three worlds there is no child as intelligent as this boy. He will defeat Brhaspati in learning.

Text 120

sunilei sarva artha apane vakhane

ta’na phanki vakhanite nare kona jane”//CB, Adi 7.120//

TRANSLATION

“He can explain the meaning of anything He hears just once. No one is able to defeat His reasoning.”

COMMENTARY

The word phanki is a corruption of the Sanskrit word phakkika, which means “finding faults in a conclusion, creating doubt, and again reestablishing the original conclusion,” “shrewd argument,” or “cleverly.”

Text 121

sunina putrera guna janani harisa

misra punah citte bada haya vimarisa//CB, Adi 7.121//

TRANSLATION

Mother Saci was pleased to hear about her son’s extraordinary qualities, while Jagannatha Misra again became greatly morose at heart.

COMMENTARY

The word vimarisa means “morose.”

Text 122

saci-prati bole jagannatha misra-vara

“eho putra na rahibe samsara-bhitara//CB, Adi 7.122//

TRANSLATION

Sri Misra said to Saci, “This son will also not remain at home.

Text 123

ei-mata visvarupa padi’ sarva-sastra

janila,—’samsara satya nahe tila-matra’//CB, Adi 7.123//

TRANSLATION

“Sri Visvarupa studied all the scriptures and understood the temporary nature of this world.

Text 124

sarva-sastra-marma jani’ visvarupa dhira

anitya samsara haite haila bahira//CB, Adi 7.124//

TRANSLATION

“After learning the essence of the scriptures, the sober-minded Visvarupa gave up transitory material life.

Text 125

eho yadi sarva-sastre haibe jnanavan

chadiya samsara-sukha karibe payana//CB, Adi 7.125//

TRANSLATION

“If this boy also becomes well-versed in the scriptures, then He will also give up material happiness and leave home.

COMMENTARY

The word payana is a corruption of the word prayana, which means “depart,” “go,” or “journey.”

Text 126

ei putra—sabe dui-janera jivana

ihare na dekhile dui-janera marana//CB, Adi 7.126//

TRANSLATION

“This son is our life and soul. If we don’t see Him, we will both certainly die.

COMMENTARY

The word dui-janera refers to Visvambhara’s father and mother.

Text 127

ataeva ihara padiya karya nai

murkha hana ghare mora rahuka nimani"//CB, Adi 7.127//

TRANSLATION

"Therefore He should no longer study. Let Nimai remain at home as a fool."

Text 128

saci bole,—"murkha haile jiveka kemane?

murkhere ta' kanyao na dibe kona jane"//CB, Adi 7.128//

TRANSLATION

Saci replied, "If He remains a fool, how will He survive? Furthermore, who will offer their daughter to a fool?"

COMMENTARY

The word jiveka means "continue to live." (This word is used in Radha-desa.)

Text 129

misra bole, "tumi ta' abodha vipra-suta!

harta karta bharta krsna—sabara raksita//CB, Adi 7.129//

TRANSLATION

Jagannatha Misra replied, "You are the ignorant daughter of a brahmana! Lord Krsna is the doer, the controller, the maintainer, and the protector of all living entities.

Text 130

jagat posana kare jagatera natha

'panditye posaye,—keba kahila tomata?//CB, Adi 7.130//

TRANSLATION

"The Supreme Lord maintains the entire universe. Who told you that

good education can maintain one?

COMMENTARY

The word posaye means “maintains.”

Text 131

kiba murkha, ki pandita, yahara yekhane

kanya likhiyache krsna, se haibe apane//CB, Adi 7.131//

TRANSLATION

“Whether one is a fool or a scholar, they will marry wherever and whomever Krsna has sanctioned for them.

Text 132

kula-vidya-adi upalaksana sakala

sabare posaye krsna, krsna-sarva-bala//CB, Adi 7.132//

TRANSLATION

“Education, birth, and other qualities are only superficial; Krsna alone is the maintainer and strength of all.

COMMENTARY

The word upalaksana refers to that which reveals the propensity of an object, not the primary propensity of the object, rather the secondary quality.

Text 133

saksatei ei kene na dekha amata

padiyao amara ghare kene nahi bhata?//CB, Adi 7.133//

TRANSLATION

“This can be directly seen in my life. Although I am educated, I am nevertheless poor.

Text 134

bhala-mate varna uccariteo ye nare

sahasra pandita giya dekha ta’ra dvare//CB, Adi 7.134//

TRANSLATION

“Someone else may be unable to properly recite the alphabet, yet he may have thousands of scholars at his doorstep.

Text 135

ataeva vidya-adi na kare posana

krsna se sabara kare posana-palana”//CB, Adi 7.135//

TRANSLATION

“Therefore qualities like good education cannot maintain one, only Krsna maintains us.”

Text 136

anayasena maranam vina dainyena jivanam

anaradhita govinda- caranasya katham bhavet//CB, Adi 7.136//

TRANSLATION

“For one who has never worshiped the lotus feet of Lord Govinda, how is it possible for Him to live in comfort and die in peace?”

Text 137

“anayase marana, jivana dainya vine

krsna sevile se haya, nahe vidya-dhane//CB, Adi 7.137//

TRANSLATION

“If one wants to live without poverty and die peacefully, then he should serve Krsna. Education and wealth will not help.

COMMENTARY

The word nahe means “not possible.”

Text 138

krsna-krpa vine nahe duhkhera mocana

thakila va vidya, kula, koti-koti dhana//CB, Adi 7.138//

TRANSLATION

“One’s distress can never be mitigated without the mercy of Krsna, even if one is endowed with high education, good birth, and great wealth.

Text 139

ya’ra grhe achaye uttama upabhoga

ta’re krsna diyachena kona maharoga//CB, Adi 7.139//

TRANSLATION

“One may have luxurious items for enjoyment in his house, yet by the arrangement of the Lord he may be suffering from disease.

COMMENTARY

The word upabhoga means “the best means of enjoyment.”

Text 140

kichu vilasite nare, duhkhe pudi’ mare

ya’ra nahi, taha haite duhkhi bali ta’re//CB, Adi 7.140//

TRANSLATION

“Such a person cannot enjoy a thing and thus burns in misery. I consider him more miserable than one who does not possess anything.

COMMENTARY

The word vilasite means “to freely enjoy.”

Text 141

eteka janiha,—thakileo kichu naya

ya’re yena krsna-ajna, sei satya haya//CB, Adi 7.141//

TRANSLATION

“Know for certain that one may possess great opulence, but unless Krsna permits, he cannot enjoy.

Text 142

eteke na kara cinta putra-prati tumi

‘krsna pusibena putra’,—kahilana ami//CB, Adi 7.142//

TRANSLATION

“Therefore do not worry about your son. I assure you that Krsna will maintain Him.

Text 143

yavat sarire prana achaye amara

tavat tileka duhkha nahika uhara//CB, Adi 7.143//

TRANSLATION

“As long as I live, I will not allow Him to suffer the least.

Text 144

ama-sabara krsna achena raksayita

kiba cinta tumi ya’ra mata pati-vrata//CB, Adi 7.144//

TRANSLATION

“We have Lord Krsna as our protector, and you are a good mother and chaste wife. So why should you worry?

Text 145

‘padiya nahika karya’ balilun tomare

murkha hai’ putra mora rahu matra ghare”//CB, Adi 7.145//

TRANSLATION

“Therefore I say that He does not need to study further. Let Him stay at home uneducated.”

Text 146

eta bali’ putrere dakila misra-vara

misra bole,—“suna, bapa, amara uttara//CB, Adi 7.146//

TRANSLATION

Saying this, Jagannatha Misra called his son and told Him, “Listen, my dear son.

Text 147

aji haite ara patha nahika tomara

ihate anyatha kara,—sapatha amara//CB, Adi 7.147//

TRANSLATION

“From today on, I want You to give up Your studies. I forbid You to continue.

Text 148

ye tomara iccha, bapa, tai diba ami

grhe vasi’ parama-mangale thaka tumi”//CB, Adi 7.148//

TRANSLATION

“My dear son, I’ll give You whatever You desire. Stay comfortably at home.”

Text 149

eta bali’ misra calilena karyantara

padite na paya ara prabhu visvambhara//CB, Adi 7.149//

TRANSLATION

Saying this, Jagannatha Misra went to attend his duties and Lord Visvambhara refrained from further studies.

Text 150

nitya dharma sanatana sri-gauranga raya

na langhe janaka-vakya, padite na yaya//CB, Adi 7.150//

TRANSLATION

The personification of eternal religious principles, Sri Gauranga Raya, followed His father’s instructions and gave up His studies.

Text 151

antare duhkhita prabhu vidya-rasa-bhange

punah prabhu uddhata haila sisu-sange//CB, Adi 7.151//

TRANSLATION

The Lord was disappointed to give up His scholastic pursuits, so He again began His childhood mischief.

Text 152

kiba nija-ghare prabhu, kiba para-ghare

yaha paya taha bhange, apacaya kare//CB, Adi 7.152//

TRANSLATION

Whether in His own house or in another’s house, the Lord would break and ruin whatever He got His hands on.

Text 153

nisa haile prabhu na aise ghare

sarva-ratri sisu-sange nana krida kare//CB, Adi 7.153//

TRANSLATION

He would not even return home at night, rather He would continue playing all night with the other boys.

Text 154

kambale dhakiya anga, dui sisu meli'

vrsa-praya haiya calena kutuhali//CB, Adi 7.154//

TRANSLATION

The Lord and another boy covered themselves with a blanket and played as a bull.

Text 155

ya'ra badi kala-vana dekhi' thake dine

ratri haile vrsa-rupe bhangaye apane//CB, Adi 7.155//

TRANSLATION

If they saw banana trees at someone's house during the day, at night the Lord and His friend, disguised as a bull, would destroy them.

Text 156

garu-jnane grhastha karaye 'haya haya'

jagile grhastha, sisu-samhati palaya//CB, Adi 7.156//

TRANSLATION

Thinking that a bull was destroying his bananas, the house owner cried out in lamentation. As he came out from his house, the boys ran away.

Text 157

ka'ro ghare dvara diya bandhaye bahire

laghvi gurvi grhastha karite nahi pare//CB, Adi 7.157//

TRANSLATION

The Lord would lock the door of someone's house from outside, and the householder would be unable to come out for passing urine or stool.

COMMENTARY

The phrase dvara diya bandhaye bahire indicates that the doors could be locked from outside. The word laghvi means "to pass urine," and gurvi means "to pass stool."

Text 158

'ke bandhila duyara?'—karaye 'haya haya'

jagile grhastha, prabhu uthiya palaya//CB, Adi 7.158//

TRANSLATION

When the householder cried out, "Who has locked my door?" the Lord ran away.

Text 159

ei-mata dina-ratri tridasera raya

sisu-gana-sange krida karena sarvadaya//CB, Adi 7.159//

TRANSLATION

In this way Tridasa Raya played continually day and night with His friends.

Text 160

yateka capalya kare prabhu visvambhara

tathapio misra kichu na kare uttara//CB, Adi 7.160//

TRANSLATION

In spite of all Visvambhara’s mischievous activities, Jagannatha Misra did not say a thing.

Text 161

eka-dina misra calilena karyantara

padite na paya prabhu, krodhita antara//CB, Adi 7.161//

TRANSLATION

One day, after Jagannatha Misra went for his duties, the Lord became very angry because He was not allowed to study.

Text 162

visnu-naivedyera yata varjya-handi-gana

vasilena prabhu handi kariya asana//CB, Adi 7.162//

TRANSLATION

He then sat down on the old rejected pots that had been used for preparing offerings for Lord Visnu.

COMMENTARY

The word varjya means “rejected” or “abandoned.” The word handi is a corruption of the Sanskrit word handi, which is a pot for cooking rice.

Text 163

e bada nigudha-katha,—suna eka mane

krsna-bhakti-siddhi haya ihara sravane//CB, Adi 7.163//

TRANSLATION

This topic is most confidential. Whoever hears it will attain devotional service to Lord Krsna.

Text 164

varjya-handi-gana saba kari’ simhasana

tathi vasi’ hase gaurasundara-vadana//CB, Adi 7.164//

TRANSLATION

Using those rejected pots as a simhasana, Lord Gaurasundara smiled as He sat there.

Text 165

lagila handira kali sarva-gaura-ange

kanaka-putali yena lepiyache gandhe//CB, Adi 7.165//

TRANSLATION

The black soot from those pots decorated Gaura’s limbs, and He appeared like a golden doll smeared with sandalwood pulp mixed with aguru.

COMMENTARY

The golden body of Nimai smeared with the black soot from the clay cooking pots looked like someone had smeared black aguru and sandalwood paste on the limbs of a golden doll.

Text 166

sisu-gana janaila giya saci-sthane

“nimai vasiya ache handira asane”//CB, Adi 7.166//

TRANSLATION

His friends went and informed mother Saci, “Nimai is sitting on the rejected pots.”

Text 167

ma’ye asi’ dekhiya karena ‘haya haya’

“e sthanete, bapa, vasibare na yuyaya//CB, Adi 7.167//

TRANSLATION

When mother Saci went there and saw Nimai in that condition, she lamented and said, “My dear son, this is not a proper place to sit.

Text 168

varjya-handi, iha-saba parasile snana

eta-dine tomara e na janmile jnana?”//CB, Adi 7.168//

TRANSLATION

“These are rejected pots, and if one touches them he must take bath. Haven’t You understood this by now?”

COMMENTARY

The word parasile means “if one touches,” and the word jnana refers to the conception of clean and dirty or purity and impurity.

Text 169

prabhu bole, “tora more na dis padite

bhadrabhadra murkha-vipre janibe kemate?”//CB, Adi 7.169//

TRANSLATION

The Lord replied, “You don’t allow Me to study, so how will I know the difference between good and bad or a fool and a brahmana?

COMMENTARY

The word bhadrabhadra means “pure and impure.”

Text 170

murkha ami, na janiye bhala-manda-sthana

sarvatra amara ‘eka’ advitiya-jnana”//CB, Adi 7.170//

TRANSLATION

“I am a fool, so I don’t know which place is good and which is bad. Therefore I consider all places equal.”

COMMENTARY

The word advitiya-jnana refers to perception of the equality of all places.

Text 171

eta bali' hase varjya-handira asane

dattatreya-bhava prabhu haila takhane//CB, Adi 7.171//

TRANSLATION

After saying this, the Lord smiled from His seat on the rejected pots and accepted the mood of Dattatreya, the topmost knower of the Absolute Truth.

COMMENTARY

For a description of Dattatreya, one may consult the Laghu-bhagavatamrta (Purva 45-48), wherein the following verses are quoted. From Srimad Bhagavatam (2.7.4):

atrer apatyam abhikanksata aha tusto

datto mayaham iti yad bhagavan sa dattah

yat-pada-pankaja-paraga-pavitra-deha

yogarddhim apur ubhayim yadu-haihayadyah

"The great sage Atri prayed for offspring, and the Lord, being satisfied with him, promised to incarnate as Atri's son, Dattatreya [Datta, the son of Atri]. And by the grace of the lotus feet of the Lord, many Yadus, Haihayas, etc., became so purified that they obtained both material and spiritual blessings." From Srimad Bhagavatam (1.3.11):

sastham atrer apatyatvam vrtah prapto 'nasuyaya

anviksikim alarkaya prahladadibhya ucivan

"The sixth incarnation of the purusa was the son of the sage Atri. He was born from the womb of Anasuya, who prayed for an incarnation. He spoke on the subject of transcendence to Alarka, Prahlada and others [Yadu, Haihaya, etc.]."

sri brahmande tu kathitam atri-patnyanasuyaya

prarthito bhagavan atrer apatyatvam upeyivan

“It is mentioned in the Brahmanda Purana that when Anasuya, the wife of the sage Atri, prayed to Lord Visnu, the Lord agreed to become the son of Atri.”

varam dattvanasuyayai visnuh sarva-jagan-mayah

atreh putro ‘bhavat tasyam sveccha-manusa-vigrahah

dattatreya iti khyato yati-vesa-vibhusitah

“He who accepts a human form by His own sweet will and who is the cause of all universes, that Supreme Lord, Visnu, gave Anasuya a benediction and thus appeared in her womb as the son of Atri. He became famous as Dattatreya, and He was dressed as a sannyasi.”

Sri Baladeva Vidyabhusana has written in his COMMENTARY on these verses from Laghu-bhagavatamrta: “Atri’s prayer to have a son as good as the Lord is one of the topics of the Fourth Canto, and Anasuya’s prayer to have the Lord as her son is found in the First Canto. The statement of the Brahmanda Purana supports the later verse.”

Text 172

ma’ye bole, “tumi ye vasila manda-sthane

ebe tumi pavitra va haiba kemane?”

Mother Saci inquired, “You have sat in an impure place, so how will You purify Yourself?”

Text 173

prabhu bole,—“mata, tumi bada sisu-mati!

apavitra sthane kabhu mora nahe sthiti//CB, Adi 7.172//

TRANSLATION

The Lord replied, “My dear mother, you are very childish. I am never in an

impure place.

COMMENTARY

It is stated in the Caitanya-caritamrta (Antya 4.176):

‘dvaite’ bhadrabhadra-jnana, saba—’manodharma’

‘ei bhala, ei manda’,—ei saba ‘bhrama’

“In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, ‘This is good, and this is bad,’ is all a mistake.” And in the Srimad Bhagavatam (11.28.4) it is said:

kim bhadram kim abhadram va dvaitasyavastunah kiyat

vacoditam tad anrtam manasa dhyatam eva ca

“Anything not conceived in relationship to Krsna should be understood to be illusion [maya]. None of the illusions uttered by words or conceived in the mind are factual. Because illusion is not factual, there is no distinction between what we think is good and what we think is bad. When we speak of the Absolute Truth, such speculations do not apply.”

The considerations of purity and impurity accepted by attached householders who follow the doctrine of the nondevotional materialistic smartas are not accepted by the Vaisnava smrtis. According to Vaisnava smrtis, the service and ingredients of service offered for the pleasure of the Lord can never be considered unpalatable, perverted, or impure. This pure consideration found in the Vaisnava smrtis and propounded by Sri Gaurasundara has created havoc in the material rules and regulations of the smartas who are maddened by mundane sensual knowledge.

In the Padma Purana it is stated:

naivedyam jagadisasya anna-panadikam ca yat

brahmavan-nirvikaram hi yatha visnus tathaiva tat

“Those foodstuffs and beverages that are offered to Krsna are transcendental, incorruptible, and nondifferent from Visnu.”

Foodstuffs that are offerable to Visnu are called naivedya. Abominable items can never be visnu-naivedya. According to Vaisnava smrti a

Vaisnava should never discriminate between mundane purity and impurity, rather he should see everything in relation to Visnu. Pure Vaisnavas are naturally inclined towards the spiritual principles of liberated personalities and do not have ordinary mundane vision. The following statements of the scriptures may be discussed in this regard.

surarse vihita sastre harim uddisya ya kriya

saiva bhaktir iti prokta yaya bhaktih para bhavet

“My dear Narada, O sage among the demigods, those activities prescribed in the revealed scriptures for satisfying the Supreme Personality of Godhead, Lord Hari, are called the regulative principles of bhakti, (sadhana-bhakti), by practicing which one may attain the highest bhakti (prema).”

laukiki vaidiki vapi ya kriya kriyate mune

hari-sevanukulaiva sa karya bhaktim icchata

“One should perform only those activities—either worldly or prescribed by Vedic rules and regulations—which are favorable for the cultivation of Krsna consciousness.”

iha yasya harer dasye karmana manasa gira

nikhilasv apy avasthasu jivan-muktah sa ucyate

“A person who acts in the service of Krsna with his body, mind, intelligence, and words is a liberated person, even within the material world.”

The consideration of purity and impurity found in Vaisnava literature is different from that of the smartas. A person’s purity and superiority depends on his inclination towards the service of the Supreme Absolute Truth after giving up material considerations. (This is the purport for verses 173-179.)

Text 174

yatha mora sthiti, sei sarva punya-sthana

ganga-adi sarva tirtha tahin adhisthana//CB, Adi 7.174//

TRANSLATION

“Wherever I am, that place becomes most sacred. The Ganges and all other tirthas are present at that place.

Text 175

amara se kalpanika ‘suci’ va ‘asuci’

srastara ki dosa ache, mane bhava bujhi’//CB, Adi 7.175//

TRANSLATION

“Purity and impurity is only our mental creation. Please consider, what fault is there with the creator?

COMMENTARY

The word amara refers to a conditioned soul who has no conception of advaya-jnana, or spiritual oneness. The word srastara refers to the Lord, who is the creator of the universe.

Text 176

loka-veda-mate yadi asuddha va haya

ami parasileo ki asuddhata raya?//CB, Adi 7.176//

TRANSLATION

“Even if something is considered impure by the Vedas and people in general, can it remain impure after I touch it?

COMMENTARY

The phrase loka-veda-mate refers to worldly behavior in accordance with Vedic karma-kanda. The word ami refers to the Lord, who is completely faultless and the reservoir of all good qualities.

Text 177

e-saba handite mule nahika dusana

tumi ya’te visnu lagi’ karila randhana//CB, Adi 7.177//

TRANSLATION

“In fact these pots are not at all contaminated, because you have used them to cook for Lord Visnu.

COMMENTARY

The word mule means “naturally” or “factually,” the word dusana means “false,” “abomination,” or “impurity,” and the word yate means “because.”

Text 178

visnura-randhana-sthali kabhu dusta naya

se handi parase ara sthana suddha haya//CB, Adi 7.178//

TRANSLATION

“The pots used in cooking for Lord Visnu are never contaminated. Indeed, simply by the touch of His cooking pots other places become purified.

COMMENTARY

The word sthali refers to the cooking pots. The smartas are greatly concerned with purity and contamination in relation to their eating. According to the Vaisnava smrtis any item becomes pure and acceptable by the touch of the Lord, the Lord’s devotee, Srimad Bhagavatam, the Lord’s remnants, or the Lord’s caranamrta. This consideration is beyond the conceptions of purity and impurity born from the mundane vision of the smartas.

Text 179

eteke amara vasa nahe manda-sthane

sabara suddhata mora parasa-karane//CB, Adi 7.179//

TRANSLATION

“Therefore I never reside in a contaminated place. Everything becomes pure by My touch.”

COMMENTARY

The word manda means “material,” “worldly,” or “abominable.”

Text 180

balya-bhave sarva-tattva kahi’ prabhu hase

tathapi na bujhe keha ta’na maya-vase//CB, Adi 7.180//

TRANSLATION

The Lord, in the mood of an ordinary child, smiled as He spoke on the Absolute Truth. Still, no one recognized Him due to the influence of His illusory energy.

COMMENTARY

The word sarva-tattva refers to the science of spiritual oneness.

Text 181

sabei hasena suni’ sisura vacana

‘snana asi’ kara’—saci bolena takhana//CB, Adi 7.181//

TRANSLATION

Everyone began to laugh after hearing the child speak. Then mother Saci said, “Come and take bath.”

Text 182

na aisena prabhu seikhane vasi’ ache

saci bole,—“jhata aya, bapa jane pache”//CB, Adi 7.182//

TRANSLATION

The Lord, however, did not move from His seat, so Saci again said, “Come quickly, before Your father learns about this.”

Text 183

prabhu bole,—“yadi more na deha’ padite

tabe muni nahi yana,—kahilun tomate”//CB, Adi 7.183//

TRANSLATION

The Lord replied, “I tell you, if you don’t allow Me to study, then I won’t leave this place.”

Text 184

sabei bhartsena thakurera jananira

sabe bole,—“kene nahi deha’ padibare?//CB, Adi 7.184//

TRANSLATION

Everyone present then admonished the Lord’s mother, “Why don’t you allow Him to study?

Text 185

yatna kari’ keha nija-balaka padaya

kata bhagye apane padite sisu caya//CB, Adi 7.185//

TRANSLATION

“Some people take great efforts to get their child to study. It is most auspicious if a child wants to study.

Text 186

kon satru hena-buddhi dila va tomare?

ghare murkha kari’ putra rakhibara tare?//CB, Adi 7.186//

TRANSLATION

“Which enemy has given you the idea to keep your son at home, uneducated.

Text 187

ihate sisura dosa tilardheka nai”

sabei bolena,—“bapa, aisa, nimani!//CB, Adi 7.187//

TRANSLATION

“This child has no fault at all.” Then they said to Nimai, “Come, Nimai!

COMMENTARY

The word tilardheka means “even a speck” or “even a little.”

Text 188

aji haite tumi yadi na pao padite

tabe apacaya tumi kara bhala-mate”//CB, Adi 7.188//

TRANSLATION

“If You are not allowed to return to Your studies from today, then You can continue Your destruction.”

Text 189

na aise prabhu, seikhane vasi’ hase

sukrti-sakala sukha-sindhu-majhe bhase//CB, Adi 7.189//

TRANSLATION

Still the Lord did not leave His seat. He continued sitting there smiling as the pious people there floated in an ocean of bliss.

COMMENTARY

The word sukrti-sakala refers to those fortunate persons who desire to please Lord Visnu.

Text 190

apane dhariya sisu anila janani

hase gauracandra,—yena indranila-mani//CB, Adi 7.190//

TRANSLATION

Then mother Saci personally pulled Him off His seat, and Lord Gauracandra smiled like a shining blue sapphire.

COMMENTARY

The phrase yena indranila-mani indicates that the golden body of Nimai was smeared with soot from the impure rejected cooking pots, therefore He looked like a brightly shining blue sapphire, or He looked exactly like Sri Nanda-gopala. Otherwise (according to Sridhara Svami's COMMENTARY on the word akrsnam found in the Srimad Bhagavatam 11.5.32—"krsna-varnam tvisakrsnam"), Krsna's incarnation for Kali-yuga looked as bright as a blue sapphire.

Text 191

'tattva' kahilena prabhu dattatreya-bhave

na bujhila keha visnu-mayara prabhave//CB, Adi 7.191//

TRANSLATION

The Lord spoke the Absolute Truth in the mood of Dattatreya, yet no one could recognize Him due to the influence of His illusory energy.

Text 192

snana karaila lana saci punyavati

hena kale ailena misra mahamati//CB, Adi 7.192//

TRANSLATION

The pious Saci then took Nimai to the Ganges, and they both took bath. At that time the magnanimous Jagannatha Misra arrived there.

Text 193

misra-sthane saci saba kahilena katha

'padite na paya putra mane bhave' vyatha'//CB, Adi 7.193//

TRANSLATION

Saci explained to him what had taken place. She then said, “Our son is morose because He is not allowed to study.”

Text 194

sabei bolena,—“misra, tumi ta’ udara

ka’ra kathaya putre nahi deha’ padibara?//CB, Adi 7.194//

TRANSLATION

The others there said, “O Misra, you are broad-minded. Who has inspired you to stop His studies?

COMMENTARY

The word bole means “speaking” or “statement.”

Text 195

ye karibe krsnacandra, sei satya haye

cinta parihari’ deha’ padite nirbhaye//CB, Adi 7.195//

TRANSLATION

“Whatever Krsna desires will certainly take place. Therefore give up your anxiety and fearlessly allow Him to study.

Text 196

bhagya se balaka cahe apane padite

bhala dine yajna-sutra deha’ bhala mate”//CB, Adi 7.196//

TRANSLATION

“You are fortunate that your son wants to study. You should arrange to give Him a brahmana thread on an auspicious day.”

COMMENTARY

The word yajna-sutra refers to three rings of thread that one receives at the sacred thread ceremony. One must accept the sacred thread to mark the beginning of one's study of the scriptures. The once-born sudras are not qualified to study the scriptures. Only the twice-born brahmanas are qualified to accept the sacred thread, teach others how to worship, give in charity, and study the scriptures. Apart from these activities, brahmanas are also qualified to worship, teach, and accept charity. Without accepting the sacred thread, a brahmana is not qualified to perform sacrifices. It is stated: upa—veda-samipe tvam nesye—"I will bring you near the Vedas," or "I will teach you the Vedas." The acarya awards a person the sacred thread for this purpose—to give him the qualification for studying the Vedas.

Text 197

misra bole,—"tomara parama-bandhu-gana

tomara ye bole, sei amara vacana//CB, Adi 7.197//

TRANSLATION

Sri Misra replied, "All of you are my well-wishers. Therefore whatever you say, I must accept."

Text 198

alaukika dekhiya sisura sarva-karma

vismaya bhavena, keha nahi jane marma//CB, Adi 7.198//

TRANSLATION

Seeing the child's uncommon activities, everyone was struck with wonder, yet no one could understand Him.

Text 199

madhye madhye kona jana ati bhagyavane

purve kahi' rakhiyache jagannatha-sthane//CB, Adi 7.199//

TRANSLATION

Some most fortunate person had previously given Jagannatha Misra a prediction.

Text 200

“prakrta balaka kabhu e balaka nahe

yatna kari’ e balake rakhiha hrdaye//CB, Adi 7.200//

TRANSLATION

“This boy is not ordinary. Please carefully keep this child in the core of your heart.”

Text 201

niravadhi gupta-bhave prabhu keli kare

vaikuntha-nayaka nija-angane vihare//CB, Adi 7.201//

TRANSLATION

Thus the Lord of Vaikuntha constantly enjoyed His confidential pastimes in the courtyard of His house.

Text 202

padite aila prabhu bapera adese

hailena mahaprabhu ananda-visese//CB, Adi 7.202//

TRANSLATION

By the order of His father, the Supreme Lord then joyfully resumed His studies.

Text 203

sri krsna-caitanya nityananda-canda jana

vrndavana dasa tachu pada-yuge gana//CB, Adi 7.203//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends the English TRANSLATION of the Gaudiya-bhasya of Sri Caitanya-bhagavata, Chapter Seven, entitled “Sri Visvarupa Takes Sannyasa.”

Chapter 8 Sri Misra Returns to the Spiritual World

The Disappearance of Jagannatha Misra

This chapter describes Nimai’s sacred thread ceremony, His studying at the house of Gangadasa Pandita, Jagannatha Misra’s dream of Visvambhara’s future pastimes as a sannyasi, and the disappearance of Jagannatha Misra.

Sri Gaurasundara accepted the sacred thread in a grand ceremony at an auspicious moment, on an auspicious day, in an auspicious month. Then in order to deliver the living entities He enacted the pastimes of Vamanadeva and begged alms from everyone. Sri Gaurasundara began to study with Gangadasa Pandita, who is nondifferent from Sandipani Muni and the crest jewel among the professors of Navadvipa. When Gangadasa realized that Nimai was the most intelligent of his students, he became very pleased. Nimai did not hesitate to challenge even Gangadasa’s senior students, headed by Sri Murari Gupta, Kamalakanta, and Krsnananda. Nimai would go to the various bathing ghatas along the Ganges and quarrel with the other students. After Nimai explained and established the meaning of a sutra, He would refute that meaning and then again reestablish His first explanation, thereby astonishing the assembled students. In order to see Nimai’s scholastic pastimes, the omniscient Brhaspati appeared in Navadvipa along with his disciples. The Ganges had long desired the good fortune enjoyed by the Yamuna: urmidorvilasa-padma-nabha-pada-vandini—“who with folded hands in the form of waves prayed to the lotus feet of the Lord.” Sri Gaurasundara, who is a desire tree, regularly fulfilled that desire of Gangadevi. Thus Nimai displayed His pastimes of bathing in the Ganges, properly worshiping Visnu, watering the tulasi plant, and honoring prasada.

Thereafter He would sit in a secluded place in His house to study and write a COMMENTARY on the sutras. Seeing these activities, Jagannatha Misra was jubilant within, and out of parental affection he continually prayed to Krsna so that his son would not face any obstacles. One day Jagannatha Misra dreamt that Nimai was dressed as a wonderful sannyasi and engaged in continual laughing, dancing, and crying while chanting the names of Krsna surrounded by the devotees headed by Advaita Acarya. He saw Nimai sit on Visnu's simhasana and place His feet on everyone's head. The demigods led by the four-headed, five-headed, and thousand-headed Lords all chanted, "Jaya Sacinandana!" and offered prayers from all sides. Then he saw Nimai dancing and chanting in the streets of Navadvipa followed by millions of people. He also saw Nimai going to Nilacala with His devotees. After seeing this dream, Jagannatha Misra was convinced that Nimai would leave home, and he became filled with fear and anxiety. Sacidevi, however, solaced Jagannatha Misra, saying, "The way Nimai is engaged in studying, He will never leave home and go anywhere." Shortly thereafter, Jagannatha Misra left this world. As Sri Ramacandra cried when Sri Dasaratha left this world (feeling separation from His devotee), Sri Gaurasundara also profusely cried on the disappearance of Jagannatha Misra. Thereafter Nimai solaced mother Saci in various ways, saying, "I'll give you that which is rare for even Lord Brahma and Lord Siva." One day before going to take bath in the Ganges, Nimai asked Sacidevi for some oil, an amalaki fruit, a flower garland, and some sandalwood to worship the Ganges. When Sacidevi requested Nimai to wait a bit, Nimai became as angry as Rudra and began to destroy everything in the house, including the doors and windows. Being the protector of sanatana-dharma, however, the Lord did not raise His hand against His mother. After breaking everything, Nimai began to roll on the ground. Thereafter Sacidevi brought sandalwood and a garland for Nimai's worship of the Ganges. As Yasoda tolerated all of Krsna's mischievous activities in Gokula, Sacidevi similarly tolerated all of Nimai's mischievous activities in Navadvipa. After Nimai bathed in the Ganges, returned home, and ate, Sacidevi said to Him, "What did You gain by smashing everything in the house? What will You eat tomorrow? We have no more provisions at home." In reply, Nimai told His mother, "Visvambhara Krsna is the only maintainer of everyone. His devotees do not need to worry about their food." Saying this, Sri Gaurasundara, the husband of Sarasvati, went out to manifest His pastimes of study. When

Nimai returned home, He gave twenty grams of gold to His mother and said, “Krsna has given this resource, you can exchange it for whatever household provisions we need.” Sacidevi thought, “Whenever there is a shortage at home, Nimai immediately brings gold from somewhere.” Sacidevi became afraid as she thought, “I don’t know, perhaps some problem will arise.” Thus Sacidevi first checked the gold with five to ten people before exchanging it for her household necessities. Nimai remained always engaged in discussing the scriptures while taking bath, eating, and traveling. He did not disclose Himself due to the fallen condition of the world. This chapter ends with a description of the world as devoid of devotional service to Lord Hari and the distress felt by the compassionate Vaisnavas on account of this pathetic condition.

Text 1

jaya jaya krpa-sindhu sri-gaurasundara

jaya saci-jagannatha-grha-sasadhara//CB, Adi 8.1//

TRANSLATION

All glories to Sri Gaurasundara, the ocean of mercy! All glories to the moonlike Lord in the house of Saci and Jagannatha!

Text 2

jaya jaya nityananda-svarupera prana

jaya jaya sankirtana-dharmera nidhana//CB, Adi 8.2//

TRANSLATION

All glories to the life and soul of Nityananda Svarupa! All glories to the inaugurator of the congregational chanting of the holy names!

COMMENTARY

Sri Gaurasundara is the inaugurator of devotional service in the form of chanting the holy names. It stated in the Srimad Bhagavatam (11.5.32):

krsna-varnam tvisakrsnam sangopangastra-parsadam

yajnaih sankirtana-prayair yajanti hi su-medhasah

“In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Krsna. Although His complexion is not blackish, He is Krsna Himself. He is accompanied by His associates, servants, weapons and confidential companions.” In his COMMENTARY on Srimad Bhagavatam (7.5.23-24—sravanam kirtanam visnoh), Srila Jiva Gosvami Prabhu has written about the preaching of devotional service in the form of chanting the holy names by Sri Caitanyadeva, the deliverer of people in the age of Kali, as follows: “Therefore, although in the age of Kali other processes of devotional service are to be performed, they must always be accompanied by the chanting of the holy names.” It is also mentioned in the Caitanya-caritamrta (Adi 3.77): “Lord Sri Krsna Caitanya is the initiator of sankirtana [congregational chanting of the holy name of the Lord]. One who worships Him through sankirtana is fortunate indeed.”

Text 3

bhakta-gosthi-sahita gauranga jaya jaya

sunile caitanya-katha bhakti labhya haya//CB, Adi 8.3//

TRANSLATION

All glories to Sri Gauranga along with His devotees and associates. By hearing the topics of Lord Caitanya, one attains the devotional service of the Lord.

Text 4

hena mate mahaprabhu jagannatha-ghare

nigudhe achena, keha cinite na pare//CB, Adi 8.4//

TRANSLATION

In this way, as the Supreme Lord confidentially resided in the house of Jagannatha Misra, no one was able to recognize Him.

Text 5

balya-krida-nama yata ache prthivite

sakala khelaya prabhu, ke pare kahite?//CB, Adi 8.5//

TRANSLATION

The Lord enjoyed every variety of childhood sports found in the world. Who can describe them all?

Text 6

veda-dvare vyakta haibe sakala purane

kichu sese sunibe sakala bhagyavane//CB, Adi 8.6//

TRANSLATION

These pastimes will later be described through the Vedas in all the Puranas, and fortunate souls will hear about them.

COMMENTARY

The word veda refers to (1) Visnu, (2) the srutis, (3) the amnaya, (4) the chandas, (5) the brahmas, and (6) the nigamas. The word Purana refers to the eighteen Puranas, the twenty Upapuranas, and the histories. Although the topics of Sri Gaurasundara, the covered incarnation, are more or less explained in all the Puranas, they are not clearly described. Lord Visnu resides in the hearts of the Vaisnavas, and topics of Lord Visnu emanate from the mouths of the Vaisnavas. Therefore the wonderful activities of Sri Gaurasundara will later be described by Vaisnava acaryas in their commentaries on the Puranas. The Vedic literatures emanate from the breathing of Lord Visnu. Sri Vyasadeva, who divided the Vedas, has appeared in this age of Kali as Sri Vrndavana dasa Thakura, the author of Sri Caitanya-bhagavata, which is nondifferent from Srimad Bhagavatam. Therefore Sri Kaviraja Gosvami Prabhu has written about Sri Caitanya-bhagavata as follows: “The subject matter of this book is so sublime that it appears that Sri Caitanya Mahaprabhu has personally spoken through the writings of Sri Vrndavana dasa Thakura.”

The eternality of Vedic literature is not denied by the use of future tense in the phrase veda-dvare vyakta haibe. In different Manvantaras and in

the beginning of different yugas, Lord Narayana reveals Vedic knowledge in the heart of His servant Brahma and preaches His transcendental name, form, qualities, and pastimes through Sri Vyasadeva.

Text 7

ei-mata gauracandra balya-rase bhola

yajnopavitera kala asiya milila//CB, Adi 8.7//

TRANSLATION

As Sri Gaurasundara remained fully absorbed in His childhood pastimes, the time came for His accepting a brahmana thread.

COMMENTARY

Some say that the word bhola is a corruption of the word vihvala, which means “maddened” or “forgetting oneself.”

Regarding the words yajnopavitera kala, it is stated in the Vedas: asta-varsam brahmanam upanayita—“When the son of a brahmana becomes eight years old, he should be awarded the sacred thread.” In this statement the word brahmana refers to those who will become brahmanas in the future. The Srimad Bhagavatam (11.17.39) statement: grharthi sadrsim bharyam udvahet—“One who desires to establish family life should marry a wife of his own caste,” refers to those who will accept wives in the future, and in the same way a non-brahmana who will become a brahmana in the future is called a brahmana. In the Srimad Bhagavatam (7.11.13) it is stated: samskara yatravicchinnah sa dvijo ‘jo jagada yam—“Those who have been reformed by the garbhadhana ceremony and other prescribed reformatory methods, performed with Vedic mantras and without interruption, and who have been approved by Lord Brahma, are dvijas, or twice-born.” In the Visnu Yamala it is stated:

asuddhah sudra-kalpa hi brahmanah kali-sambhavah

tesam agama-margena suddhir na srota-vartmana

“The brahmanas born in the age of Kali are merely sudras. Their so-called Vedic path of karma is polluted and cannot purify them. They can only be purified by following the path of the agamas or pancaratrika-

viddhi." From this statement it is understood that due to the lack of purity in family lines in the age of Kali, or quarrel, one should become purified through the process of pancaratrika initiation. Therefore the Srimad Bhagavatam (7.11.35) states:

yasya yal laksanam proktam pumso varnabhivyanjakam

yad anyatrapi drsyeta tat tenaiva vinirdiset

"If one shows the symptoms of being a brahmana, ksatriya, vaisya or sudra, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification." And Sridhara Svami in his COMMENTARY on this verse states: yad yadi anyatra varnantare 'pi drsyeta, tad-varnantaram tenaiva laksana-nimittenaiva varnena vinirdiset, na tu jati-nimittenety arthah.—"If the proper symptoms are seen in persons other than those born as brahmanas, then such persons should be considered brahmanas. They should not be considered according to their caste by birth." The Mahabharata (Anusasana 143.46 and 50) states:

sudro 'py agama sampanno dvijo bhavati samskrtah

"Persons born in lower, degraded castes can become qualified well-versed brahmanas."

na yonir napi samskaro na srutam na ca santatih

karanani dvijatvasya vrttam eva tu karanam

"Therefore, neither the source of one's birth, nor his reformation, nor his education is the criterion of a brahmana. The vrtta, or occupation, is the real standard by which one is known as a brahmana." In the Bharadvaja-samhita of the Narada Pancaratra (2.34) it is stated:

svayam brahmani niksiptan jatan eva hi mantratah

vinitan-artha putradin samskrtya prati-bodhayet

"An acarya should purify his sons and disciples by engaging them in the service of the Absolute Truth after initiating them with proper mantras so that they will be purified and knowledgable." The Hari-bhakti-vilasa (Part 2) quotes the Tattva-sagara as follows:

yatha kancanatam yati kamsyam rasa-vidhanatah

tatha diksa-vidhanena dvijatvam jayate nrnam

“As bell metal, when mixed with mercury, is transformed to gold, a person, even though not golden pure, can be transformed into a brahmana, or dvija, simply by the initiation process.” (Hari-bhakti-vilasa 2.12) In his COMMENTARY on this verse, Sri Sanatana Gosvami has written: nrnam sarvesam eva, dvijatvam viprata—“All human beings are eligible to become twice-born brahmanas.” In his Dig-darsini-tika on Brhad-bhagavatamrta (2.4.37), he has explained the word, diksa-laksana-dharinah—“accepting the signs of initiation,” as follows: “Some of them [the residents of Vaikuntha] accepted the signs of initiation, and some of them accepted mantras for worshiping the Lord. They had sacred threads, waterpots, asanas of kusa grass, tulasi beads, and various other signs.” In his COMMENTARY on the Brahma-samhita (5.27), Sri Jiva Gosvami Prabhu has written: “After being initiated in the chanting of the eighteen syllable mantra, Lord Brahma became a dvija. There was no impediment with this because Lord Brahma was born from Sri Govindadeva, who is the predominating Deity of the eighteen syllable mantra. We can also cite the evidence of Dhruva Maharaja, for he also became a brahmana after initiation.” These and innumerable other statements of the scriptures and mahajanas confirm that everyone must be initiated through the pancaratrika process and accept the sacred thread. This has been the process since time immemorial. Therefore Sri Jayatirthapada refers to the vrscika-tanduli-nyaya in his Tattva-prakasika COMMENTARY on the Brahma-sutras (1.3.29) to demonstrate that brahminical qualities acquired by birth or by occupation are accepted. The sacred thread ceremony is meant to give one the qualification for studying the Vedas, because the Brahma-sutras state that sudras, or those without sacred thread, are not eligible to hear Vedanta. After accepting pancaratrika mantras and being properly initiated according to the Sri Narada Pancaratra a person must observe the ten samskaras, or purificatory rites, and thereafter hear the meanings of the mantras.

Text 8

yajna-sutra putrera dibare misra-vara

bandhu-varga dakiya anila nija-ghara//CB, Adi 8.8//

TRANSLATION

For the sacred thread ceremony of His son, Jagannatha Misra invited all of his friends and relatives to his house.

Text 9

parama-harise sabhe asiya milila

ya’ra yena yogya-karya karite lagila//CB, Adi 8.9//

TRANSLATION

Everyone happily gathered there and assisted in various ways according to their ability.

Text 10

stri-gane ‘jaya’ diya krsna-guna gaya

nata-gane mrdanga, sanai, vamsi ba’ya//CB, Adi 8.10//

TRANSLATION

The women chanted Krsna’s glories, and the musicians played mrdanga, sanai, and flute.

COMMENTARY

The word ba’ya means “play.”

Text 11

vipra-gane veda pade, bhate rayabara

saci-grhe haila ananda-avatara//CB, Adi 8.11//

TRANSLATION

The brahmanas recited the Vedas, and the professional blessers chanted prayers. Thus Sacidevi’s house appeared as the incarnation of ecstasy.

COMMENTARY

The word rayabara means “prayers” or “songs of glorification” as well as “reciter of prayers” or “messenger.”

The phrase haila ananda-avatara means “happiness personified has appeared.” In other words, the marketplace of happiness has manifested.

Text 12

yajna-sutra dharibena sri-gaurasundara

subha-yoga-sakala aila saci-ghara//CB, Adi 8.12//

TRANSLATION

As Sri Gaurasundara accepted the brahmana thread all the auspicious planetary conjunctions fell on the house of Saci.

Text 13

subha-mase, subha-dine subha-ksana dhari’

dharilena yajna-sutra gauranga-sri-hari//CB, Adi 8.13//

TRANSLATION

The month, day, and moment were all auspicious as Sri Gaurahari accepted the brahmana thread.

Text 14

sobhila sri-ange yajna-sutra manohara

suksma-rupe ‘sesa’ va vedila kalevara//CB, Adi 8.14//

TRANSLATION

The enchanting thread beautified the body of the Lord as if Ananta Sesa surrounded His body in a subtle form.

COMMENTARY

The sacred thread form of Ananta Sesa is mentioned in the Caitanya-caritamrta (Adi 5.123-124) as follows: “He serves Lord Krsna, assuming all the following forms: umbrella, slippers, bedding, pillow, garments,

resting chair, residence, sacred thread and throne. He is thus called Lord Sesa, for He has attained the ultimate end of servitude to Krsna. He takes many forms for the service of Krsna, and thus He serves the Lord."

Text 15

haila vamana-rupa prabhu-gauracandra

dekhite sabara bade parama ananda//CB, Adi 8.15//

TRANSLATION

Everyone was most pleased to see how Lord Gauracandra resembled Vamanadeva.

COMMENTARY

The word vamana-rupa refers to the dwarf incarnation of Lord Visnu. One may refer to the Eighth Canto of the Srimad Bhagavatam, Chapters 18 to 23. Sri Vamanadeva, or Sri Upendra, was born from Kasyapa in the womb of Aditi. When Sri Upendra, the form of a dwarf, heard that Bali, the King of the demons, was performing an asvamedha sacrifice, He went to the sacrifice with a desire to accept three paces of land in charity. The material world consisting of the three modes of nature is only one-fourth of Lord Visnu's creation, whereas the transcendentally pure spiritual world covers three-fourths of His creation. The word kaya refers to the gross material world, the word manah refers to the subtle material word, and the word vak refers to the spiritual Vaikunthas. Therefore Sri Vamanadeva begged for the three steps of land that are beyond the realm of the gross and subtle material worlds, or beyond the reach of material sense perception. The gross world is known as Bhurloka, the subtle world is known as Bhuvarloka, and the Vaikuntha world beyond the three modes of nature is known as Svarloka. One should surrender and offer everything in worship at the lotus feet of Lord Visnu. In the material world there is no conception of Visnu. Vasudeva is situated only in the state of pure goodness. Lord Vamanadeva accepts only the gifts or foodstuffs that are offered by His devotee. This is the teaching of the Vamana incarnation. Therefore a person who desires purification is instructed to chant the Rg Veda mantra, om tad visnoh paramam padam sada pasyanti surayah diviva caksur atatam. Materialistic worshipers of the sun-god compare Lord Visnu to the sun, which rises and sets. This is

the materialistic conception of what is called tri-sandhya. Although Lord Visnu is the Lord of the fourteen planetary systems, He sometimes comes as Vamanadeva and sometimes He displays a form measuring three and a half cubits. The Supreme Personality of Godhead, Gaura-Krsna, exhibited the pastimes of Trivikrama by begging alms in the form of a dwarf brahmana.

Text 16

apurva brahmanya-teja dekhi' sarva-gane

nara-jnana ara keha nahi kare mane//CB, Adi 8.16//

TRANSLATION

On seeing His wonderful brahmana effulgence, no one considered Him an ordinary child.

COMMENTARY

For an elaboration on the word brahmanya-teja one should refer to the Srimad Bhagavatam (8.18.18), and for an explanation of the second line one should refer to Srimad Bhagavatam (8.18.22).

Text 17

hate danda, kandhe jhuli, sri-gaurasundara

bhiksa kare prabhu sarva-sevakera ghara//CB, Adi 8.17//

TRANSLATION

Then, with a stick in His hand and a bag on His shoulder, Sri Gaurasundara went to beg alms at the houses of His devotees.

COMMENTARY

At the time of the sacred thread ceremony the brahmacari should recite the Gayatri mantra before the acarya, and he should accept a sacred thread, a belt made of straw, kaupinas, deerskin garments, a danda, a waterpot, a ring of kusa grass, an umbrella, prayer beads, and a container (bag) for begging alms. Being decorated in this way, he should beg alms from his mothers. The sacred thread ceremony of Sri

Gaurasundara was properly performed just like the ceremony of Sri Vamanadeva, as described in the Srimad Bhagavatam (8.18.14-17).

Text 18

ya'ra yatha-sakti bhiksa sabei santose

prabhura jhulite diya nari-gana hase//CB, Adi 8.18//

TRANSLATION

Everyone gave in satisfaction according to their ability. All the women smiled as they put their alms in the Lord's bag.

Text 19

dvija-patni-rupa dhari' brahmani, rudrani

yata pati-vrata muni-vargera grhini//CB, Adi 8.19//

TRANSLATION

The chaste wives of Brahma, Siva, and various great sages all took the form of brahmanas' wives.

COMMENTARY

The word brahmani refers to goddess Sarasvati, the word rudrani refers to goddess Parvati, the words muni grhini refer to the sages' wives like Aditi, Anasuya, Arundhati, and Devahuti.

Text 20

sri-vamana-rupa prabhura dekhiya santose

sabei jhulite bhiksa diya diya hase//CB, Adi 8.20//

TRANSLATION

They felt great satisfaction seeing Visvambhara's Vamana form and smiled as they placed alms in the Lord's bag.

Text 21

prabhuo karena sri-vamana-rupa-lila

jivera uddhara lagi’ e sakala khela//CB, Adi 8.21//

TRANSLATION

The Lord also enjoyed His Vamana pastimes, which were enacted for the deliverance of the conditioned souls.

Text 22

jaya jaya sri-vamana-rupa gauracandra

dana deha’ hrdaye tomara pada-dvandva//CB, Adi 8.22//

TRANSLATION

All glories to Sri Gauracandra, who accepted the form of Lord Vamana! Please donate Your lotus feet in charity to my heart.

The second line of this verse means “O Gaurasundara, I pray that You manifest the lotus feet of Your Vamana form in my heart.” In this regard, one may refer to the complete surrender of Bali Maharaja, recorded in the Srimad Bhagavatam, Eighth Canto, Chapter Twenty-two.

Text 23

ye sune prabhura yajna-sutrera grahana

se paya caitanyacandra-carane sarana//CB, Adi 8.23//

TRANSLATION

Whoever hears the topics of the Lord accepting a brahmana thread certainly attains the shelter of Sri Caitanya’s lotus feet.

Text 24

hena-mate vaikuntha-nayaka saci-ghare

vedera nigudha nana-mata krida kare//CB, Adi 8.24//

TRANSLATION

In this way the Lord of Vaikuntha enjoyed in the house of Saci various pastimes that are unknown to the Vedas.

COMMENTARY

The word nayaka refers to the Lord, and the word nigudha means “secret” or “confidential.”

Sri Gaura-Narayana is the Lord of Vaikuntha, so He is a genius in all the scriptures and the source of the opulence of knowledge. Nevertheless, acting like an ordinary person, He rejected the foolish considerations of the material scholars and glorified the expert considerations of the learned devotees by manifesting a desire to study grammar, just as Krsna studied under Sandipani Muni.

Text 25

ghare sarva-sastrera bujhiya samihita

gosthi-majhe prabhura padite haila cita//CB, Adi 8.25//

TRANSLATION

After properly understanding the meanings of the scriptures at home, the Lord desired to study in the company of His associates.

COMMENTARY

The word samihita means “proper endeavor,” “the desire,” “the comments,” “confidential meaning,” or “purport.” The word cita is a gentle form of the word citta, which means “heart” or “mind.”

Text 26

navadvipe ache adhyapaka-siromani

gangadasa-pandita ye-hena sandipani//CB, Adi 8.26//

TRANSLATION

In Navadvipa there resided the topmost teacher, Gangadasa Pandita, who was nondifferent from Sandipani Muni.

COMMENTARY

For a description of Gangadasa Pandita one should refer to Caitanya-bhagavata (CB Adi-khanda 2.99).

A description of Sandipani Muni is found in the Srimad Bhagavatam (10.45.31-48) and in the Visnu Purana (5.21.19-30). Sandipani Muni was a resident of Avanti and belonged to the dynasty of Kasyapa Muni. In sixty-four days, Sri Balarama and Sri Krsna learned from him the Upanisads, the Vedas, the Dhanur-veda (military science), the Dharma-sastras (religious scriptures), Mimamsa, Tarka-vidya (logic or argument), the six types of politics, and the sixty-four arts and sciences. After mastering all the arts and sciences, They requested Sandipani Muni to accept some guru-daksina. After consulting his wife, Sandipani Muni expressed his desire for the return of his son, who had drown in the ocean at Prabhasa-ksetra. Balarama and Krsna immediately went to the shore of the ocean. After They heard from the mouth of the ocean deity that Their guru's son had been kidnapped by a demon in the shape of a conchshell named Pancajana, Lord Krsna killed the demon and accepted the Pancajanya conch made from the demon's bones. But not finding Their guru's son there, Krsna and Balarama went to Yamaraja's kingdom, named Samyamani, and blew the conchshell. When Yamaraja heard the sound of the conch, he came out and after properly worshiping Krsna and Balarama he returned Their guru's son. Sri Balarama and Sri Krsna accepted Their guru's son and returned him to his father.

Text 27

vyakarana-sastrera ekanta tattva-vit

tan'ra thani padite prabhura samihita//CB, Adi 8.27//

TRANSLATION

He was in full knowledge of the grammatical literatures, so the Lord desired to study under him.

Text 28

bujhilena putrera ingita misra-vara

putra-sange gela gangadasa-dvija-ghara//CB, Adi 8.28//

TRANSLATION

Understanding the desire of his son, Jagannatha Misra took Him to the house of the brahmana Gangadasa.

COMMENTARY

The word ingita means “confidential desire,” “hint,” or “gesture.”

Text 29

misra dekhi’ gangadasa sambhrame uthila

alingana kari’ eka asane vasila//CB, Adi 8.29//

TRANSLATION

When they arrived, Gangadasa stood up out of respect and embraced Sri Misra. They then sat together on an asana.

Text 30

misra bole,—“putra ami dilun toma’ sthane

padaiba sunaiba sakala apane”//CB, Adi 8.30//

TRANSLATION

Jagannatha Misra said, “I am offering you my son. Please teach Him everything.”

Text 31

gangadasa bole,—“bada bhagya se amara

padaimu yata sakti achaye amara”//CB, Adi 8.31//

TRANSLATION

Gangadasa replied, “It is my great fortune. I will teach Him to the best of my ability.”

Text 32

sisya dekhi' parama-anande gangadasa

putra-praya kariya rakhila nija-pasa//CB, Adi 8.32//

TRANSLATION

Gangadasa was most happy to see his new student, and he treated Him like his own son.

COMMENTARY

The word praya means "equal," and the word pasa comes from the word parsa, which means "near."

Text 33

yata vyakhya gangadasa pandita karena

sakrt sunile matra thakura dharena//CB, Adi 8.33//

TRANSLATION

After hearing only once, the Lord would assimilate whatever Gangadasa Pandita explained.

COMMENTARY

The word sakrt means "once," and the word dharena means "to realize or master something by deliberation."

Text 34

gurura yateka vyakhya karena khandana

punar-bara sei vyakhya karena sthapana//CB, Adi 8.34//

TRANSLATION

He would refute the explanations of His guru and then again establish the explanation that He had just refuted.

Text 35

sahasra sahasra sisya pade yata jana

hena karo sakti nahi divare dusana//CB, Adi 8.35//

TRANSLATION

There were thousands of students, but no one had the ability to defeat His explanations.

COMMENTARY

The words divare dusana mean “to find fault” or “refute.”

Text 36

dekhiya adbhuta buddhi guru harasita

sarva-sisya-srestha kari’ karila pujita//CB, Adi 8.36//

TRANSLATION

Gangadasa was pleased to see Nimai’s wonderful intelligence, and he accepted Him as his best student.

COMMENTARY

The word pujita means “to worship” or “to honor.”

Text 37

yata pade gangadasa-panditera sthane

sabarei thakura calena anuksane//CB, Adi 8.37//

TRANSLATION

The Lord would regularly challenge and defeat all of Gangadasa Pandita’s other students.

COMMENTARY

The word calena means “to induce,” “to move,” “to shake,” “to bewilder,” “to defeat,” or “to refute.”

Text 38

sri-murari gupta, sri-kamalakanta-nama

krsnananda-adi yata gosthira pradhana//CB, Adi 8.38//

TRANSLATION

Sri Murari Gupta, Sri Kamalakanta, and Sri Krsnananda were some of the Lord's prominent classmates.

COMMENTARY

Sri Murari Gupta is the composer of the Sanskrit book Caitanya-carita. He was born in Srihatta, in the family of a doctor, and latter He came to reside in Navadvipa, where he became a student of Gangadasa Pandita. (See Adi-khanda, Chapter 8.) Nimai's debate with the elder Murari is described in the Adi-khanda, Chapter Ten, and Murari's happiness upon seeing the Lord's devotional symptoms born from feelings of separation from Krsna after His return from Gaya are described in the Madhya-khanda, Chapter One. The Lord's manifestation of His Varaha form at Murari's house is described in the Madhya-khanda, Chapter Three, and in Caitanya-caritamrta, Adi-lila, Chapter Seventeen. After hearing Gaura and Nityananda glorify each other, Murari smiles and jokes. (See Madhya-khanda, Chapter Four.) Murari's taking part in the Lord's kirtanas at the house of Srivasa is described in the Madhya-khanda, Chapter Eight. At the time of the Lord's maha-prakasa, Murari lost consciousness and later cried in love and offered prayers to the Lord. The Lord responded by glorifying His servant Murari. (See Madhya-khanda, Chapter Ten.) Murari's participation in water sports with the other devotees is found in the Madhya-khanda, Chapter Thirteen. On the night the Lord danced in the dress of Maha-Laksmi, Haridasa and Murari, dressed as constables, introduced the Lord's drama. (See Madhya-khanda, Chapter Eighteen.) One day at the house of Srivasa Pandita, Murari Gupta saw Gaura and Nityananda seated together. Murari first offered obeisances to Gaura and then to Nityananda. The Lord, however, was displeased and said to Murari, “You have transgressed etiquette while offering obeisances.” That very night in a dream the Lord taught Murari the glories of Nityananda. The next morning Murari first offered obeisances to Nityananda and then to Gaura. Seeing this, the Lord was pleased and He gave Murari the remnants of His chewed betel. By accepting those remnants, Murari's intelligence was purified and he

received love of God. Once, in the mood of the supreme controller, the Lord spoke in anger to Murari Gupta about the impersonalist Prakasananda, of Kasi. Thereafter, the Lord glorified the eternal truth regarding His names, forms, qualities, and pastimes. The Lord blessed Murari, who thereafter offered rice with ghee to the Lord. The next morning the Lord came to Murari for treating the symptoms of indigestion that He exhibited due to eating heavy foods. Thereafter the Lord exhibited His pastime of being cured by drinking water from Murari's waterpot. On another day, when the Lord manifested His four-armed form in the house of Srivasa, Murari took the role of Garuda and carried the Lord on his shoulders. Considering that separation from the Lord after His disappearance would be unbearable, Murari decided to give up his body while the Lord was still present. The Lord, who is the Supersoul of everyone, checked Murari from carrying out this plan. These and other pastimes are described in the Madhya-khanda, Chapter Twenty. The pastimes of Murari and other devotees chanting at night with the Lord through the streets of Navadvipa and Murari and other devotees crying in happiness on seeing the Lord drink water at the house of Sridhara are found in Madhya-khanda, Chapter Twenty-three. After the Lord took sannyasa and came to the house of Advaita Acarya, Saci along with Murari and other devotees went there to meet Him. (See Caitanya-caritamrta, Madhya 3.153) Murari accompanied the devotees every year to visit the Lord in Puri. (See Caitanya-caritamrta, Madhya 11.86, 16.16, as well as Antya 10.9, 121, 140, and 12.13) One day, on the order of the Lord, Murari Gupta recited eight verses in glorification of Lord Ramacandra. The Lord then blessed him. (See Caitanya-caritamrta, Antya-lila, Chapter Four.) Murari's sporting in the waters of Narendra-sarovara is described in the Antya-khanda, Chapter Nine. Murari's humble prayers and his receiving the mercy of the Lord are described in the Caitanya-caritamrta (Adi 17.77-78 and Madhya 11.152-158). Seeing Murari's attachment for Lord Ramacandra, he is awarded the name Ramadasa. This is found in Caitanya-caritamrta (Adi 17.69 and Madhya 15.219). Murari's meeting with the Lord's South India traveling companion, Kala Krsnadasa, when he visits Navadvipa is found in the Caitanya-caritamrta (Madhya 10.81). His chanting during the Ratha-yatra festival is described in Caitanya-caritamrta (Madhya 13.40). His meeting with Sanatana Gosvami is mentioned in Caitanya-caritamrta (Antya 4.108 and 7.47). Murari's meeting with Jagadananda is described in Caitanya-caritamrta (Antya 12.98).

Text 39

sabare calaye prabhu phanki jijnasiya

sisu-jnane keha kichu na bole hasiya//CB, Adi 8.39//

TRANSLATION

The Lord challenged and defeated them all, even the elder boys, but they would consider the Lord just a child and simply smile at Him.

Text 40

ei-mata prati-dina padiya suniya

ganga-snane cale nija-vayasya laiya//CB, Adi 8.40//

TRANSLATION

After school, the Lord regularly went with His friends to bathe in the Ganges.

Text 41

paduyara anta nahi navadvipa-pure

padiya madhyahne sabe ganga-snana kare//CB, Adi 8.41//

TRANSLATION

In Navadvipa there were innumerable students, and they all took bath in the Ganges at midday.

COMMENTARY

At the time of the Lord there were many schools in Navadvipa, wherein innumerable students from various provinces studied the scriptures. The area of Navadvipa at that time stretched northeast up to Dvipacandrapura.

Text 42

eko adhyapakera sahasra sisya-gana

anyo ‘nye kalaha karena anuksana//CB, Adi 8.42//

TRANSLATION

Each teacher had thousands of students, and they would regularly challenge the students of the other teachers.

Text 43

prathama vayasa prabhu svabhava-cancala

paduya-ganera saha karena kondala//CB, Adi 8.43//

TRANSLATION

As the Lord was young and restless, He would also quarrel with the other students.

COMMENTARY

The words prathama vayasa mean “in childhood” or “in boyhood.”

Text 44

keha bole,—“tora guru kon buddhi ta’ra”

keha bole,—“ei dekha, ami sisya ya’ra”//CB, Adi 8.44//

TRANSLATION

Someone would challenge, “Your teacher is not very learned.” Another would say, “See whose disciple I am.”

Text 45

ei-mata alpe alpe haya galagali

tabe jala-phelapheli, tabe deya bali//CB, Adi 8.45//

TRANSLATION

In this way they began to quarrel with harsh words, and soon they would splash water and throw sand at each other.

Text 46

tabe haya maramari, ye yahare pare

kardama pheliya ka'ro gaye keha mare//CB, Adi 8.46//

TRANSLATION

Eventually they would beat each other or throw mud at each other.

Text 47

rajara dohai diya keha ka're dhare

mariya palaya keha gangara upare//CB, Adi 8.47//

TRANSLATION

Some boy, in the name of the king, would catch another boy, and someone would beat another and then swim across the Ganges to safety.

COMMENTARY

The words gangara upare refer to the present day city of Navadvipa (Kuliya) and the village of Ramacandrapura.

Text 48

eta hudahudi kare paduya-sakala

bali-kadamaya saba haya ganga-jala//CB, Adi 8.48//

TRANSLATION

They wrestled so intensely that the waters of the Ganges became full of sand and mud.

Text 49

jala bharibare nahi pare nari-gana

na pare karite snana brahmana sajjana//CB, Adi 8.49//

TRANSLATION

In that situation the girls were unable to fill their water pots and the gentle brahmanas were unable to take their bath.

Text 50

parama-cancala prabhu visvambhara-raya

ei-mata prabhu prati-ghate-ghate yaya//CB, Adi 8.50//

TRANSLATION

Sri Visvambhara was most restless. He went to each bathing ghata.

COMMENTARY

The word prati-ghate refers to His own bathing ghata, Barakona-ghata, Madhai's ghata, Nagariya-ghata, and other ghatas.

Text 51

prati-ghate paduyara anta nahi pai

thakura kalaha kare prati thani thani//CB, Adi 8.51//

TRANSLATION

At each ghata there were innumerable students, and the Lord debated at every ghata.

Text 52

prati-ghate yaya prabhu gangaya santari'

eko ghate dui cari danda krida kari'//CB, Adi 8.52//

TRANSLATION

The Lord swam to each ghata and enjoyed debating there for one or two hours.

Text 53

yata yata pramanika paduyara gana

ta'ra bole,—"kalaha karaha ki karana?"//CB, Adi 8.53//

TRANSLATION

The senior students asked the boys, "Why are You arguing?

COMMENTARY

The word pramanika means "knowledgeable," "mature," "principle," or "expert."

Text 54

jijnasa karaha,—"bujhi, ka'ra kon buddhi!

vrtti-panji-tikara, ke jane, dekhi, suddhi//CB, Adi 8.54//

TRANSLATION

"Let us see who can explain the proper forms of vrtti, panji, and tika."

COMMENTARY

Vrtti is the brief explanation of a verse, tika is the expanded explanation of a verse, and panji is a poetic description of a subject. Previously kayasthas used to write panji. On the Kalapa grammar composed by Sarva Varma there is a tika written by Susena Vidyabhusana, a panji written by Trilocana Dasa, and a vrtti written by Durga Simha that are all very famous. Gangadasa Pandita taught Kalapa grammar to his students, headed by Nimai.

The word suddhi means "the pure form," "the real truth," "the purport," and "the confidential truth."

Text 55

prabhu bole,—"bhala bhala, ei katha haya

jijnasuka amare yahara citte laya"//CB, Adi 8.55//

TRANSLATION

The Lord replied, “Yes, good. You can ask Me anything you like.”

Text 56

keha bole,—“eta kene kara ahankara?”

prabhu bole,—“jijnasaha ye citte tomara”//CB, Adi 8.56//

TRANSLATION

One student asked Him, “Why are You so conceited?” and Nimai replied, “Ask Me whatever you like.”

Text 57

“dhatu-sutra vakhanaha”—bole se paduya

prabhu bole,—“vakhani ye, suna mana diya”//CB, Adi 8.57//

TRANSLATION

The same student then said, “Explain the sutras on verbal roots.” The Lord replied, “Listen attentively to what I say.”

Text 58

sarva-sakti-samanvita prabhu bhagavan

karilena sutra-vyakhya ye haya pramana//CB, Adi 8.58//

TRANSLATION

The all-powerful Supreme Lord Visvambhara then explained the sutras according to the prescribed grammatical rules.

COMMENTARY

The word pramana means “perfect evidence” or “faith.”

Text 59

vyakhya suni’ sabe bole prasamsa-vacana

prabhu bole,—“ebe suna, kari ye khandana”//CB, Adi 8.59//

TRANSLATION

Hearing His explanation, everyone praised Him. The Lord then said, “Now hear Me refute these explanations.”

Text 60

yata vyakhya kaila, taha dusila sakala

prabhu bole,—“sthapa’ ebe ka’ra ache bala”//CB, Adi 8.60//

TRANSLATION

After the Lord refuted each of His explanations, He then asked, “Now who can reestablish these explanations?”

Text 61

camatkara sabei bhavena mane mane

prabhu bole,—“suna, ebe kariye sthapane”//CB, Adi 8.61//

TRANSLATION

Everyone there was struck with wonder as Nimai said, “Now hear Me reestablish those explanations.”

Text 62

punah hena vyakhya karilena gauracandra

sarva-mate sundara, kothao nahi manda//CB, Adi 8.62//

TRANSLATION

Sri Gauracandra then again established those explanations in such a wonderful way that no one could find any fault.

COMMENTARY

The word manda means “fault,” “excuse,” or “error.”

Text 63

yata saba pramanika paduyara gana

santose sabei karilena alingana//CB, Adi 8.63//

TRANSLATION

All the senior students then embraced Nimai in satisfaction.

Text 64

paduya-sakala bole,—“aji ghare yaha

kali ye jijnasi, taha balibare caha”//CB, Adi 8.64//

TRANSLATION

The other students said, “Today You can go home, and tomorrow we will have more questions for You.”

Text 65

ei-mata prati-dina jahnavira jale

vaikuntha-nayaka vidya-rase khela khele//CB, Adi 8.65//

TRANSLATION

In this way the Lord of Vaikuntha enjoyed His pastimes as a student playing in the water of the Ganges.

Text 66

ei krida lagiya sarva-jna brhaspati

sisya-saha navadvipe haila utpatti//CB, Adi 8.66//

TRANSLATION

To assist in His pastimes, the omniscient Brhaspati took birth in Navadvipa along with his disciples.

COMMENTARY

The word sarva-jna is another name for the original Visnusvami. He

appeared at Candanavana-Kalyanapura, in the province of Pandya. He is the first Vaisnava acarya in this age of Kali. He defeated the philosophy of Buddhism and brought Sri Jagannathadeva to Sundaracala. Three hundred years before Christ a king named Vijaya Pandya appeared. After he conquered Sri Purusottama and brought Lord Jagannatha to his own province, the Buddhists returned Lord Jagannatha to Nilacala. A few hundred years later, during the reign of Sundara Pandya, he was reminded of the place where Lord Jagannatha was brought while going to conquer the northern provinces. That place, known as Sundaracala, later became known as Gundica. Shortly before this incident a disciple of Sankaracarya named Padmapadacarya built a matha at the place known as Chatrabhoga. Later on this matha was shifted to the shore of the ocean by Sri Ramanujacarya. There is a book named Sanksepa-sariraka in the Sankara-sampradaya that is said to be written by Sarvajnatma Muni. But this Sarvajnatma Muni cannot be the Sarvajna Muni who established the philosophy of suddhadvaita. There is another Sarvajna in the Jain sampradaya as well. In the disciplic succession of Sarvajna Muni there were many disciples, including Brhaspati.

Text 67

jala-krida kare prabhu sisya-gana-sange

ksane-ksane gangara upare yaya range//CB, Adi 8.67//

TRANSLATION

While sporting in the Ganges, the Lord and His friends would sometimes swim to the other side.

COMMENTARY

The words gangara upare refers to Kuliya, or the present day city of Navadvipa.

Text 68

bahu manoratha purve achila gangara

yamunara dekhi’ krsnacandera vihara//CB, Adi 8.68//

TRANSLATION

Seeing the good fortune of the Yamuna in obtaining the association of Lord Krsna, the Ganges had cherished the desire for the same opportunity.

Text 69

“kabe haibeka mora yamunara bhagya”

niravadhi ganga ei balilena vakya//CB, Adi 8.69//

TRANSLATION

The Ganges constantly prayed, “When will I be fortunate like the Yamuna?”

Text 70

yadyapiha ganga aja-bhavadi-vandita

tathapiha yamunara pada se vanchita//CB, Adi 8.70//

TRANSLATION

Although the Ganges is worshiped by Lord Brahma and Lord Siva, she nevertheless still desires the good fortune of the Yamuna.

Text 71

vancha-kalpa-taru prabhu sri-gaurasundara

jahnavira vancha purna kare nirantara//CB, Adi 8.71//

TRANSLATION

Lord Gaurasundara is like a wish-fulfilling tree that constantly satisfied the desires of the Ganges.

Text 72

kari’ bahu-vidha krida jahnavira jale

grhe ailena gauracandra kutuhale//CB, Adi 8.72//

TRANSLATION

After enjoying various pastimes in the waters of the Ganges, Sri Gauracandra joyfully returned home.

Text 73

yatha-vidhi kari’ prabhu sri-visnu-pujana

tulasire jala diya karena bhojana//CB, Adi 8.73//

TRANSLATION

The Lord then worshiped Visnu according to regulation, and after watering tulasi, He took His meal.

Text 74

bhojana kariya matra prabhu sei-ksane

pustaka laiya giya vasena nirjane//CB, Adi 8.74//

TRANSLATION

Immediately after taking His meal, the Lord took His books and sat in a solitary place.

Text 75

apane karena prabhu sutrera tippani

bhulila pustaka-rase sarva-deva-mani//CB, Adi 8.75//

TRANSLATION

The Lord, who is the crest jewel amongst the demigods, fully absorbed Himself in His studies and composed His own COMMENTARY on the sutras.

COMMENTARY

The words sutrera tippani refers to the COMMENTARY on the COMMENTARY of Katantra-sutra, composed by Sarva Varma. The phrase sarva-deva-mani means “the Lord of lords.”

Text 76

dekhiya anande bhase misra-mahasaya

ratri-dine harise kichui na janaya//CB, Adi 8.76//

TRANSLATION

Seeing His son studying attentively, Jagannatha Misra floated in an ocean of happiness and forgot whether it was day or night.

Text 77

dekhite dekhite jagannatha putra-mukha

niti-niti paya anirvacaniya sukha//CB, Adi 8.77//

TRANSLATION

Every day Jagannatha Misra felt indescribable happiness on seeing the face of his son.

COMMENTARY

The word niti-niti means “regularly” or “daily.”

Text 78

ye-mate putrera rupa kare misra pana

“sasarire sayujya haila kiba ta’na!”//CB, Adi 8.78//

TRANSLATION

Sri Misra drank the nectarean beauty of his son’s form in such a way that it appeared he had merged his body with the Lord!

COMMENTARY

The words sasarire sayujya are explained as follows: When a conditioned soul is freed from the gross and subtle bodies, or designations, he attains the liberation of brahma-sayujya, or merging with Brahman, or, in other words, he becomes dormant. This is the conclusion of the impersonalists. But Jagannatha Misra is nondifferent from Vasudeva, the shelter of

vatsalya-rasa in the transcendental realm of Goloka, beyond the material creation. He was so absorbed in seeing the beautiful form of Gaura, the Personality of Godhead, as his son that he continually remained merged in an ocean of bliss. Ordinary people did not consider him as Vasudeva, the personification of pure goodness; they considered him a conditioned soul, fit for sayujya-mukti like themselves. In fact, they considered Jagannatha Misra had already attained sayujya-mukti, the state of becoming dormant, in his present gross and subtle bodies. But, according to Caitanya-caritamrta (Madhya 6.268), “A pure devotee does not like even to hear about sayujya-mukti, which inspires him with fear and hatred. Indeed, the pure devotee would rather go to hell than merge into the effulgence of the Lord.” Also in Caitanya-caritamrta (Madhya 9.267): “Pure devotees reject the five kinds of liberation; indeed, for them liberation is very insignificant because they see it as hellish.” In this regard, one should refer to the descriptions of the pure devotional service performed by Rsabhadeva’s son, Bharata, as narrated by Sri Sukadeva Gosvami to Maharaja Pariksit in Srimad Bhagavatam (5.14.44). Descriptions of sayujya-mukti are found in the Madhva-sampradaya’s philosophy of suddha-dvaita. Unless there is a reciprocation between the worshipable Supreme Lord and His servants, the mood of worshiper and worshipable cannot exist. Therefore the sayujya-mukti referred to herein is the attainment of the lotus feet of Visnu; it certainly does not refer to becoming one with the Lord or merging with Brahman.

Text 79

sayujya va kon aupadhi sukha ta’ne

sayujyadi-sukha misra alpa kari’ mane//CB, Adi 8.79//

TRANSLATION

Jagannatha Misra, however, considered the happiness of merging with the Lord to be most insignificant.

COMMENTARY

The word kon means “for what use.” The word ta’ne means “to him” or “for him.”

The words aupadhi sukha refer to the happiness derived through one’s

gross and subtle bodies from one's temporary sense gratification and desire for liberation. This is nothing like the happiness experienced by the atmaramas, or self-satisfied souls, from their unalloyed service to Gaura-Krsna.

The word alpa means "tiny," "insignificant," or "pseudo." It is stated in the Caitanya-caritamrta (Adi 6.44 and 7.85, 97-98): "The conception of servitude to Sri Krsna generates such an ocean of joy in the soul that even the joy of oneness with the Absolute, if multiplied ten million times, could not compare to a drop of it. For a devotee who has actually developed bhava, the pleasure derived from dharma, artha, kama and moksa appears like a drop in the presence of the sea. Compared to the ocean of transcendental bliss that is tasted by chanting the Hare Krsna mantra, the pleasure derived from impersonal Brahman realization [brahmananda] is like the shallow water in a canal. My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness to be like the water contained in the hoofprint of a calf." In the chapter of Bhakti-rasamrta-sindhu describing the glories of pure devotional service, it is stated:

manag eva prarudhayam hrdaye bhagavad ratau

purusarthas tu catvaras trnayante samantatah

"Any person who has developed even a little quantity of pure devotional service can very easily kick out all the other kinds of happiness derived from religiousness, economic development, sense gratification, and liberation.

brahmanando bhaved esa cet parardha-guni-krtah

naiti bhakti-sukhambhodheh paramanu-tulam api

"If brahmananda, the bliss of merging in the Brahman effulgence, were multiplied one hundred trillion times, it would still not equal even an atomic fragment of the ocean of transcendental bliss felt in devotional service." Sridhara Svami has written in his Bhavartha-dipika as follows: "Virtuous people who joyfully relish recitation of Your sweet pastimes consider the four goals of human life to be insignificant. The mind absorbed in bhakti, without desire for insignificant things, brings people to

life with prema. Those devotees who are absorbed only in service to the lotus feet of Krsna have no desire for liberation.”

One may also refer to the following verses from the Srimad Bhagavatam: 3.4.15, 3.25.34 and 36, 4.9.10, 4.20.25, 5.14.43, 6.11.25, 6.17.28, 7.6.25, 7.8.42, 8.3.20, 9.21.12, 10.16.37, 11.14.14, and 11.20.34.

Text 80

jagannatha-misra-pa’ya bahu namaskara

ananta-brahmanda-natha putra-rupe yan’ra//CB, Adi 8.80//

TRANSLATION

I offer unlimited obeisances at the feet of Sri Jagannatha Misra, whose son was the Lord of innumerable universes.

Text 81

ei-mata misracandra dekhite putrere

niravadhi bhase vipra ananda-sagare//CB, Adi 8.81//

TRANSLATION

In this way, whenever he saw his son, Sri Misracandra would float in an ocean of bliss.

COMMENTARY

The word misracandra is the family surname with candra added out of affection.

Text 82

kamadeva jiniya prabhu se rupavan

prati-ange ange se lavanya anupama//CB, Adi 8.82//

TRANSLATION

The beauty of the Lord surpassed that of Cupid. Each of His limbs was extraordinarily beautiful.

Text 83

iha dekhi' misracandra cintena antare

"dakini danave pache putre bala kare"//CB, Adi 8.83//

TRANSLATION

Seeing the beauty of his son, Jagannatha Misra thought, "I'm afraid that my son may be attacked by ghosts or demons."

COMMENTARY

The word dakini refers to a female follower of Rudra, a follower of Bhadrakali, a witch, or a sorceress.

The word danava refers to the sons of Danu, the wife of Kasyapa Muni and daughter of Prajapati Daksa.

The words bala kare mean "to overpower" or "to influence."

Text 84

bhaye misra putre samarpaye krsna-sthane

hase prabhu gauracandra ade thaki' sune//CB, Adi 8.84//

TRANSLATION

Out of fear, Sri Misra surrendered his son at the lotus feet of Krsna, as Gauracandra smiled while watching from a secluded place.

COMMENTARY

The word ade is a corruption of the word antarale, which means "from behind."

Text 85

misra bole,—"krsna, tumi raksita sabara

putra-prati subha-drsti kariba amara//CB, Adi 8.85//

TRANSLATION

Jagannatha Misra prayed, “O Krsna, You are the protector of all. Please glance mercifully on my son.

COMMENTARY

The word raksita means “the protector” or “the deliverer.”

Texts 86-87

ye tomara carana-kamala smrti kare

kabhu vighna na aise tahana mandire

tomara smarana-hina ye ye papa-sthana

tathaya dakini-bhuta-preta-adhisthana” //CB, Adi 8.86-87//

TRANSLATION

“Whoever remembers Your lotus feet will never face any disturbances at home. Those sinful places where You are not remembered are the residences of ghosts, COMMENTARY

witches, and evil spirits.

Places where forgetfulness of Visnu is prominent are known as sinful places. Such places are inhabited by abominable species like ghosts, witches, and evil spirits. The devotees of the Lord are demigods. Because the devotees always remember the Lord, wherever they reside is known as a sacred place. It is stated in the Srimad Bhagavatam (10.2.33):

tatha na te madhava tavakah kvacid

bhrasyanti margat tvayi baddha-sauhrdah

tvayabhigupta vicaranti nirbhaya

vinayakanikapa-murdhasu prabho

“O Madhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and

continue to progress in devotional service."

And in the Srimad Bhagavatam (11.4.10):

tvam sevatam sura-krta bahavo 'ntarayah

svauko vilanghya paramam vrajatam padam te

nanyasya barhisi balin dadatah sva-bhagan

dhatte padam tvam avita yadi vighna-murdhni

"The demigods place many obstacles on the path of those who worship You to transcend the temporary abodes of the demigods and reach Your supreme abode. Those who offer the demigods their assigned shares in sacrificial performances encounter no such obstacles. But because You are the direct protector of Your devotee, he is able to step over the head of whatever obstacle the demigods place before him."

Also in the Srimad Bhagavatam (3.22.37):

sarira manasa divya vaiyase ye ca manusah

bhautikas ca katham klesa badhante hari-samsrayam

"Therefore, O Vidura, how can persons completely under the shelter of Lord Krsna in devotional service be put into miseries pertaining to the body, the mind, nature, and other men and living creatures?" In the Garuda Purana it is stated:

na ca durvasasah sapo vajram capi saci-pateh

hantum samartham purusam hrdisthe madhusudane

"One who has realized Madhusudana within his heart cannot be killed by the curse of Durvasa or the thunderbolt of Indra, the husband of Saci." And in the Naradiya Purana it is stated:

yatra puja-paro visnos tatra vighno na badhate

raja ca taskaras capi vyadhayas ca na santi hi

pretah pisacah kusmanda graha bala-grahas tatha

dakinyo raksasas caiva na badhas te 'cyutarcakam

“Neither a king, a thief, nor disease can create obstacles for one engaged in worshiping Lord Visnu. A person engaged in the worship of Acyuta cannot be checked by ghosts, witches, evil spirits, planets, sorceresses, or other demons.” One may also refer to Bhakti-sandarbha (122) in this regard.

Text 88

na yatra sravanadini rakso-ghnani sva-karmasu

kurvanti satvatam bhartur yatudhanyas ca tatra hi//CB, Adi 8.88//

TRANSLATION

My dear King, wherever people in any position perform their occupational duties of devotional service by chanting and hearing [sravanam kirtanam visnoh], there cannot be any danger from bad elements. Therefore there was no need for anxiety about Gokula while the Supreme Personality of Godhead was personally present.

COMMENTARY

When Maharaja Pariksit heard that the fearful child-killer Putana wandered through various villages killing children on the order of Kamsa, he was full of anxiety for Krsna. At that time Sri Sukadeva Gosvami spoke this verse in order to relieve the king’s anxiety.

This verse was spoken by Sukadeva Gosvami to the apprehensive Pariksit Maharaja to confirm that since Putana was engaged in sinful activities, she would certainly die. Places where the hearing and chanting of Krsna’s names are not present are full of demoniac influence, but wherever the Lord is present there is no question of fear. (Sridhara Svami)

After hearing that Putana was roaming about killing children, one may fearfully inquire, “Alas, what was the position of the other baby boys in Sri Nanda’s village?” Sri Sukadeva spoke this verse in answer to this question. If one indirectly hears and chants the names of Krsna in the course of performing one’s occupational duties like sacrifices, then one can never be exploited by demonesses; and if one directly hears and chants the names of Krsna, then there no question of any influence from

them. The word satvata, or the Lord of the devotees, confirms that what to speak of the hearing and chanting the Lord's names, even hearing and chanting the names of His devotees destroys all demoniac influences. The demons exhibit their influence only in places where the Lord's names are not heard or chanted. The meaning of this verse can also be as follows:

One may raise the doubt—"Were all the children of that time killed by Putana or not?" Sri Sukadeva Gosvami spoke this verse in answer to this question. The above purport is applicable here. Other than the baby boys who heard and chanted Krsna's names, the Lord had Putana kill all those who were averse to Him and belonging to Kamsa's party. The foolishness of Kamsa is displayed in this incident. In spite of the Lord's personal presence, the arrival of wicked Putana in Vraja and her disturbances there were only to nourish the pastimes of the Lord, which give pleasure to the entire world and increase the love and affection of the Vrajavasis headed by Yasoda. These incidents are all arranged by the Lord's lila-sakti, or pleasure potencies. The word lila-sakti here refers to one of the three principle energies in Vaikuntha and Vrndadevi in Vrndavana. (Sri Jiva Gosvami's Laghu-tosani)

This verse was spoken by Sri Sukadeva to the anxious Maharaja Pariksit to confirm that since Putana was engaged in sinful activities, she would certainly die. Villages and cities where persons are engaged in fruitive activities that are fructified or unfructified and are devoid of hearing or chanting the names of Krsna, who is the Lord of the devotees, are influenced by demonesses. Such demonesses cannot disturb a place where hearing and chanting about Krsna is the main activity, and where hearing and chanting about Krsna is the only activity it is impossible for them to create any mischief. What then can be said about the place where the Lord is personally present? (Sri Visvanatha Cakravarti's Sarartha-darsini)

Text 89

"ami tora dasa, prabhu, yateka amara

rakhiba apane tumi, sakala tomara//CB, Adi 8.89//

TRANSLATION

“O my Lord, I am Your servant. Everything I possess belongs to You, so please preserve it.

Text 90

ataeva yata ache vighna va sankata

na asuka kabhu mora putrera nikata//CB, Adi 8.90//

TRANSLATION

“Therefore do not allow any obstacle or danger disturb my son.”

COMMENTARY

The word sankata means “misery” or “trouble.”

Text 91

ei-mata niravadhi misra jagannatha

eka-citte vara mage tuli’ dui hata//CB, Adi 8.91//

TRANSLATION

In this way, with folded hands and fixed concentration, Jagannatha Misra constantly begged for the Lord’ s mercy.

Text 92

daive eka-dina svapna dekhi’ misra-vara

harise visada bada haila antara//CB, Adi 8.92//

TRANSLATION

Then one day Jagannatha Misra unexpectedly had a dream that filled his heart simultaneously with happiness and lamentation.

Text 93

svapna dekhi’ stava padi’ dandavat kare

“he govinda, nimani rahuka mora ghare//CB, Adi 8.93//

TRANSLATION

After the dream, he offered his obeisances and prayed, “O Lord Govinda, let Nimai stay at home.

Text 94

sabe ei vara, krsna, magi tora thani

‘grhastha haiya ghare rahuka nimani’”//CB, Adi 8.94//

TRANSLATION

“O Krsna, this is the only benediction that I ask of You. Let Nimai stay at home as a householder.”

Text 95

saci jijnasaye bada haiya vismita

“e sakala vara kene maga’ acambita//CB, Adi 8.95//

TRANSLATION

Astonished, Saci inquired, “Why are you suddenly asking for these benedictions?”

COMMENTARY

The word acambita comes from the Sanskrit word asambhavita, which means “suddenly.”

Text 96

misra bole,—“aji mui dekhilun svapana

nimani karyache yena sikhara mundana//CB, Adi 8.96//

TRANSLATION

Jagannatha Misra replied, “Today I dreamt that Nimai had shaved His head.

COMMENTARY

The ekadandi-sannyasis burn their sacred threads in the sacrificial fire and shave off their sikhas. This was the practice at that time of those sannyasis, who imitated the Buddhist monks. Vedic sannyasis, however, have always accepted the tridanda and kept their sikhas. Although the ekadandi-sannyasis follow Buddhist tradition by giving up their sikha and sacred thread, they still generally call themselves Vedic sannyasis. There is no necessity for paramahamsas to wear saffron cloth and keep their sikhas and sacred threads, but kuticaka sannyasis are prohibited from accepting the dress of paramahamsas. During the manifest pastimes of Sriman Mahaprabhu the ekadandi-sannyasis who followed Sankaracarya were prominent in North India. The ordinary people of that time accepted that shaving one's sikha was a symptom of the sannyasa order.

Text 97

adbhuta sannyasi-vesa kahane na yaya

hase nace kande 'krsna' bali' sarvadaya//CB, Adi 8.97//

TRANSLATION

"I'm unable to describe how wonderfully He looked dressed as a sannyasi. He laughed, danced, and cried while constantly chanting the name of Krsna.

Text 98

advaita-acarya-adi yata bhakta-gana

nimani vediya sabe karena kirtana//CB, Adi 8.98//

TRANSLATION

"Headed by Advaita Acarya, the devotees performed kirtana as they circumambulated Nimai.

Text 99

kakhano nimani vaise visnura khattaya

carana tuliya deya sabara mathaya//CB, Adi 8.99//

TRANSLATION

“The next moment I saw Nimai sitting on Visnu’s simhasana and placing His feet on the heads of the devotees.

Text 100

catur-mukha, panca-mukha, sahasra-vadana

sabei gayena,—“jaya sri-sacinandana”//CB, Adi 8.100//

TRANSLATION

“Brahma, Siva, Ananta Sesa—everyone chanted, ‘Jaya Sacinandana!’

COMMENTARY

The word catur-mukha refers to Lord Brahma, the word panca-mukha refers to Lord Siva, and the word sahasra-vadana refers to Sri Sesa, or Ananta.

Text 101

mahanande catur-dike sabe stuti kare

dekhiya amara bhaye vakya nahi sphure//CB, Adi 8.101//

TRANSLATION

“As I watched devotees in all directions offering prayers with great ecstasy, I became speechless out of fear.

Text 102

kata-ksane dekhi’ koti koti loka laiya

nimai bulena prati-nagare naciya//CB, Adi 8.102//

TRANSLATION

“Shortly thereafter I saw Nimai dancing through the streets of Navadvipa surrounded by millions of people.

Text 103

laksa koti loka nimanira pache dhaya

brahmanda sparsiya sabe hari-dhvani gaya//CB, Adi 8.103//

TRANSLATION

“As those innumerable people followed Nimai, the sound of their chanting the names of Hari pierced the coverings of the universe.

Text 104

catur-dike suni’ matra nimanira stuti

nilacale yaya sarva-bhaktera samhati//CB, Adi 8.104//

TRANSLATION

“The only sound I heard was the prayers that were being offered to Nimai from all sides as they traveled on the path to Nilacala.

Text 105

ei svapna dekhi’ cinta pana sarvathaya

‘virakta haiya pache putra bahiraya’//CB, Adi 8.105//

TRANSLATION

“After seeing this dream, I became filled with anxiety that Nimai will leave home and take sannyasa.”

COMMENTARY

The word virakta means “detached” or “renounced,” and the word bahiraya means “to go out,” “to leave home,” or “to take sannyasa.”

Text 106

saci bole,—“svapna tumi dekhila gosani

cinta na kariha ghare rahibe nimani//CB, Adi 8.106//

TRANSLATION

Saci then said, “Although you had such a dream, don’t worry. Nimai will certainly remain at home.

COMMENTARY

In this verse the word gosani refers to the Vaisnava husband of Saci or the son of an Aryan.

Text 107

punthi chadi’ nimani na jane kona karma

vidya-rasa ta’ra haiyache sarva-dharma//CB, Adi 8.107//

TRANSLATION

“He is not interested in anything other than His studies, as if that has become His life and soul.”

Text 108

ei-mata parama udara dui jana

nana katha kahe, putra snehera karana//CB, Adi 8.108//

TRANSLATION

In this way the most exalted couple discussed various topics out of affection for their son.

Text 109

hena-mate kata dina thaki’ misra-vara

antardhana haila nitya-suddha kalevara//CB, Adi 8.109//

TRANSLATION

After passing some days like this, Jagannatha Misra, whose body is eternally pure, departed from this world.

COMMENTARY

The body of Jagannatha Misra is neither a product of the three modes of

material nature nor is it temporary. He is transcendental to the modes of nature and nondifferent from Vasudeva, the personification of pure goodness. Sri Gauracandra eternally appears in his heart. It is stated in the Srimad Bhagavatam (4.3.23) as follows:

sattvam visuddham vasudeva-sabditam

yad iyate tatra puman apavrtah

sattve ca tasmin bhagavan vasudevo

hy adhoksajo me namasa vidhiyate

“I am always engaged in offering obeisances to Lord Vasudeva in pure Krsna consciousness. Krsna consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vasudeva, is revealed without any covering.”

Considering the bodies of Jagannatha Misra and Sacidevi as products of material nature like their own bodies, foolish materialists also dare to consider the sac-cid-ananda body of their son, the Supreme Lord Sri Gaurasundara, to be an object of material enjoyment like that of an ordinary conditioned soul. The bodies of Visnu and the Vaisnavas are certainly not material, rather they are completely spiritual. They are not forced to undergo birth and death like conditioned souls; they eternally exist before, during, and after the material creation. In the Padma Purana it is stated:

yatha saumitri-bharatau yatha sankarsanadayah

tatha tenaiva jayante martya-lokam yadrcchaya

punas tenaiva yasyanti tad visnoh sasvatam padam

na karma-bandhanam janma vaisnavanam ca vidyate

“Just as Bharata and Laksmana, the son of Sumitra, and just as Sankarsana and other forms of the Supreme Lord appear in this world by Their own desire, similarly the Vaisnavas, who are associates of the Lord, appear with the Lord and then return to the eternal abode with the Lord. The Vaisnavas, like Visnu, are not subjected to birth as a result of fruitive activities.”

Text 110

misrera vijaye prabhu kandila vistara

dasaratha-vijaye yehena raghuvara//CB, Adi 8.110//

TRANSLATION

After his departure, the Lord cried profusely, just as Ramacandra cried after the departure of Maharaja Dasaratha.

COMMENTARY

The word vijaye refers to the time of death or disappearance. Some editions use the word virahe, which means “due to separation.” The description of Maharaja Dasaratha’s disappearance is found in the Ramayana, Ayodhya-kanda, Sarga 103, verses 1-3, 6, and 8.

Text 111

durnivara sri-gauracandrera akarsana

ataeva raksa haila aira jivana//CB, Adi 8.111//

TRANSLATION

Mother Saci survived simply due to her irresistible attraction for Sri Gauracandra.

COMMENTARY

The word durnivara means “uninterrupted” or “inevitable,” and the words gauracandrera akarsana refers to loving attraction for Gaura-Krsna.

Text 112

duhkha bada,—e sakala vistara karite

duhkha haya,—ataeva kahilun sanksepe//CB, Adi 8.112//

TRANSLATION

Elaborating on these topics is too painful. Therefore I have given only a brief description.

Text 113

hena-mate jananira sange gaurahari

achena nigudha-rupe apana’ samvari//CB, Adi 8.113//

TRANSLATION

In this way Sri Gaurahari and His mother controlled their grief as they lived together in seclusion.

Text 114

pitr-hina balaka dekhiya saci ai

sei putra-seva bai ara karya nai//CB, Adi 8.114//

TRANSLATION

Sacidevi engaged fully in the service of her fatherless son with no interest in any other activity.

Text 115

dandeka na dekhe yadi ai gauracandra

murcha paye ai dui cakse hana andha//CB, Adi 8.115//

TRANSLATION

If she did not see Gauracandra for a danda, she would faint and become blinded.

COMMENTARY

The word dandeka means one danda or “about twenty-four minutes.” The words murcha paye mean “to become unconscious or senseless.” The phrase dui cakse hana andha—“she was blinded,” is used because Nimai was the eyesight of mother Saci.

Text 116

prabhuo mayere priti kare nirantara

prabodhena tane bali asvasa-uttara//CB, Adi 8.116//

TRANSLATION

The Lord also constantly displayed affection and pacified His mother with pleasing words.

COMMENTARY

The word prabodhena means “to pacify” or “to solace,” and the words asvasa-uttara refer to encouraging, solacing, and reassuring answers.

Text 117

“suna, mata, mane kichu na cintiha tumi

sakala tomara ache, yadi achi ami//CB, Adi 8.117//

TRANSLATION

He would say, “O mother, don’t be aggrieved. As long as I am with you, you have everything.

Text 118

brahma-mahesvarera durlabha loke bole

taha ami tomare aniya dimu hele”//CB, Adi 8.118//

TRANSLATION

“I will readily bring you that which people consider rare for even Brahma and Siva.”

Text 119

sacio dekhite gauracandrera sri-mukha

deha-smrti-matra nahi, thaki kise duhkha?//CB, Adi 8.119//

TRANSLATION

What to speak of her distress, mother Saci even forgot her own self upon seeing the beautiful face of Sri Gauracandra.

COMMENTARY

Seeing the beautiful lotus face of Nimai, the personification of ecstatic pastimes, His liberated servants who reside in Vaikuntha forgot themselves and gave up all desire for sense enjoyment. Identifying the material body as the self is found in Durga's kingdom of flickering enjoyment among conditioned souls who are averse to Gaura-Krsna and overpowered by nescience. In other words, because they identify the body as their self, they are no better than cows or asses and they are subjected to the threefold miseries. Sacidevi is the personification of pure goodness and happiness. She is eternally liberated and the shelter of the transcendental mellow of vatsalya-rasa. Since Sacidevi is continuously engaged in the service of Gaura with no desire for personal sense enjoyment, how can she be afflicted by the threefold miseries born of nescience?

Text 120

yan'ra smrti-matra purna haya sarva kama

se-prabhu yanhara putra-rupe vidyamana//CB, Adi 8.120//

TRANSLATION

He whose remembrance fulfills the desires of all was personally present in the form of her son.

Text 121

tahara kemate duhkha rahibe sarire?

ananda-svarupa karilena jananire//CB, Adi 8.121//

TRANSLATION

Therefore, how could she remain miserable? Rather, Sacidevi soon recovered her blissful nature.

Text 122

hena mate navadvipe vipra-sisu-rupe

achena vaikuntha-natha svanubhava-sukhe//CB, Adi 8.122//

TRANSLATION

In this way the Lord of Vaikuntha relished ecstasy as a brahmana child in Navadvipa.

COMMENTARY

Nimai is the transcendental sac-cid-ananda Supreme Personality of Godhead. He does not experience happiness like that derived by conditioned souls from their perishable gross and subtle bodies born of nescience. He is self-satisfied and enjoys eternal spiritual happiness. Another reading of svanubhava-sukhe is svanubhava-sukhe, which means “happiness due to His own opulence.”

Text 123

ghare matra haya daridratara prakasa

ajna,—yena maha-mahesvarera vilasa//CB, Adi 8.123//

TRANSLATION

Although the Lord’s house displayed all the symptoms of poverty, He would make demands like the King of kings.

COMMENTARY

The words daridratara prakasa refer to the condition of poverty of an ordinary living entity. Wherever Sri Gaura-Narayana, who is full with six opulences, is present, that place is devoid of poverty and want. The phrase yena maha-mahesvarera vilasa refers to the independent will of Sri Narayana, who is full in six opulences.

Text 124

ki thakuka, na thakuka,—nahika vicara

cahilei na paile raksa nahi ara//CB, Adi 8.124//

TRANSLATION

He never considered whether there was anything at home or not. If He didn’t get what He demanded, there would be no escape from His wrath.

Text 125

ghara-dvara bhangiya phelena sei-ksane

apanara apacaya, taha nahi jane//CB, Adi 8.125//

TRANSLATION

He would even break the door of the house, without considering that it was His loss.

Text 126

tathapiha saci ye cahena, sei-ksane

nana yatne dena putra-snehera karane//CB, Adi 8.126//

TRANSLATION

Still, out of affection, Saci would try to immediately give Him whatever He demanded.

Text 127

eka-dina prabhu calilena ganga-snane

taila, amalaki cahe jananira sthane//CB, Adi 8.127//

TRANSLATION

One day as the Lord prepared to go and take bath in the Ganges, He asked His mother for oil and amalaki.

Text 128

“divya-mala sugandhi-candana deha’ more

ganga-snana kari’ cana ganga pujibare”//CB, Adi 8.128//

TRANSLATION

“I want to worship the Ganges after taking bath,” He said, “so please give Me a garland and some sandalwood paste.”

COMMENTARY

The word cana means “want” or “desire.”

Text 129

jananira kahena,—“bapa, suna mana diya

ksaneka apeksa kara, mala ani giya”//CB, Adi 8.129//

TRANSLATION

His mother replied, “Please listen my dear child. I will go bring a garland. Just wait a moment.”

Text 130

“ani giya” yei-matra sunila vacana

krodhe rudra hailena sacira nandana//CB, Adi 8.130//

TRANSLATION

As soon as He heard the words “I will go bring,” the son of Saci became as angry as Lord Rudra.

COMMENTARY

The word rudra refers to Lord Siva’s form as the destroyer. It also means “formidable,” “fierce,” “terrible,” and “blazing.”

Text 131

“ekhana yaiba tumi mala anibare!”

eta bali’ kruddha hana pravesila ghare//CB, Adi 8.131//

TRANSLATION

“You will go now to get a garland!” Saying this, the Lord angrily entered the house.

Text 132

yateka achila ganga-jalera kalasa

age saba bhangilena hai’ krodha-vasa//CB, Adi 8.132//

TRANSLATION

In an angry mood, the Lord first broke all the pots of Ganges water.

Text 133

taila, ghrta, lavana achila ya’te ya’te

sarva curna karilena thenga lai’ hate//CB, Adi 8.133//

TRANSLATION

Then He took a stick and broke the containers of oil, ghee, and salt to pieces.

Text 134

chota bada ghare yata chila ‘ghata’ nama

saba bhangilena iccha-maya bhagavan//CB, Adi 8.134//

TRANSLATION

The supreme independent Lord then broke the small and big clay pots that were used for auspicious ceremonies.

Text 135

gadagadi yaya ghare taila, ghrta, dugdha

tandula, karpasa, dhanya, lona, badi mudga//CB, Adi 8.135//

TRANSLATION

Oil, ghee, milk, rice, cotton, paddy, salt, badi, and mung dal were strewn throughout the entire house.

COMMENTARY

The word lona is a corruption of the word lavana, which means “salt.”

Text 136

yateka achila sika taniya taniya

krodhavese phele prabhu chindiya chindiya//CB, Adi 8.136//

TRANSLATION

In an angry mood, the Lord tore down and smashed all the hanging pots.

COMMENTARY

The word sika refers to a pot for keeping various things hanging from the ceiling by rope.

Text 137

vastra adi yata kichu pailena ghare

khan-khan kari’ ciri’ phele dui kare//CB, Adi 8.137//

TRANSLATION

He tore apart the cloth and everything else He found in the house.

COMMENTARY

The word khan-khan comes from the word khanda, which means “pieces.” The word ciri comes from the Sanskrit root chid, which means “to pierce” or “to cut.”

Text 138

saba bhangi’ ara yadi nahi avasesa

tabe sese grha-prati haila krodhavese//CB, Adi 8.138//

TRANSLATION

After breaking everything, He directed His anger on the house.

Text 139

dohatiya thenga pade grhera upare

hena prana nahi ka’ro ye nisedha kare//CB, Adi 8.139//

TRANSLATION

Holding a stick in His two hands, He began striking the house. No one dared to restrain Him.

COMMENTARY

The phrase dohatiya thenga pade indicates that Nimai held a stick in His two hands and started beating. Dohatiya means “with two hands,” thenga comes from the word danda, which means “stick,” and pade comes from the Sanskrit root pada, which means “to hit” or “to beat.”

Text 140

ghara-dvara bhangi’ sese vrksere dekhiya

tahara upare thenga pade dohatiya//CB, Adi 8.140//

TRANSLATION

Then, after the smashing the doors and house, He began hitting a tree with His stick.

Text 141

tathapiha krodhavese ksama nahi haya

sese prthivite thenga nahi samuccaya//CB, Adi 8.141//

TRANSLATION

Still His anger did not subside, and He began striking the earth.

Text 142

grhera upante saci sasankita haiya

mahabhaye achena yehena lukaiya//CB, Adi 8.142//

TRANSLATION

Mother Saci fearfully hid in a corner of the house.

COMMENTARY

The word upante means “at the end,” “in a corner,” or “to one side.”

Text 143

dharma-samsthapaka prabhu dharma-sanatana

jananire hasta nahi tolena kakhana//CB, Adi 8.143//

TRANSLATION

The Lord is the personification of religious principles. He advented to establish Sanatana-dharma, so He never tried to hit His mother.

Text 144

etadrsa krodha aro achena vyanjiya

tathapiha jananire na marila giya//CB, Adi 8.144//

TRANSLATION

Although the Lord was filled with anger, He would not hit His mother.

COMMENTARY

The word vyanjiya means “by exhibiting” or “by manifesting.”

Text 145

sakala bhangiya sese asiya angane

gadagadi yaite lagila krodha-mane//CB, Adi 8.145//

TRANSLATION

After breaking everything He could, the Lord finally began to roll in the courtyard out of anger.

Text 146

sri-kanaka-anga haila baluka-vestita

sei haila mahasobha akathya-carita//CB, Adi 8.146//

TRANSLATION

As the golden limbs of the Lord became covered with sand, He appeared indescribably beautiful.

COMMENTARY

The word akathya-carita means “with indescribable glories.”

Text 147

kata-ksane mahaprabhu gadagadi diya

sthira hai’ rahilena sayana kariya//CB, Adi 8.147//

TRANSLATION

After rolling on the ground for some time, Gaura calmed down as He continued lying there.

Text 148

sei-mate drsti kaila yoga-nidra-prati

prthivite sui’ ache vaikunthera pati//CB, Adi 8.148//

TRANSLATION

In this way the Lord of Vaikuntha entered into yoga-nidra as He lay there on the ground.

COMMENTARY

The word yoga-nidra indicates that the Lord slept with the help of yogamaya, which is His independent spiritual nourisher of His transcendental pastimes.

Texts 149-150

anantera sri-vigrahe yanhara sayana

laksmi yan'ra pada-padma seve anuksana

cari-vede ye prabhure kare anvesane

se prabhu yayena nidra sacira angane//CB, Adi 8.149-150//

TRANSLATION

He who lies on the body of Ananta, He whose lotus feet are constantly served by the goddess of fortune, He who is to be known through the Vedas—that same Lord was now sleeping in the courtyard of Saci.

Texts 151-152

ananta brahmanda yan'ra loma-kupe bhase

srsti-sthiti-pralaya karaye yan'ra dase

brahma-siva-adi matta yan'ra guna-dhyane

hena-prabhu nidra ya'na sacira angane//CB, Adi 8.151-152//

TRANSLATION

He whose hair pores are the source of innumerable universes, He whose servants direct the creation, maintenance, and destruction of those universes, He whose glories intoxicate the minds of even Siva and Brahma—that same Lord was now sleeping in the courtyard of Saci.

Text 153

ei-mata mahaprabhu svanubhava-rase

nidra yaya dekhi' sarva-deve kande hase//CB, Adi 8.153//

TRANSLATION

As the Supreme Lord thus relished yoga-nidra, all the demigods either cried or laughed.

Text 154

kata-ksane sacidevi mala anaiya

ganga pujibara sajja pratyaksa kariya//CB, Adi 8.154//

TRANSLATION

Shortly thereafter Sacidevi brought a garland and other ingredients for worshiping the Ganges.

Text 155

dhire dhire putrera sri-ange hasta diya

dhula jhadi' tulite lagila devi giya//CB, Adi 8.155//

TRANSLATION

She slowly brushed the sand off the Lord's body and lifted Him up.

Text 156

"utha utha, bapa mora, hera mala dhara

apana-icchaya giya ganga puja kara//CB, Adi 8.156//

TRANSLATION

"Get up, my dear son. Open Your eyes and take this garland. Go worship the Ganges as You desire.

Text 157

bhala haila, bapa, yata phelila bhangiya

yauka tomara saba balai laiya"//CB, Adi 8.157//

TRANSLATION

"It is good that You have broken everything. I hope that all future impediments have been destroyed by this act."

COMMENTARY

The word balai comes from the Arabian word balaha, which means "danger," "inauspicious," "improper," or "sinful."

Text 158

jananira vakya suni’ sri-gaurasundara

calila karite snana lajjita-antara//CB, Adi 8.158//

TRANSLATION

On hearing His mother’s words, Sri Gaurasundara felt embarrassed and went to take bath.

Text 159

etha saci sarva-grha kari’ upaskara

randhanera udyoga lagila karibara//CB, Adi 8.159//

TRANSLATION

Meanwhile, mother Saci cleaned the house and prepared to cook.

Text 160

yadyapiha prabhu eta kare apacaya

tathapi sacira citte duhkha nahi haya//CB, Adi 8.160//

TRANSLATION

Although the Lord destroyed so many things, Saci did not feel any distress.

Text 161

krsnera capalya yena asesa-prakare

yasoda sahilena gokula-nagare//CB, Adi 8.161//

TRANSLATION

She simply tolerated Gaura’s mischief, just as Mother Yasoda tolerated Krsna’s unlimited mischief in Gokula.

Text 162

ei-mata gaurangera yata cancalata

sahilena anuksana saci jagan-mata//CB, Adi 8.162//

TRANSLATION

In this way Saci, the mother of the universe, constantly tolerated all of Gauranga's mischievous activities.

Text 163

isvarera krida jani kahite kateka

ei-mata cancalata karena yateka//CB, Adi 8.163//

TRANSLATION

I am unable to describe the many other similar mischievous pastimes performed by the Lord.

Text 164

sakala sahena ai kaya-vakya-mane

hailena saci yena prthivi apane//CB, Adi 8.164//

TRANSLATION

Mother Saci tolerated them all with her body, mind, and speech as though she was mother earth herself.

COMMENTARY

The phrase yena prthivi apane indicates that Saci became as tolerant as mother earth.

Text 165

kata-ksane mahaprabhu kari' ganga-snana

ailena grhe krida-maya bhagavan//CB, Adi 8.165//

TRANSLATION

After some time, Nimai, the supreme enjoyer of various pastimes, returned home after taking bath in the Ganges.

Text 166

visnu-puja kari' tulasire jala diya

bhojana karite prabhu vasilena giya//CB, Adi 8.166//

TRANSLATION

The Lord then worshiped Visnu, offered water to tulasi, and sat down for His meal.

Text 167

bhojana kariya prabhu haila harsa-mana

acamana kari' karena tambula-carvana//CB, Adi 8.167//

TRANSLATION

Fully satisfied after His meal, the Lord washed His hands and then chewed some betel nut.

Text 168

dhire dhire ai tabe balite lagila

"eta apacaya, bapa, ki-karye karila?//CB, Adi 8.168//

TRANSLATION

Thereafter, mother Saci softly asked Him, "My dear son, why have You destroyed so many things?

Text 169

ghara dvara dravya yata, sakali tomara

apacaya tomara se, ki daya amara?//CB, Adi 8.169//

TRANSLATION

“The house and its door belongs to You; destroying them is Your loss. It is not my concern.

COMMENTARY

The word daya means “profit or loss,” “connection,” “relation,” “necessity,” or “responsibility.”

Text 170

padibare tumi bola ekhani yaiba

gharete sambala nahi,—kali ki khaiba?”//CB, Adi 8.170//

TRANSLATION

“You say that You will go to school now, but I have nothing left at home. What will You eat tomorrow?”

TRANSLATION

The word sambala comes from the Sanskrit root samb, which means “requirement” or “livelihood.”

Text 171

hase prabhu jananira suniya vacana

prabhu bole,—“krsna posta, karibe posana”//CB, Adi 8.171//

TRANSLATION

The Lord smiled and said, “Krsna is the maintainer of everyone. He will maintain us.”

COMMENTARY

The word posta means “the maintainer.”

Text 172

eta bali’ pustaka laiya prabhu kare

sarasvati-pati calilena padibare//CB, Adi 8.172//

TRANSLATION

Saying this, the Lord, who is the husband of the goddess of learning, took His books and went off to school.

COMMENTARY

The word sarasvati-pati refers to Sri Krsna, the husband of spiritual knowledge or Sarasvati.

Text 173

kata-ksana vidya-rasa kari kutuhale

jahnavira kule ailena sandhya-kale//CB, Adi 8.173//

TRANSLATION

After happily enjoying His studies, the Lord went to the Ganges in the evening.

Text 174

kata-ksana thaki' prabhu jahnavira tire

tabe punah ailena apana-mandire//CB, Adi 8.174//

TRANSLATION

He passed some time on the bank of the Ganges and then returned to His home.

Text 175

jananire daka diya anina nibhrte

divya svarna tola dui dila dila ta'na hate//CB, Adi 8.175//

TRANSLATION

The Lord then called His mother to a secluded place and gave her twenty grams of gold.

COMMENTARY

The word nibhrte refers to a secluded or private place.

Text 176

“dekha, mata, krsna ei dilena sambala

iha bhangaiya vyaya karaha sakala”//CB, Adi 8.176//

TRANSLATION

“Dear mother, see what Krsna has given. Please get it exchanged for our necessities.”

COMMENTARY

The word bhangaiya means to accept some items or smaller change in exchange. The word karaha means “to arrange” or “to carry out.”

Text 177

eta bali’ mahaprabhu calila sayane

parama-vismita hai’ ai mane gane’//CB, Adi 8.177//

TRANSLATION

Thereafter the Lord went to bed, while the astonished Sacidevi considered.

Text 178

“kotha haite suvarna anaye barebara

pache kona pramada janmaya asi’ ara//CB, Adi 8.178//

TRANSLATION

“From where does He bring this gold so often? I’m afraid that later on some problem might arise.

COMMENTARY

The word pramada means “danger” or “harmful.”

Text 179

yei-matra sambala-sankoca haya ghare

sei ei-mata sona ane bare-bare//CB, Adi 8.179//

TRANSLATION

"Whenever there is shortage of necessities at home, He has brought gold.

COMMENTARY

The phrase sambala-sankoca refers to a lack of resources.

Text 180

kiba dhara kare, kiba kon siddhi jane?

kon rupe ka'ra sona ane va kemane?"//CB, Adi 8.180//

TRANSLATION

"Does He borrow it, or does He know some mystic power? Otherwise, whose gold is it, and how does He get it?"

COMMENTARY

The word dhara means "to borrow." The word siddhi is found in the Srimad Bhagavatam (11.15.4-5): "Among the eight primary mystic perfections, the three by which one transforms one's own body are anima, becoming smaller than the smallest; mahima, becoming greater than the greatest; and laghima, becoming lighter than the lightest. Through the perfection of prapti one acquires whatever one desires, and through prakamya-siddhi one experiences any enjoyable object, either in this world or the next. Through isita-siddhi one can manipulate the subpotencies of maya, and through the controlling potency called vasita-siddhi one is unimpeded by the three modes of nature. One who has acquired kamavasayita-siddhi can obtain anything from anywhere, to the highest possible limit. My dear gentle Uddhava, these eight mystic perfections are considered to be naturally existing and unexcelled within this world." One may also refer to verses 6-8 of the same chapter.

Text 181

maha-akaitava ai parama-udara

bhangaite diteo daraya bare-bara//CB, Adi 8.181//

TRANSLATION

The supremely honest and magnanimous Saci became fearful of getting gold exchanged so often.

COMMENTARY

The word maha-akaitava means “devoid of duplicity,” “devoid of cheating,” or “most simple.” The word daraya comes from the Hindi word darna, which means “to be afraid.”

Text 182

“dasa-thani panca-thani dekhaiya age”

lokere sikhaya ai “bhangaibi tabe”//CB, Adi 8.182//

TRANSLATION

Saci would have the gold checked by five or ten people before getting it exchanged.

Text 183

hena mate mahaprabhu sarva-siddhisvara

gupta-bhave ache navadvipera bhitara//CB, Adi 8.183//

TRANSLATION

In this way the Supreme Lord of all mystic powers secretly resided in Navadvipa.

COMMENTARY

The word sarva-siddhisvara refers to the master of the eight yogic perfections. In this regard one may refer to Srimad Bhagavatam (11.15.10-17).

Text 184

na chadena sri-hasta pustaka eka-ksana

padena gosthite yena pratyaksa madana//CB, Adi 8.184//

TRANSLATION

He did not leave aside His books for even a moment, and as He studied with His classmates He looked just like Cupid.

Text 185

lalate sobhaye urdhva tilaka sundara

sire sri-cancara-kesa sarva manohara

TRANSLATION

His forehead was decorated with tilaka, and the curly hair on His head stole the minds of all.

Text 186

skandhe upavita, brahma-teja murti-manta

hasya-maya sri-mukha prasanna, divya danta//CB, Adi 8.186//

TRANSLATION

With a brahmana thread hanging on His shoulder, He appeared to be the personification of brahminical effulgence. His beautiful smiling face was most pleasing, and His teeth were divine.

Text 187

kiba se adbhuta dui kamala-nayana

kiba se adbhuta sobhe trikaccha-vasana//CB, Adi 8.187//

TRANSLATION

How wonderful were His two lotus eyes! And how wonderful was the way He wore His dhoti!

COMMENTARY

The word trikaccha refers to a style in which elder Bengalis wear their dhotis. When the left end of a dhoti is taken between the legs and tucked in at the back it is called kacha. When the other end is tucked in at the navel it is called konca. When the other end of this konca is also tucked in at the navel it is called trikaccha.

Text 188

yei dekhe, sei eka-drstye rupa caya

hena nahi ‘dhanya dhanya’ bali’ ye na yaya//CB, Adi 8.188//

TRANSLATION

Whoever saw Him could not remove their gaze from His form, and no one could refrain from complimenting His extraordinary beauty.

COMMENTARY

The word eka-drstye means “without diversion,” “without blinking,” or “without closing the eyes.”

Text 189

hena se adbhuta vyakhya karena thakura

suniya gurura haya santosa pracura//CB, Adi 8.189//

TRANSLATION

While studying, Nimai gave such nice explanations that His teacher was greatly satisfied with Him.

Text 190

sakala paduya-madhye apane dhariya

vasayena guru sarva-pradhana kariya//CB, Adi 8.190//

TRANSLATION

Indeed, the teacher recognized Nimai as the foremost of all of his

students.

Text 191

guru bole,—“bapa, tumi mana diya pada

bhattacarya haiba tumi,—balilana dadha”//CB, Adi 8.191//

TRANSLATION

The teacher said, “Dear child, You must study attentively. Then You will soon be known as a Bhattacarya.”

COMMENTARY

A brahmana is eligible for the title of Bhattacarya if he has thoroughly studied and become expert in logic and Mimamsa (a particular branch of philosophy), if he has completely memorized one of the four Vedas, or if he is a learned teacher who is expert in philosophy.

Text 192

prabhu bole,—“tumi asirvada kara ya’re

bhattacarya-pada kon durlabha tahare?”//CB, Adi 8.192//

TRANSLATION

The Lord replied, “It is not difficult for anyone you bless to become a Bhattacarya.”

Text 193

yahare ye jijnasena sri-gaurasundara

hena nahi paduya ye dibeka uttara//CB, Adi 8.193//

TRANSLATION

Whenever Sri Gaurasundara asked a question, none of the students were able to answer.

Text 194

apani karena tabe sutrera sthapana

sese apanara vyakhya karena khandana//CB, Adi 8.194//

TRANSLATION

He would Himself establish the explanation, and the next moment He would refute it.

COMMENTARY

One should know that the controller of maya, Lord Visnu, has the ability to do, undo, and redo anything.

Text 195

keha yadi kona-mate na pare sthapite

tabe sei vakhya prabhu karena su-rite//CB, Adi 8.195//

TRANSLATION

If someone was unable to establish a point, the Lord would give the proper explanation.

COMMENTARY

The word su-rite means “properly” or “nicely.”

Text 196

kiba snane, ki bhojane, kiba paryatane

nahika prabhura ara cesta sastra vine//CB, Adi 8.196//

TRANSLATION

While bathing, eating, or traveling, the Lord had no engagement other than studying the scriptures.

Text 197

ei-mata achena thakura vidya-rase

prakasa na kare jagatera dina dose//CB, Adi 8.197//

TRANSLATION

While the Lord enjoyed His pastimes as a student, He did not disclose Himself due to the fallen condition of the world.

COMMENTARY

The phrase dina dose refers to persons of this world who possess material knowledge and are averse to Lord Visnu, who is beyond material sense perception. Since they cannot accept the superiority of spiritual knowledge by which one's inclination towards Visnu is awakened, they are called dina, or poor. Tridandi Gosvami Sriman Prabodhananda Sarasvati has written in his Caitanya-candramrta (36) as follows: "Lord Caitanyacandra has expanded a golden ocean of devotional mellows. The most unfortunate person who is untouched by this ocean is certainly cheated for ages together."

Text 198

hari-bhakti-sunya haila sakala samsara

asat-sanga asat-patha bai nahi ara//CB, Adi 8.198//

TRANSLATION

At that time the entire world was devoid of devotional service to the Lord, and people were engaged simply in materialistic association and activities.

COMMENTARY

All inferior mundane association and processes that have no relationship with the Absolute Truth, Visnu, the controller of maya, are simply materialistic association and activities.

Text 199

nana-rupe putradira mahotsava kare

deha-geha vyatirikta ara nahi sphure//CB, Adi 8.199//

TRANSLATION

People held various grand festivals for their sons and daughters, and they had no care for anything other than their body and home.

COMMENTARY

Foolish materialists of that time were maddened with fruitive activities and simply engaged in satisfying their wives and children. Furthermore, fruitive workers, or persons who were expert in pious activities, who licked the feet of people like Bhimabhatta simply engaged their bodies and minds in opening hospitals and schools of mundane knowledge on the pretext of compassion for the purpose of sense gratification in their future life. Such people were under the control of selfish motives and thus highly averse to serving Krsna without reward. The smrti-sastras are not meant to educate or uplift the consciousness of such people. These people are ignorant fools. “Service to Lord Hari is the highest duty for all people at all times.”—Due to forgetting this supreme truth, these people developed desires for material enjoyment based on mundane welfare activities.

Text 200

mithya sukhe dekhi sarva-lokera adara

vaisnavera gana duhkha bhavena antara//CB, Adi 8.200//

TRANSLATION

The Vaisnavas were all distressed at heart to see the people’s attachment to illusory happiness.

Text 201

‘krsna’ bali’ sarva-gane karena krandana

“e saba jivere krpa kara, narayana//CB, Adi 8.201//

TRANSLATION

They all cried, “O Krsna! O Lord! Please be merciful on these fallen souls.

Text 202

hena deha paiya krsne nahi haila rati

katakala giya ara bhunjibe durgati!//CB, Adi 8.202//

TRANSLATION

“These people have not developed attachment for Krsna after attaining this human form of life! How long will they suffer such degradation?

Text 203

ye nara-sarira lagi’ deve kamya kare

taha vyartha yaya mithya sukhera vihare//CB, Adi 8.203//

TRANSLATION

“Their human form of life, which is desired even by the demigods, is being wasted in the pursuit of false happiness.

COMMENTARY

The first line of this verse indicates that only the human birth is favorable for worshiping Lord Hari. Therefore it is desired even by the demigods. The demigods’ prayers in the Srimad Bhagavatam (5.19.21-25) in this regard are as follows: “Since the human form of life is the sublime position for spiritual realization, all the demigods in heaven speak in this way: How wonderful it is for these human beings to have been born in the land of Bharata-varsa. They must have executed pious acts of austerity in the past, or the Supreme Personality of Godhead Himself must have been pleased with them. Otherwise, how could they engage in devotional service in so many ways? We demigods can only aspire to achieve human births in Bharata-varsa to execute devotional service, but these human beings are already engaged there.

“After performing the very difficult tasks of executing Vedic ritualistic sacrifices, undergoing austerities, observing vows and giving charity, we have achieved this position as inhabitants of the heavenly planets. But what is the value of this achievement? Here we are certainly very engaged in material sense gratification, and therefore we can hardly

remember the lotus feet of Lord Narayana. Indeed, because of our excessive sense gratification, we have almost forgotten His lotus feet.

“A short life in the land of Bharata-varsa is preferable to a life achieved in Brahmaloka for millions and billions of years because even if one is elevated to Brahmaloka, he must return to repeated birth and death. Although life in Bharata-varsa, in a lower planetary system, is very short, one who lives there can elevate himself to full Krsna consciousness and achieve the highest perfection, even in this short life, by fully surrendering unto the lotus feet of the Lord. Thus one attains Vaikunthaloka, where there is neither anxiety nor repeated birth in a material body.

“An intelligent person does not take interest in a place, even in the topmost planetary system, if the pure Ganges of topics concerning the Supreme Lord’s activities does not flow there, if there are not devotees engaged in service on the banks of such a river of piety, or if there are no festivals of sankirtana-yajna to satisfy the Lord [especially since sankirtana-yajna is recommended in this age].

“Bharata-varsa offers the proper land and circumstances in which to execute devotional service, which can free one from the results of jnana and karma. If one obtains a human body in the land of Bharata-varsa, with clear sensory organs with which to execute the sankirtana-yajna, but in spite of this opportunity he does not take to devotional service, he is certainly like liberated forest animals and birds that are careless and are therefore again bound by a hunter.”

Text 204

krsna-yatra-mahotsava-parva nahi kare

vivahadi-karme se ananda kari’ mare//CB, Adi 8.204//

TRANSLATION

“They don’t celebrate Krsna’s appearance day, but they spend their entire lives celebrating weddings and other family festivals.

COMMENTARY

The word yatra is explained by Sridhara Svami in his COMMENTARY on the words puja-yatrotsava-sritan in Srimad Bhagavatam (11.27.50),

wherein he says, “The word yatra refers to a special function performed by a large group of people, and the word utsava refers to festivals such as Vasanta.” Regarding the words mama parvanumodanam and sarva-varsika-parvasu in Srimad Bhagavatam (11.11.36-37) he says: “The word parva refers to festivals like Janmastami and regular observances like Caturmasya and Ekadasi.” And in his explanation on the word mahotsavah in Srimad Bhagavatam (5.19.23) he says: “A mahotsava is a festival in which devotees chant and dance.”

Regarding the word mare: Foolish people who consider their bodies as themselves forget their worshipable Lord. In other words, due to ignorance of their relationship with the Lord, they do not endeavor to please Hari, guru, or Vaisnava, rather they engage in various activities for pleasing their own senses and mind. Therefore they give up the service of Adhoksaja, or the path of ultimate benefit, and accept the path of temporary enjoyment. They do not travel the path leading to Vaikuntha, or immortality, rather they travel the path to hell, or material existence. In this way they travel through various species and suffer unlimited miseries. The only duty of all living entities is to perform activities for the pleasure of Hari, guru and Vaisnava. As stated in the Srimad Bhagavatam (11.29.8): yan sraddhayacaran martyo mrtyum jayati durjayam—“by the execution of which a mortal human being will conquer unconquerable death.”

Also in the Srimad Bhagavatam (2.1.4) Sri Sukadeva speaks to Maharaja Pariksit as follows: “Persons devoid of atma-tattva do not inquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction.”

In the Srimad Bhagavatam (3.30.3-14, 18) Lord Kapiladeva speaks the following words to His mother, Devahuti: “The misguided materialist does not know that his very body is impermanent and that the attractions of home, land and wealth, which are in relationship to that body, are also temporary. Out of ignorance only, he thinks that everything is permanent. The living entity, in whatever species of life he appears, finds a particular type of satisfaction in that species, and he is never averse to being situated in such a condition. The conditioned living entity is satisfied in his own particular species of life; while deluded by the covering influence of the illusory energy, he feels little inclined to cast off his body, even when

in hell, for he takes delight in hellish enjoyment. Such satisfaction with one's standard of living is due to deep-rooted attraction for body, wife, home, children, animals, wealth and friends. In such association, the conditioned soul thinks himself quite perfect. Although he is always burning with anxiety, such a fool always performs all kinds of mischievous activities, with a hope which is never to be fulfilled, in order to maintain his so-called family and society. He gives heart and senses to a woman, who falsely charms him with maya. He enjoys solitary embraces and talking with her, and he is enchanted by the sweet words of the small children. The attached householder remains in his family life, which is full of diplomacy and politics. Always spreading miseries and controlled by acts of sense gratification, he acts just to counteract the reactions of all his miseries, and if he can successfully counteract such miseries, he thinks that he is happy. He secures money by committing violence here and there, and although he employs it in the service of his family, he himself eats only a little portion of the food thus purchased, and he goes to hell for those for whom he earned the money in such an irregular way. When he suffers reverses in his occupation, he tries again and again to improve himself, but when he is baffled in all attempts and is ruined, he accepts money from others because of excessive greed. Thus the unfortunate man, unsuccessful in maintaining his family members, is bereft of all beauty. He always thinks of his failure, grieving very deeply. Seeing him unable to support them, his wife and others do not treat him with the same respect as before, even as miserly farmers do not accord the same treatment to their old and worn-out oxen. The foolish family man does not become averse to family life although he is maintained by those whom he once maintained. Deformed by the influence of old age, he prepares himself to meet ultimate death. Thus the man, who engaged with uncontrolled senses in maintaining a family, dies in great grief, seeing his relatives crying. He dies most pathetically, in great pain and without consciousness."

Text 205

tomara se jiva, prabho, tumi se raksita

ki baliba amara, tumi se sarva-pita//CB, Adi 8.205//

TRANSLATION

“O Lord, the living entities are Your parts and parcels, and You are their protector and supreme father.”

COMMENTARY

The words tomara se jiva are explained as follows: Lord Visnu is the supreme consciousness and the supreme controller, or the Supersoul, and the living entities are all controlled by Him and possess minute consciousness. Therefore they are constitutionally Vaisnavas or subordinate to Him. As confirmed in the Bhagavad-gita (15.7): mamaivamso jiva-loke jiva-bhutah sanatanah—“The living entities in this conditioned world are My eternal fragmental parts.”

Text 206

ei-mata bhakta-gana sabara kusala

cintena-gayena krsnacandrera mangala//CB, Adi 8.206//

TRANSLATION

In this way, the devotees always desire the welfare of the living entities, and they pray to Lord Krsna on their behalf.

Text 207

sri krsna-caitanya nityananda-canda jana

vrndavana dasa tachu pada-yuge gana//CB, Adi 8.207//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends the English TRANSLATION of the Gaudiya-bhasya of Sri Caitanya-bhagavata, Chapter Eight, entitled “The Disappearance of Jagannatha Misra.”

Chapter 9 The Childhood and Pilgrimages of Sri Nityananda

Nityananda's Childhood Pastimes and Travels to Holy Places

This chapter describes the various dramas related to Sri Krsna, Rama, and Vamana that Srimad Nityananda Prabhu enacted up to His twelfth year and His subsequent travel to the holy places up to the age of twenty.

On the order of Sri Gaura-Krsna, Sri Anantadeva personally appeared in the village of Ekacaka, in the district of Radha-desa, from the womb of Padmavati, the wife of Hado Ojha, as Sri Nityananda-candra. In the wake of His appearance, all the prevalent inauspicious symptoms were totally uprooted.

In His childhood pastimes, Srimad Nityananda Prabhu and His associate childhood friends remained engaged in imitating various pastimes of Lord Krsna. Sometimes He and His friends would form the assembly of the demigods, and someone dressed as mother earth, burdened by the atrocities of the demons, would come before that assembly and offer prayers. At that time Srimad Nityananda Prabhu and the boys who were part of that assembly would go to the bank of a river and pray to Lord Ksirodakasayi. Thereafter, a boy acting as Ksirodakasayi would announce from a hidden place, "I will soon appear in Mathura Gokula in order to diminish the burden of the earth." At other times they imitated the various Dvapara pastimes of Krsna like the marriage of Vasudeva and Devaki, the birth of Krsna in the prison cell, Vasudeva's taking Krsna to the house of Nanda, Vasudeva's return with Mahamaya, the daughter of Yasoda, the killing of Putana, the breaking of Sakata, Krsna's stealing butter and milk from the house of the cowherds, the killing of Dhenuka, Agha, and Bakasura, tending the cows, lifting Govardhana, stealing the gopis' clothes, Krsna's bestowing mercy on the wives of the sacrificial brahmanas, Narada's giving advice to Kamsa in a secluded place, and the killing of the elephant Kuvalaya, the wrestlers Canura and Mustika, and Kamsa. Sometimes in the form of Vamana, He deceived Bali; sometimes while enacting the pastimes of Rama, He would gather His friends to form an army of monkey soldiers and build a bridge; He would personally play the role of Laksmana and approach Sugriva with bow and arrows in His hands; in the form of Rama, He would diminish the pride of Parasurama; and while enacting the killing of Indrajit, He would fall unconscious in the mood of Laksmana having been hit by Indrajit's powerful arrow until Hanuman brought medicine, under His previous directions, and revived Him. In this way He exhibited pastimes of the

various incarnations of the Lord.

In this way Srimad Nityananda Prabhu engaged in enacting various pastimes up to the age of twelve. Thereafter, on the pretext of purifying Himself, He traveled to the holy places of Aryavarta and Daksinatya up to the age of twenty. He then came to Navadvipa and met His own Lord, Sri Gaurasundara. In the course of visiting the holy places, Nityananda Prabhu met Sriman Madhavendra Puri, Sripada Isvara Puri, and Srila Brahmananda Puri. In this way Srimad Nityananda Prabhu passed a few days discussing topics of Krsna with Sriman Madhavendra Puri, who was accompanied by his disciples. Thereafter He proceeded to Setubandha, Dhanus-tirtha, Mayapuri, Avanti, Godavari, Jiyada-nrsimha, Devapuri, Trimalla, Kurma-ksetra, and many other holy places before arriving in Nilacala. At Nilacala, He saw Sri Jagannathadeva, the source of the catur-vyuha, and became overwhelmed in ecstasy. From Sri Ksetra, He returned to Sri Mathura. This chapter ends with an explanation of why He did not exhibit the pastime of distributing the holy names and love of God at that time and a glorification of Sri Nityananda Prabhu, who is nondifferent from the omnipotent Baladeva.

Text 1

jaya jaya sri-krsna-caitanya krpa-sindhu

jaya jaya nityananda agatira bandhu//CB, Adi 9.1//

TRANSLATION

All glories to Sri Krsna Caitanya, who is an ocean of mercy! All glories to Sri Nityananda Prabhu, who is the friend of those who are ignorant of the goal of life.

Text 2

jayadvaita-candrera jivana-dhana-prana

jaya srinivasa-gadadharera nidhana//CB, Adi 9.2//

TRANSLATION

All glories to He who is the life, wealth, and soul of Sri Advaitacandra. All glories to He who is the shelter of Srivasa and Gadadhara.

Text 3

jaya jagannatha-saci-putra visvambhara

jaya jaya bhakta-vrnda priya anucara//CB, Adi 9.3//

TRANSLATION

All glories to Lord Visvambhara, the son of Saci and Jagannatha. All glories to the devotees, who are the beloved associates of the Lord.

Text 4

purve prabhu sri-ananta caitanya-ajnaya

radhe avatirna hai' achena lilaya//CB, Adi 9.4//

TRANSLATION

On the order of Lord Caitanya, Sri Anantadeva had already appeared in Radha-desa and was engaged in various pastimes.

COMMENTARY

In this connection one should refer to the Adi-khanda, Chapter Two, verses 31, 38-40, and 228-230.

The word lilaya means "by manifesting His own eternal transcendental pastimes in this material world," in other words, "by His own sweet will."

Text 5

hado-ojha name pita, mata padmavati

eka-caka-name grama gaudesvara yathi//CB, Adi 9.5//

TRANSLATION

His father's name was Hadai Ojha, and His mother was Padmavati. Sri

Nityananda Prabhu appeared in the village of Ekacakra as the Lord of the Gaudiya Vaisnavas.

COMMENTARY

The surname Ojha is a corruption of the name Upadhyaya, which is used by the Maithila brahmanas. For descriptions of Hadai Pandita and Padmavati one may refer to Adi-khanda, Chapter Two, verse 39.

For a description of Ekacaka, one may refer to Adi-khanda, Chapter Two, verse 38.

The word gaudesvara refers to Sri Nityananda Prabhu, who is the Lord and master of the Gaudiyas. Sri Nityananda Prabhu destroys the living entities' anarthas, or unwanted things, and awards to the Gaudiyas the supreme destination of service in the pure transcendental rasas of vatsalya, sakhya, and dasya.

The word yathi refers to Mauresvara Yathi. The village Mauresvara, or Mayuresvara, was a famous trade center for silk cocoons and silk thread. In some persons' opinion this place was famous for its Siva-linga. Another reading for the word yathi is tathi, which is derived from the word tatha or tathaya [meaning "there"] and is commonly used in ancient Bengali prose.

Text 6

sisu haite susthira subuddhi gunavan

jinina kandarpa koti lavanyera dhama//CB, Adi 9.6//

TRANSLATION

From His childhood, Lord Nityananda was sober, intelligent, and the abode of all good qualities. His charming loveliness defeated that of millions of Cupids.

Text 7

sei haite radhe haila sarva-sumangala

durbhiksa-daridrya-dosa khandila sakala//CB, Adi 9.7//

TRANSLATION

The entire district of Radha-desa was filled with auspiciousness and devoid of famine and poverty from the time of His birth.

COMMENTARY

One should refer to Adi-khanda, Chapter Two, verse 133 and Adi-khanda, Chapter Four, verses 47-48. On the appearance of Sri Nityananda Prabhu, the absence of kirtana and destitution in the form of materialistic pride were destroyed and the chanting of Krsna’s holy names and the propensity for His service were awakened in the hearts of people.

Text 8

ye dine janmila navadvipe gauracandra

radhe thaki’ hunkara karila nityananda//CB, Adi 9.8//

TRANSLATION

The day that Lord Gauracandra appeared in Navadvipa, in Radha-desa Lord Nityananda roared loudly.

Text 9

ananta-brahmanda vyapta haila hunkare

murchagata haila yena sakala-samsare//CB, Adi 9.9//

TRANSLATION

His roar spread throughout innumerable universes, and people of the entire world were practically rendered unconscious.

Text 10

katho loka balileka,—“haila vajrapata”

katho loka manileka parama utpata//CB, Adi 9.10//

TRANSLATION

Some people said it was a thunderbolt, while others thought it was a great calamity.

Text 11

katho loka balileka,—“janilun karana

gaudesvara-gosanira haila garjana”//CB, Adi 9.11//

TRANSLATION

Other people said, “We know the cause. It was the loud roaring of Nityananda Gosvami, the Lord of the Gaudiyas.”

COMMENTARY

The word gaudesvara-gosani is explained as follows: Damodara Svarupa, Mahaprabhu’s dvitiya-svarupa, or second form, along with his two friends, Rupa and Sanatana, were the proprietors of service to Krsna in the conjugal rasa. They are also Gaudesvara, or Gaudiyesvara; that is why Sri Nityananda Prabhu has been properly addressed as Gaudesvara Gosvami.

Text 12

ei-mata sarva loka nana-katha gaya

nityanande keha nahi cinila mayaya//CB, Adi 9.12//

TRANSLATION

In this way people had different opinions about what had happened, but no one could recognize Lord Nityananda due to the influence of His illusory energy.

COMMENTARY

The word mayaya refers to the influence of the illusory external energy of Sri Nityananda Prabhu—who is nondifferent from Sri Baladeva, the source of all Visnu expansions—that bewilders the marginal living entities. Those who are under the control of the covering and throwing propensities of Lord Visnu’s illusory energy cannot understand the truth regarding Sri Nityananda. Some illusioned living entities say that Sri

Nityananda Prabhu was a Maithila brahmana, some say that He married into the house of Bengali Radha brahmanas, and others say that He was born in a low-class family. By such deceptive propositions created by maya, the truths regarding Sri Nityananda are not understood. Moreover, others who are controlled by material intelligence also say that the seminal descendants of Nityananda Prabhu's son, Virabhadra, are as powerful as Sri Nityananda, and therefore on the basis of their seminal birth they are on the same level as the Supreme Lord. If this were the fact, then why did this line come under the control of materialistic fruitive smartas who are engaged in enjoying the fruits of temporary activities? Yet others say that the three sons of Virabhadra were simply His disciples, because their sons were born in the villages of Barudigain and Batavyaligain and therefore by worldly consideration they cannot be considered seminal sons of Virabhadra. Persons with material conceptions, being covered and thrown by the illusory external energy of Sri Nityananda Prabhu, endeavor to establish a mundane relationship with Him. Such people try to include and count Nityananda Prabhu among the conditioned living entities and thus invite severe offense. This is Sri Nityananda-Baladeva's mysterious pastime of deceiving the demons.

Text 13

hena mate apana' lukai' nityananda

sisu-gana-sange khela karena ananda//CB, Adi 9.13//

TRANSLATION

Nityananda remained hidden as He enjoyed childhood pastimes with the other children.

Text 14

sisu-gana-sange prabhu yata krida kare

sri-krsnera karya ara nahi sphure//CB, Adi 9.14//

TRANSLATION

The pastimes that the Lord enjoyed with His childhood friends were all

related to the activities of Lord Krsna.

COMMENTARY

While Sri Nityananda Rama Prabhu sported with His boyfriends, they would enact the pastimes of Gokula, Mathura, and Dvaraka. In this way He fulfilled the desires and assisted in the pastimes of His Lord, Sri Gaura-Krsna.

Texts 15-17

deva-sabha karena miliya sisu-gane

prthivira rupe keha kare nivedane

tabe prthvi laiya sabe nadi-tire yaya

sisu-gana meli' stuti kare urdhvaraya

kona sisu lukaiya urdhva kari' bole

"janmibana giya ami mathura-gokule" //CB, Adi 9.15-17//

TRANSLATION

He and His friends formed an assembly of demigods, and one of them acting as mother earth offered prayers to them. They then led mother earth to the riverbank, and the children all began to offer prayers. Then one of the boys hidden from view loudly declared, "I will soon take birth in Mathura, Gokula."

COMMENTARY

The word deva-sabha refers to the assembly of the demigods known as Sudharma.

The word nadi-tire means "on the shore of the Milk Ocean."

In the Srimad Bhagavatam (10.1.17-23) Sri Sukadeva Gosvami speaks to Pariksit Maharaja as follows: "Once when mother earth was overburdened by hundreds of thousands of military phalanxes of various conceited demons dressed like kings, she approached Lord Brahma for relief. Mother earth assumed the form of a cow. Very much distressed,

with tears in her eyes, she appeared before Lord Brahma and told him about her misfortune. Thereafter, having heard of the distress of mother earth, Lord Brahma, with mother earth, Lord Siva and all the other demigods, approached the shore of the ocean of milk. After reaching the shore of the ocean of milk, the demigods worshiped the Supreme Personality of Godhead, Lord Visnu, the master of the whole universe, the supreme God of all gods, who provides for everyone and diminishes everyone's suffering. With great attention, they worshiped Lord Visnu, who lies on the ocean of milk, by reciting the Vedic mantras known as the Purusa-sukta. While in trance, Lord Brahma heard the words of Lord Visnu vibrating in the sky. Thus he told the demigods: 'O demigods, hear from me the order of Ksirodakasayi Visnu, the Supreme Person, and execute it attentively without delay.' Lord Brahma informed the demigods: 'Before we submitted our petition to the Lord, He was already aware of the distress on earth. Consequently, for as long as the Lord moves on earth to diminish its burden by His own potency in the form of time, all of you demigods should appear through plenary portions as sons and grandsons in the family of the Yadus. The Supreme Personality of Godhead, Sri Krsna, who has full potency, will personally appear as the son of Vasudeva.'"

Text 18

kona-dina nisa-bhage sisu-gana laiya

vasudeva-devakira karayena viya//CB, Adi 9.18//

TRANSLATION

One evening the Lord and His friends enacted the marriage of Vasudeva and Devaki.

Text 19

bandi-ghara kariya atyanta nisa-bhage

krsna-janma karayena, keha nahi jage//CB, Adi 9.19//

TRANSLATION

Then, late one night, while everyone slept, they made a prison and

enacted the birth of Lord Krsna.

COMMENTARY

The phrase krsna-janma karayena—“enacted the birth of Lord Krsna,” is elaborated in the Srimad Bhagavatam (10.3.8) as follows: “Then the Supreme Personality of Godhead, Visnu, who is situated in the core of everyone’s heart, appeared from the heart of Devaki in the dense darkness of night, like the full moon rising on the eastern horizon, because Devaki was of the same category as Sri Krsna.”

The phrase keha nahi jage—“while everyone slept,” is explained in the following passage of Srimad Bhagavatam (10.3.48): “By the influence of Yogamaya, all the doorkeepers fell fast asleep, their senses unable to work, and the other inhabitants of the house also fell deeply asleep.”

Text 20

gokula srjiya tathi anena krsnere

mahamaya dila laiya bhandila kamsere//CB, Adi 9.20//

TRANSLATION

They created a Gokula, and Krsna was taken there and exchanged with Mahamaya, thereby tricking King Kamsa.

COMMENTARY

The pastimes mentioned in this verse are described in the Srimad Bhagavatam (10.3.51-52) as follows: “When Vasudeva reached the house of Nanda Maharaja, he saw that all the cowherd men were fast asleep. Thus he placed his own son on the bed of Yasoda, picked up her daughter, an expansion of Yogamaya, and then returned to his residence, the prison house of Kamsa. Vasudeva placed the female child on the bed of Devaki, bound his legs with the iron shackles, and thus remained there as before.”

The words dila laiya—“gave and took” refer to the point of view of Yasoda, the resident of Vraja. In this drama the child playing Yasoda gave the child playing Mahamaya to the child playing Vasudeva and took the child playing Krsna from him.

Another reading of this passage is laiya diya—“took and gave,” which would then refer to the point of view of Vasudeva, the resident of Mathura prison. In that case the child playing Vasudeva took the child playing Mahamaya from the child playing Yasoda and gave the child playing Krsna to her.

Text 21

kona sisu sajayena putanara rupe

keha stana pana kare uthi’ ta’ra buke//CB, Adi 9.21//

TRANSLATION

Another time they dressed someone as Putana, and someone climbed on her chest to suck her breast.

COMMENTARY

Regarding Krsna’s drinking milk from Putana’s breast, the Srimad Bhagavatam (10.6.10) states: “On that very spot, the fiercely dangerous Raksasi Putana took Krsna on her lap and pushed her breast into His mouth. The nipple of her breast was smeared with a dangerous, immediately effective poison, but the Supreme Personality of Godhead, Krsna, becoming very angry at her, took hold of her breast, squeezed it very hard with both hands, and sucked out both the poison and her life.”

Text 22

kona-dina sisu-sange nalakhadi diya

sakata gadiya taha phelena bhangiya//CB, Adi 9.22//

TRANSLATION

One day Nityananda and His boyfriends made a sakata, or handcart, out of reeds and then broke it.

COMMENTARY

The word nalakhadi refers to a type of tall grass in the form of hard hollow sticks, also known as reeds.

Breaking the handcart is described in the Srimad Bhagavatam (10.7.7-8) as follows: “Lord Sri Krsna was lying down underneath the handcart in one corner of the courtyard, and although His little legs were as soft as leaves, when He struck the cart with His legs, it turned over violently and collapsed.”

Text 23

nikate vasaye yata goyalara ghare

alaksite sisu-sange giya curi kare//CB, Adi 9.23//

TRANSLATION

Another day the Lord and His friends stole from the houses of the neighboring cowherd men.

COMMENTARY

The word goyala comes from the word goala, which is a corruption of the Sanskrit word gopala.

Regarding Krsna’s stealing butter from the houses of the cowherd men, in the Srimad Bhagavatam (10.8.29) the gopis complain to Mother Yasoda about Krsna in the following words: steyam svadv atty atha dadhi-payah kalpitaih steya-yogaih—“Sometimes He devises some process by which He steals palatable curd, butter and milk, which He then eats and drinks.”

Text 24

tan’re chadi’ sisu-gana nahi yaya ghare

ratri-dina nityananda-samhati vihare//CB, Adi 9.24//

TRANSLATION

The boys never left Nityananda’s association to go home, but continued sporting with Him day and night.

Text 25

yahara balaka, ta’ra kichu nahi bole

sabe sneha kariya rakhena laiya kole//CB, Adi 9.25//

TRANSLATION

The children’s parents did not complain, rather they would affectionately embrace Nityananda.

Text 26

sabe bole,—“nahi dekhi hena divya khela

kemane janila sisu eta krsna-lila?”//CB, Adi 9.26//

TRANSLATION

They said, “We have never seen such transcendental sports. How does this child know so many of Krsna’s pastimes?”

Text 27

kona-dina patrera gadiya naga-gana

jale yaya laiya sakala sisu-gana//CB, Adi 9.27//

TRANSLATION

One day the Lord made snakes out of leaves and then took His friends to the water.

COMMENTARY

In this verse the word naga-gana refers to the replicas of Kaliya and the other serpents, and the word jale refers to the water of the lake within the Yamuna.

Text 28

jhanpa diya pade keha acesta haiya

caitanya karaya pache apani asiya//CB, Adi 9.28//

TRANSLATION

One of them jumped into the water and remained there inert. Later, the

Lord brought him back to consciousness.

COMMENTARY

This pastime is described in the Srimad Bhagavatam (10.15.47-52) as follows: “Once, surrounded by His boyfriends, Krsna went without Balarama to the Yamuna River, where the cows and cowherd boys became afflicted by thirst and were feeling acute distress from the glaring summer sun. When they drank the water of the Yamuna River that had been contaminated by the serpent’s poison, all the cows and boys lost their consciousness and fell lifeless at the water’s edge. At that time Lord Krsna, the master of all masters of mystic potency, felt compassion for them and immediately brought them back to life by showering His nectarean glance upon them.”

Text 29

kona-dina talavane sisu-gana laiya

sisu-sange tala khaya dhenuka mariya//CB, Adi 9.29//

TRANSLATION

Another day the Lord and His friends went to Talavana, where they killed Dhenukasura and then ate tala fruits.

COMMENTARY

In the Srimad Bhagavatam (10.15.21) Talavana is described as su-mahad vanam talali-sankulam—“a very great forest filled with rows of palm trees.”

The words dhenuka mariya mean “by killing the demon Dhenuka.” This pastime is described in the Srimad Bhagavatam (10.15.32) as follows: “Lord Balarama seized Dhenuka by his hooves, whirled him about with one hand and threw him into the top of a palm tree. The violent wheeling motion killed the demon.”

Text 30

sisu-sange gosthe giya nana-krida kare

baka-agha-vatsasura kari’ taha mare//CB, Adi 9.30//

TRANSLATION

Nityananda and His childhood friends went into the fields and enjoyed various pastimes such as the killing of Bakasura, Aghasura, and Vatsasura.

COMMENTARY

Regarding gosthe nana-krida—“various pastimes in the pasturing fields,” the Srimad Bhagavatam (10.11.39-40) states: “Sometimes Krsna and Balarama would play on Their flutes, sometimes They would throw ropes and stones devised for getting fruits from the trees, sometimes They would throw only stones, and sometimes, Their ankle bells tinkling, They would play football with fruits like bael and amalaki. Sometimes They would cover Themselves with blankets and imitate cows and bulls and fight with one another, roaring loudly, and sometimes They would imitate the voices of the animals.”

The killing of Bakasura is described in the Srimad Bhagavatam (10.11.51) as follows: “When Krsna, the leader of the Vaisnavas, saw that the demon Bakasura, the friend of Kamsa, was endeavoring to attack Him, with His arms He captured the demon by the two halves of the beak, and in the presence of all the cowherd boys Krsna very easily bifurcated Him, as a child splits a blade of virana grass. By thus killing the demon, Krsna very much pleased the denizens of heaven.”

The killing of Aghasura is described in the Srimad Bhagavatam (10.12.30-31) as follows: “When the invincible Supreme Personality of Godhead, Krsna, heard the demigods crying ‘Alas! Alas!’ from behind the clouds, He immediately enlarged Himself within the demon’s throat, just to save Himself and the cowherd boys, His own associates, from the demon who wished to smash them. Then, because Krsna had increased the size of His body, the demon extended his own body to a very large size. Nonetheless, his breathing stopped, he suffocated, and his eyes rolled here and there and popped out. The demon’s life air, however, could not pass through any outlet, and therefore it finally burst out through a hole in the top of the demon’s head.”

The killing of Vatsasura is described in the Srimad Bhagavatam

(10.11.43) as follows: “Thereafter, Sri Krsna caught the demon by the hind legs and tail, twirled the demon’s whole body very strongly until the demon was dead, and threw him into the top of a kapittha tree, which then fell down, along with the body of the demon, who had assumed a great form.”

Text 31

vikale aise ghara gosthira sahite

sisu-gana-sange srnga baite baite//CB, Adi 9.31//

TRANSLATION

In the afternoon the Lord and His associates returned home blowing buffalo horns.

COMMENTARY

The musical instrument srnga is made from a horn and is called singa and visana.

Baite baite comes from the word baya, which is a corruption of the word vadana, which is a corruption of the Sanskrit verb vadi.

Text 32

kona-dina kare govardhana-dhara-lila

vrndavana raci’ kona-dina kare khela//CB, Adi 9.32//

TRANSLATION

One day they enjoyed the pastimes of lifting Govardhana Hill, and another day they created a Vrndavana, wherein they enjoyed various sports.

COMMENTARY

The phrase govardhana-dhara-lila—“lifting Govardhana Hill” is described in the Srimad Bhagavatam (10.25.19) as follows: “Lord Krsna picked up Govardhana Hill with one hand and held it aloft just as easily as a child holds up an umbrella.”

The word raci means “created.”

Text 33

kona-dina kare gopira vasana-harana

kona-dina kare yajna-patni-darasana//CB, Adi 9.33//

TRANSLATION

One day they enacted Krsna’s pastime of stealing the gopis’ clothes, and another day they enacted His meeting the wives of the brahmanas.

COMMENTARY

Regarding gopira vasana-harana—“stealing the gopis’ clothes,” one should see Srimad Bhagavatam (10.22.1-28).

Regarding yajna-patni-darasana—“meeting the wives of the brahmanas,” one should see Srimad Bhagavatam (10.23.18-32).

Text 34

kona sisu narada kacaye dadi diya

kamsa-sthane mantra kahe nibhrte vasiya//CB, Adi 9.34//

TRANSLATION

On one occasion a boy dressed as Narada with a beard and gave Kamsa some confidential information.

COMMENTARY

The word kacaye is derived from the Hindi word kacha (kaccha) or from the word kaca, which is derived from the Sanskrit verb kac (meaning “tie”). Kaca is used to indicate a person dressing as another person or a fictitious character in a drama or, in other words, depicting a pastime, sporting, joking, or dancing.

The word dadi comes from the Sanskrit word dadhi, which means “beard.” Previously, when someone played the part of Narada Muni, he would wear a white beard, and this practice is still current. Following this

tradition, pictures are also made in the same way.

Kamsa-sthane (naradera) mantra—“Narada’s advice to Kamsa” is found in the Srimad Bhagavatam (10.36.17). After Kamsa’s demoniac friends were killed, Narada one day went before Kamsa and spoke as follows: “Yasoda’s child was actually a daughter, and Krsna is the son of Devaki. Also, Rama is the son of Rohini. Out of fear, Vasudeva entrusted Krsna and Balarama to his friend Nanda Maharaja, and it is these two boys who have killed your men.”

The word mantra refers to a confidential presentation related to a deity or a negotiation, a political deliberation, an argument, or a secret council.

Text 35

kona-dina kona sisu akrurera vese

laiya yaya rama-krsne kamsera nidese//CB, Adi 9.35//

TRANSLATION

Another day one boy dressed as Akrura and took Krsna and Balarama to Kamsa’s capital.

COMMENTARY

Regarding Akrura bringing Balarama and Krsna to Mathura on the order of Kamsa, the Srimad Bhagavatam (10.36.30, 37) states: “Please go to Nanda’s village, where the two sons of Anakadundubhi are living, and without delay bring Them here on this chariot. Now that you understand my intentions, please go at once and bring Krsna and Balarama to watch the bow sacrifice and see the opulence of the Yadus’ capital.” And in Srimad Bhagavatam (10.38.1): “After passing the night in the city of Mathura, the high-minded Akrura mounted his chariot and set off for the cowherd village of Nanda Maharaja.”

Text 36

apani ye gopi-bhave karena krandana

nadi vahe hena, saba dekhe sisu-gana//CB, Adi 9.36//

TRANSLATION

As Nityananda cried in the mood of the gopis, it appeared to His friends that a river was flowing from His eyes.

COMMENTARY

Regarding the phrase gopi-bhave krandana—“crying in the mood of the gopis,” one should refer to Srimad Bhagavatam, Tenth Canto, Chapters 30 and 31.

The words nadi vahe indicate that tears flowed from their eyes like a river.

Text 37

visnu-maya-mohe keha lakhite na pare

nityananda-sange saba balaka vihare//CB, Adi 9.37//

TRANSLATION

Due to the influence of Visnu’s illusory energy, no one could recognize Nityananda as He enjoyed pastimes with His friends.

COMMENTARY

The word lakhite comes from the word lakha (used in ancient Bengali poems), which is derived from the Sanskrit verb laksa, meaning “to watch” or “to see.”

Text 38

madhupuri raciya bhramena sisu-range

keha haya mali, keha mala pare range//CB, Adi 9.38//

TRANSLATION

The children arranged a city of Mathura and then wandered through its streets. Someone played the role of a gardener, and someone accepted a flower garland from him.

Text 39

kubja-vesa kari’ gandha pare ta’ra sthane

dhanuka gadiya bhange kariya garjane//CB, Adi 9.39//

TRANSLATION

Someone dressed as Kubja and sandalwood pulp was accepted from her. A large bow was made and they all shouted in joy when it was broken.

COMMENTARY

Madhupuri (Mathura) was previously the residence of the demon Madhu. His son, Lavanasura, was killed by Satrughna in Treta-yuga.

The words kubjara sthane gandha pare—“accepting sandalwood pulp from Kubja” are explained in the Srimad Bhagavatam (10.42.3-4) as follows: “Kubja said, ‘Who else but You two deserve my sandalwood pulp?’ Saying this, Kubja smeared generous amounts of sandalwood pulp on both Krsna and Balarama.”

The meaning of the second line of this verse is found in the following words from the Srimad Bhagavatam (10.42.17-18): “Easily lifting the bow with His left hand, Lord Krsna strung it in a fraction of a second as the King’s guards looked on. He then powerfully pulled the string and snapped the bow in half, just as an excited elephant might break a stalk of sugar cane. The sound of the bow’s breaking filled the earth and sky in all directions. Upon hearing it, Kamsa was struck with terror.”

Text 40

kuvalaya, canura, mustika-malla mari’

kamsa kari’ kahare padena cule dhari’//CB, Adi 9.40//

TRANSLATION

They enacted the pastimes of killing the Kuvalaya elephant and the wrestlers, Canura and Mustika. Thereafter Kamsa was grabbed by the hair and thrown to the ground.

COMMENTARY

The word kuvalaya refers to a king of elephants named Kuvalayapida, who on the order of Kamsa was stationed near the wrestling arena to kill Krsna. In the Srimad Bhagavatam (10.43.13-14) it is stated: “The Supreme Lord Krsna, killer of the demon Madhu, confronted the elephant as he attacked. Seizing his trunk with one hand, Krsna threw him to the ground. Lord Hari then climbed onto the elephant with the ease of a mighty lion, pulled out a tusk, and with it killed the beast and his keepers.

Canura is one of the wrestlers appointed by Kamsa to kill Balarama and Krsna. It is stated in the Srimad Bhagavatam (10.44.22-23): “No more shaken by the demon’s mighty blows than an elephant struck with a flower garland, Lord Krsna grabbed Canura by his arms, swung him around several times and hurled him onto the ground with great force. His clothes, hair and garland scattering, the wrestler fell down dead, like a thunderbolt.”

Mustika is one of the wrestlers appointed by Kamsa to kill Balarama and Krsna. In the Srimad Bhagavatam (10.44.24-25) it is stated: “Similarly, Mustika struck Lord Balabhadra with his fist and was slain. Receiving a violent blow from the mighty Lord’s palm, the demon trembled all over in great pain, vomited blood and then fell lifeless onto the ground, like a tree blown down by the wind.”

The word malla, or mall (“to hold”), means “soldier,” “wrestler,” or “champion.”

Text 41

kamsa-vadha kariya nacaye sisu-sange

sarva-loka dekhi’ hase balakera range//CB, Adi 9.41//

TRANSLATION

After killing Kamsa, the Lord danced with His friends in such a way that everyone watching began to laugh.

COMMENTARY

The phrase kamsa-vadha—“killing Kamsa” is described in the Srimad

Bhagavatam (10.44.34, 36-37) as follows: “As Kamsa thus raved so audaciously, the infallible Lord Krsna, intensely angry, quickly and easily jumped up onto the high royal dais. Lord Krsna, whose fearsome strength is irresistible, powerfully seized the demon just as the son of Tarksya might capture a snake. Grabbing Kamsa by the hair and knocking off his crown, the lotus-naveled Lord threw him off the elevated dais onto the wrestling mat. Then the independent Lord, the support of the entire universe, jumped onto the King. As a result Kamsa lost his life.”

Text 42

ei-mata yata yata avatara-lila

saba anukarana kariya kare khela//CB, Adi 9.42//

TRANSLATION

In this way Nityananda and His friends imitated the pastimes of the various incarnations.

Text 43

kona-dina nityananda haiya vamana

bali-raja kari’ chale tahana bhuvana//CB, Adi 9.43//

TRANSLATION

One day Nityananda dressed like Vamana and went to cheat Bali Maharaja out of his kingdom, which covered the three worlds.

COMMENTARY

The word chale means “to deceive” or “to cheat.” The word bhuvana refers to the three planetary systems. For a description of how Vamana cheated Bali Maharaja out of the three worlds, one should read the Srimad Bhagavatam, Eighth Canto, Chapters 18 through 23.

Text 44

vrddha-kace sukra-rupe keha mana kare

bhiksa lai’ cade prabhu sese ta’na sire//CB, Adi 9.44//

TRANSLATION

Someone played the role of the aged Sukracarya, who forbid Bali from giving the three steps. After accepting the gift, the Lord placed His last step on the head of Bali.

COMMENTARY

The word vrddha-kace means “acting or dressing like an old man.”

The word mana is formed by the combination of ma (indicating “to show respect”) and na, or “not,” and thus means “prohibiting” or “forbidding.”

For a description of Sukracarya’s prohibition to Bali Maharaja, one should see Srimad Bhagavatam (8.19.30-43 and 8.20.1-15).

The phrase cade ta’ra sire means “climbed on his head;” in other words, after punishing and freeing Bali from bondage, the Lord accepted service as Bali’s doorman. In this regard one should refer to the Srimad Bhagavatam (8.22.35 and 8.23.6, 10).

Text 45

kona-dina nityananda setubandha kare

vanera rupa saba sisu-gana dhare//CB, Adi 9.45//

TRANSLATION

One day Nityananda enacted the pastime of building a bridge across the ocean, with the boys playing the role of monkeys.

COMMENTARY

A description of the monkeys building the bridge is found in Srimad Bhagavatam (9.10.12, 16) as follows: “Lord Ramacandra with the monkey soldiers went to the shore of the ocean and after hearing the prayers of the fearful surrendered ocean deity, built a bridge over the ocean by throwing into the water the peaks of mountains whose trees and other vegetation had been shaken by the hands of great monkeys.” One should also refer to the Ramayana (Lanka 22.51-69) and the Mahabharata (Vana 282.41-45).

Text 46

bherendara gacha kati’ phelayena jale

sisu-gana meli’ ‘jaya raghunatha’ bole//CB, Adi 9.46//

TRANSLATION

They cut castor oil plants and made a bridge across the water. Then all the boys exclaimed, “Jaya Raghunatha!”

COMMENTARY

The bherendara gacha, or “castor oil plants,” were uprooted and thrown into the water in imitation of the monkeys’ activities of uprooting and throwing many mountain peaks, stones, and trees on the surface of the ocean in order to build a bridge. The word jale refers to the water of the ocean.

Text 47

sri-laksmana-rupa prabhu dhariya apane

dhanu dhari’ kope cale sugrivera sthane//CB, Adi 9.47//

TRANSLATION

Nityananda accepted the role of Laksmana, who angrily went with a bow in His hand to chastise Sugriva.

COMMENTARY

For the meaning of the second line of this verse one should see the Ramayana (Kiskindha 31.10-30).

Texts 48-49

“arere vanara, mora prabhu duhkha paya

prana na laimu yadi, tabe jhata aya

malyavan-parvate mora prabhu paya duhkha

nari-gana laiya, beta, tumi kara sukha?” //CB, Adi 9.48-49//

TRANSLATION

“O king of the monkeys, My Lord is in distress. Come quickly, or I’ll kill you! How can you sit here enjoying with women while He is lamenting on Malyavan Mountain?”

COMMENTARY

For an elaboration on these two verses, see the Ramayana (Kiskindha 34.7-19).

Although the Ramayana, Kiskindha-kanda, Chapter 28, verse 1, mentions Malyavan Mountain, in Chapter 27, verses 1 and 29 this mountain is referred to as Prasravana Mountain. In the Mahabharata, Vana-parva, Chapter 279, verses 26 and 40, and Chapter 281, verse 1, this mountain is also referred to as Malyavan.

Text 50

kona-dina kruddha haiya parasuramere

“mora dosa nahi, vipra, palaha satvare”//CB, Adi 9.50//

TRANSLATION

Another day Lord Nityananda spoke in anger to Parasurama, “O brahmana, I am not at fault. Leave here at once.”

COMMENTARY

The incident concerning Sri Ramacandra’s angry statements to Parasurama is described in the Srimad Bhagavatam (9.10.7) as follows: “While returning from Sita’s home after gaining her at the assembly of competitors by breaking Siva’s bow, Lord Ramacandra met Parasurama who was agitated from hearing the tumultuous sound of the breaking of the bow. Although Parasurama was very proud, having rid the earth of the royal order twenty-one times, his pride was vanquished by the Lord, who appeared to be a ksatriya of the royal order.” One should also refer to the Ramayana, Adi-kanda, Chapter 76, and the Mahabharata, Vana-parva, Chapter 99, verse 42-55 and 61-64.

The phrase mora dosa nahi—“I am not at fault” is explained as follows:

Being angered by the heroic words of Parasurama, Lord Ramacandra took the Vaisnava bow and arrows from his hands and spoke to him as follows: “I wish to vanquish your free movement earned on the strength of austerities and your unrivaled dominion over the earth. You cannot blame Me for this.”

Text 51

laksmanera bhave prabhu haya sei-rupa

bujhite na pare sisu manaye kautuka//CB, Adi 9.51//

TRANSLATION

Lord Nityananda was absorbed in the mood of Laksmana. The boys, however, could not understand this and thought it was just a game.

COMMENTARY

In this verse the word bhave means “in the mood of” or “in the nature of.”

Text 52

panca-vanarera rupe bule sisu-gana

varta jijnasaye prabhu haiya laksmana//CB, Adi 9.52//

TRANSLATION

On another occasion, five boys took the role of monkeys and the Lord took the role of Laksmana.

COMMENTARY

The panca-vanarera, or five monkeys, are the king, Sugriva, and his four ministers—Hanuman, Nala, Nila, and Tara (Ramayana, Kiskindha-kanda, 13.4) or Hanuman, Jambavan, Mainda, and Dvivida (Mahabharata, Vana-parva, 279.23).

Text 53

“ke tora vanara saba, bula’ vane-vane

ami—raghunatha-bhrtya, bola mora sthane”//CB, Adi 9.53//

TRANSLATION

“Who are you monkeys, wandering in the forest? I am the servant of Ramacandra. Tell Me who you are.”

Text 54

ta’ra bole,—“amara valira bhaye buli

dekhaha sri-ramacandra, lai pada-dhuli”//CB, Adi 9.54//

TRANSLATION

They replied, “We are wandering out of fear of Vali. Please take us to Ramacandra. We wish to take the dust of His lotus feet.”

Text 55

ta’sabare kole kari’ aise laiya

sri-rama-carane pade dandavat haiya//CB, Adi 9.55//

TRANSLATION

The Lord embraced them and led them to Ramacandra, whereupon they all fell at His feet.

COMMENTARY

For an elaboration on verses 52-55, one should refer to the Ramayana, Kiskindha-kanda, Chapters 2 and 4 and the Mahabharata (Vana 279.9-11).

Text 56

indrajit-vadha-lila kona-dina kare

kona-dina apane laksmana-bhave hare//CB, Adi 9.56//

TRANSLATION

One day the Lord enacted the pastime of killing Indrajit, the son of

Ravana, and one day, in the mood of Laksmana, He accepted defeat.

COMMENTARY

One may refer to the Ramayana (Lanka 88.64, 91.68-72) and the Mahabharata (Vana 288.15-24) for an elaboration on indrajit-vadha-lila, the killing of Indrajit.

The pastime of laksmana-bhave hare, “accepting defeat as Laksmana,” is found in the Ramayana, Lanka-kanda, Chapters 45, 49, 50, and 73 and in the Mahabharata (Vana 287.20-26 and 288.1-7).

Text 57

vibhisana kariya anena rama-sthane

lankesvara-abhiseka karena tahane//CB, Adi 9.57//

TRANSLATION

Someone in the role of Vibhisana was brought before Ramacandra, and Rama performed his abhiseka, or coronation, installing him as the King of Lanka.

COMMENTARY

A description of Vibhisana’s arrival in Rama’s camp and his coronation as the King of Lanka is found in the Ramayana (Lanka 18.39 and 19.25-26) and in the Mahabharata (Vana 282.46, 49).

Text 58

kona sisu bole,—“muni ailun ravana

sakti-sela-hani ei, samvara’ laksmana!”//CB, Adi 9.58//

TRANSLATION

One boy said, “I am the mighty Ravana. Now I’m releasing the sakti-sela weapon. Stop it if You can, Laksmana!”

COMMENTARY

The word hani (from the ha dhatu) means “to release,” “to throw,” “to

beat," or "to hit." The word samvara means "to stop," "to control," "to check," "to save," "to halt," "to obstruct," "to suppress," "or to curb the movement of."

Text 59

eta bali' padma-puspa marila pheliya

laksmanera bhave prabhu padila dhaliya//CB, Adi 9.59//

TRANSLATION

Saying this, the boy threw a lotus flower at Nityananda, and in the mood of Laksmana, He fell to the ground.

COMMENTARY

The phrase padma-puspa refers to the imitation of the sakti-sela weapon.

A description of Laksmana acting unconscious due to being hit by the sakti-sela weapon is found in the Ramayana (Lanka 101.28-36).

Text 60

murchita haila prabhu laksmanera bhave

jagaya chaoyala saba, tabu nahi jage//CB, Adi 9.60//

TRANSLATION

After the Lord, in the mood of Laksmana, fell unconscious, all the boys tried in vain to revive Him.

COMMENTARY

The words jagaya chaoyala refer to the boyfriends of Nityananda who were acting as the best of the monkeys.

Text 61

paramarthe dhatu nahi sakala sarire

kandaye sakala sisu hata diya sire//CB, Adi 9.61//

TRANSLATION

When they found no symptom of life remained in the body of Nityananda, they all held their heads and began to cry.

COMMENTARY

The first line of this verse indicates that His body was devoid of consciousness, or completely devoid of movement and wounded at heart. The words paramartha dhatu refer to the consciousness or life.

Text 62

suni' pita-mata dhai' aila satvare

dekhaye,—putrera dhatu nahika sarire//CB, Adi 9.62//

TRANSLATION

The Lord's father and mother came running there and also observed that there was no sign of life in their son.

Text 63

murchita haiya donhe padila bhumite

dekhi' sarva-loka asi' haila vismite//CB, Adi 9.63//

TRANSLATION

They then also fell to the ground unconscious. Everyone who saw this tragedy was struck with wonder.

Text 64

sakala vrttanta tabe kahila sisu-gana

keha bole,—"bujhilana bhavera karana//CB, Adi 9.64//

TRANSLATION

As the boys described the entire incident, someone said, "I understand why He's unconscious.

COMMENTARY

The word bhavera refers to His unconscious and fainted condition.

Text 65

purve dasaratha-bhave eka natavara

‘rama—vanavasi’ suni’ edena kalevara”//CB, Adi 9.65//

TRANSLATION

“Previously one great actor played the role of Dasaratha, and when He heard that Rama had left for the forest, he left his body.”

COMMENTARY

The word natavara refers to one who is expert at acting, or the best actor.

The description of Dasaratha leaving his body out of grief due to Rama’s exile to the forest is found in the Ramayana (Ayodhya 64.75-78).

Text 66

keha bole,—“kaca kaci’ achaye chaoyala

hanuman ausadha dile haibeka bhala//CB, Adi 9.66//

TRANSLATION

Someone else said, “There is a boy dressed as Hanuman. If he gives Him medicine, He’ll be cured.”

COMMENTARY

“If Hanuman gives Him medicine, He’ll be cured,” was spoken by Susena, the king of the monkeys, in the Ramayana (Lanka 101.29-31).

Text 67

purve prabhu sikhaiyachilena sabare

“padile, tomara vedi’ kandiha amare//CB, Adi 9.67//

TRANSLATION

Before the incident, the Lord had instructed His friends, “When I fall unconscious, you should all gather around Me and cry.

Text 68

ksaneka vilambe pathaiha hanuman

nake dile ausadha, asibe mora prana”//CB, Adi 9.68//

TRANSLATION

“After a while, send Hanuman for some medicine. I will recover when he puts the medicine to My nose.”

COMMENTARY

[See the purport to verse 66.]

Text 69

nija-bhave prabhu matra haila acetana

dekhi’ bada vikala haila sisu-gana//CB, Adi 9.69//

TRANSLATION

When the Lord fell unconscious in His own mood, the boys were all bewildered.

COMMENTARY

The words nija-bhave refer to the mood of His plenary portion, Laksmana, the incarnation of Maha-Sankarsana.

The word vikala refers to one whose intelligence is lost; in other words, one who is overwhelmed, unsteady, senseless, illusioned, or powerless.

Text 70

channa hailena sabe, siksa nahi sphure

“utha bhai” bali’ matra kande uccaih-svare//CB, Adi 9.70//

TRANSLATION

Because they were so confused they could not remember the Lord's instructions. They simply cried loudly, "O brother, please get up!"

COMMENTARY

The word channa means "mad," "forgetful," "unintelligent," or "ignorant."

The word siksa refers to the instruction, "Send Hanuman to bring medicine and hold it before My nose," that was given by Lord Nityananda Prabhu (see verse 68).

Text 71

loka-mukhe suni' katha haila smarana

hanuman-kace sisu calila takhana//CB, Adi 9.71//

TRANSLATION

But when the boys heard the people's comments, they remembered Nityananda's instruction and the boy dressed as Hanuman immediately went for the medicine.

Text 72

ara eka sisu pathe tapasvira vese

phala-mula diya hanumanere asamse//CB, Adi 9.72//

TRANSLATION

Another boy dressed as a renunciate welcomed Hanuman with fruits and roots.

COMMENTARY

Hanuman's conversation with Ravana's demon uncle Kalanemi, who was dressed as an ascetic, and Hanuman's fight with the crocodile, demons, and Gandharvas are not found in the original Ramayana written by Valmiki. [This applies to verses 72 through 86.]

The word asamse (used in ancient Bengali) means "to welcome.

Text 73

“raha, bapa, dhanya kara’ amara asrama

bada bhagye asi’ mile toma’-hena jana”//CB, Adi 9.73//

TRANSLATION

He said to Hanuman, “My dear sir, please stay and grace my asrama. It is a great fortune to meet such a person as you.”

Text 74

hanuman bole,—“karya-gaurave caliba

asibare cahi, rahibare na pariba//CB, Adi 9.74//

TRANSLATION

Hanuman replied, “I must go and complete my important mission. I would like to come, but I cannot delay.

COMMENTARY

The words karya-gaurave refer to the importance of one’s duties.

Text 75

suninacha,—ramacandra-anuja laksmana

sakti-sele tan’re murcha karila ravana//CB, Adi 9.75//

TRANSLATION

“You must have heard that Laksmana, the younger brother of Ramacandra, has been rendered unconscious by the sakti-sela weapon of Ravana.

Text 76

ataeva yai ami gandhamadana

ausadha anile rahe tanhana jivana”//CB, Adi 9.76//

TRANSLATION

“Therefore I’m going to Gandhamadana Hill to bring medicine. Only then will He survive.”

Text 77

tapasvi bolaye,—“yadi yaiba niscaya

snana kari’ kichu khai’ karaha vijaya”//CB, Adi 9.77//

TRANSLATION

The renunciate then said, “If you must go, first take a bath and eat something. Then you may go.”

Text 78

nityananda-siksaya balake katha kahe

vismita haiya sarva loke cahi rahe//CB, Adi 9.78//

TRANSLATION

The two boys repeated whatever Nityananda had instructed them. Therefore everyone gazed at them in astonishment as they listened to their conversation.

Text 79

tapasvira bole sarovare gela snane

jale thaki’ ara sisu dharila carane//CB, Adi 9.79//

TRANSLATION

Then, on the request of the renunciate, Hanuman went to take bath in the lake, whereupon another boy in the lake grabbed hold of his feet.

Text 80

kumbhirera rupa dhari’ yaya jale lana

hanuman sisu ane kulete taniya//CB, Adi 9.80//

TRANSLATION

The boy playing the role of a crocodile tried to pull Hanuman into the water, but Hanuman pulled the boy to the shore.

Text 81

kathoksane rana kari' jiniya kumbhira

asi' dekhe hanuman ara mahavira//CB, Adi 9.81//

TRANSLATION

After a short fight, Hanuman defeated the crocodile. When Hanuman returned to the renunciate's asrama, he saw a mighty warrior.

Text 82

ara eka sisu dhari' raksasera kace

hanumane khaibare yaya ta'ra pache//CB, Adi 9.82//

TRANSLATION

A boy dressed as a Raksasa then attempted to swallow Hanuman.

Text 83

"kumbhira jinila, more jiniba kemane?

toma' khana, tabe keba jiyabe laksmane?"

TRANSLATION

He challenged, "You have defeated the crocodile, but how will you defeat me? I will eat you, then who will revive Laksmana?"

Text 84

hanuman bole,—"tora ravana kukkura

ta're nahi vastu-buddhi, tui pala dura//CB, Adi 9.84//

TRANSLATION

Hanuman replied, “Your Ravana is a dog. I consider him most insignificant. Get out of my way.”

COMMENTARY

The phrase ta’re nahi vastu-buddhi means “I consider him (your master Ravana, who is just like a dog) nothing, extremely impotent, or useless.”

Text 85

ei-mata dui-jane haya galagali

sese haya culaculi tabe kilakili//CB, Adi 9.85//

TRANSLATION

In this way the two first exchanged some harsh words, then they began pulling each other’s hair, and finally they began striking each other with their fists.

COMMENTARY

The word galagali means “using foul language against each other.” The word culaculi means “pulling each other’s hair.” The word kilakili means “punching each other.”

Text 86

kathoksana se kautuke jinina raksase

gandhamadane asi’ haila pravese//CB, Adi 9.86//

TRANSLATION

After promptly defeating the demon, Hanuman approached the Gandhamadana Hill.

Text 87

tanhi gandharvera vesa dhari’ sisu-gana

ta’sabara sange yuddha haya kataksana//CB, Adi 9.87//

TRANSLATION

There Hanuman fought with some boys who were dressed as Gandharvas.

Text 88

yuddhe parajaya kari’ gandharvera gana

sire kari’ anilena gandhamadana//CB, Adi 9.88//

TRANSLATION

After defeating the Gandharvas, Hanuman took the Gandhamadana Hill on his head to Lanka.

Text 89

ara eka sisu tanhi vaidya-rupa dhari’

ausadha dilena nake ‘sri-rama’ smanari’//CB, Adi 9.89//

TRANSLATION

Another boy playing the role of a doctor remembered Lord Rama as he held the medicine to Laksmana’s nose.

COMMENTARY

The boy playing the role of Susena, the doctor of the monkeys, imitated him by holding the four medicines grown on Gandhamadana Hill—visalya-karani, savarna-karani, sanjiva-karani, and sandhana-karani—before the nose of Nityananda, who was absorbed in the mood of Laksmana. This pastime is described in the Ramayana (Lanka 102.31 and 41-43).

Text 90

nityananda-mahaprabhu uthila takhane

dekhi’ pita-mata adi hase sarva-jane//CB, Adi 9.90//

TRANSLATION

At that very moment Lord Nityananda regained His consciousness, upon

which His parents and others there all smiled in relief.

Text 91

kole karilena giya hadai-pandita

sakala balaka hailena harasita//CB, Adi 9.91//

TRANSLATION

Hadai Pandita embraced his son, and all the boys became overjoyed.

Text 92

sabe bole,—“bapa, iha kothaya sikhila?”

hasi’ bole prabhu,—“mora e-sakala lila”//CB, Adi 9.92//

TRANSLATION

Everyone asked, “Dear son, where have You learned all this?” The Lord smiled and said, “These are all My pastimes.”

Text 93

prathama-vayasa prabhu ati sukumara

kola haite ka’ro citta nahi edibara//CB, Adi 9.93//

TRANSLATION

In His early childhood the Lord was most attractive. No one wanted to let Him go from their laps.

Text 94

sarva-loke putra haite bada sneha vase

cinite na pare keha visnu-maya-vase//CB, Adi 9.94//

TRANSLATION

Everyone had more affection for Nityananda than they had for their own sons. But no one could recognize Him due the influence of Lord Visnu’s

illusory energy.

Text 95

hena mate sisu-kala haite nityananda

krsna-lila vina ara na kare ananda//CB, Adi 9.95//

TRANSLATION

In this way, from the beginning of His childhood, Nityananda had no happiness other than enjoying the pastimes of Lord Krsna.

Text 96

pita-mata-grha chadi’ sarva-sisu-gana

nityananda-samhati vihare sarva-ksana//CB, Adi 9.96//

TRANSLATION

All of His friends left their parents to constantly sport in the company of Nityananda.

Text 97

se saba sisura paye bahu namaskara

nityananda-sange yan’ra e-mata vihara//CB, Adi 9.97//

TRANSLATION

I offer repeated obeisances at the feet of those boys who enjoyed the association of Lord Nityananda.

Text 98

ei-mata krida kari’ nityananda-raya

sisu haite krsna-lila vina nahi bhaya//CB, Adi 9.98//

TRANSLATION

Thus, from His childhood, Nityananda had no interest other than enacting

the various pastimes of Lord Krsna.

Text 99

anantera lila keba pare kahibare?

tanhana krpaya yena mata sphure ya're//CB, Adi 9.99//

TRANSLATION

Who can describe the pastimes of Lord Ananta? They are only manifest to one who has received His mercy.

Text 100

hena mate dvadasa vatsara thaki' ghare

nityananda calilena tirtha karibare//CB, Adi 9.100//

TRANSLATION

Lord Nityananda remained at home like this for twelve years. Thereafter He left for visiting the holy places.

Text 101

tirtha-yatra karilena vimsati vatsara

tabe sese ailena caitanya-gocara//CB, Adi 9.101//

TRANSLATION

He traveled to the holy places for the next twenty years and then finally joined the association of Lord Caitanya.

Texts 102-104

nityananda-tirtha-yatra suna adi-khande

ye-prabhure ninde dusta papistha pasande

ye-prabhu karila sarva-jagat-uddhara

karuna-samudra yanha bai nahi ara

yanhara krpaya jani caitanyera tattva

ye prabhura dvare vyakta caitanya-mahattva//CB, Adi 9.102-104//

TRANSLATION

Please listen to this narration in the Adi-khanda of the holy places visited by Lord Nityananda, who only the most degraded sinful atheists would dare criticize. That Lord who delivered the entire universe is nothing but an ocean of mercy. Only by His mercy can we know the truth about Lord Caitanya. In fact, the glories of Lord Caitanya are manifested through Him.

COMMENTARY

Sri Nityananda Prabhu exhibited compassion towards the fallen, averse living entities and thus delivered the entire world. Being bereft of receiving His mercy, only wicked, sinful atheists criticized Him.

Only Sri Nityananda has made the truth regarding Sri Caitanya known to the world. Without His mercy, no one is able to enter into the glories of Sri Caitanya by independent endeavor.

Text 105

suna sri-caitanya-priyatamera kathana

ye-mate karila tirtha-mandali bhramana//CB, Adi 9.105//

TRANSLATION

Please listen to topics concerning Lord Caitanya’s dearest associate visiting the various pilgrimage sites.

COMMENTARY

Regarding the holy places mentioned in verses 105-151 and 194-202 that were sanctified by the touch of Nityananda’s lotus feet, one should refer to the various commentators’ descriptions of the places mentioned in Srimad Bhagavatam (10.78.17-20 and 10.79.9-21) that were visited by Sri Baladeva.

Text 106

prathame calila prabhu tirtha-vakresvara

tabe vaidyanatha-vane gela ekesvara//CB, Adi 9.106//

TRANSLATION

The Lord first went to Vakresvara, then He went alone to Vaidyanatha.

COMMENTARY

The word ekesvara means “alone” or “being devoid of other’s association.”

Text 107

gaya giya kasi gela siva-rajadhani

yanhi dhara vahe ganga uttara-vahini//CB, Adi 9.107//

TRANSLATION

He went to Gaya and then to Lord Siva’s abode, Kasi, where the Ganges flows towards the north.

Text 108

ganga dekhi’ bada sukhi nityananda-raya

snana kare, pana kare, arti nahi yaya//CB, Adi 9.108//

TRANSLATION

Seeing the Ganges, Lord Nityananda was greatly pleased. He took bath and drank some water, yet His grief was not mitigated.

Text 109

prayage karila magha-mase pratah-snana

tabe mathuraya gela purva-janma-sthana//CB, Adi 9.109//

TRANSLATION

In the month of Magha (January-February) the Lord took an early

morning bath at Prayaga, then He went to Mathura, His former birthplace.

COMMENTARY

The phrase purva-janma-sthana refers to the appearance place in the Dvapara-yuga pastimes.

Text 110

yamuna-visrama-ghate kari' jala-keli

govardhana-parvate bulena kutuhali//CB, Adi 9.110//

TRANSLATION

The Lord sported in the waters of the Yamuna at Visrama-ghata and thereafter went with great interest to see Govardhana.

Text 111

sri-vrndavana-adi yata dvadasa vana

eke eke prabhu saba karena bhramana//CB, Adi 9.111//

TRANSLATION

The Lord visited each of the twelve forests beginning with Vrndavana.

Text 112

gokule nandera ghara-vasati dekhiya

vistara rodana prabhu karila vasiya//CB, Adi 9.112//

TRANSLATION

When He saw the house and courtyard of Nanda Maharaja at Gokula, He sat down and cried profusely.

Text 113

tabe prabhu madana-gopala namaskari'

calila hastinapura pandavera puri//CB, Adi 9.113//

TRANSLATION

Nityananda offered His obeisances to Madana-gopala and then went to Hastinapura, the abode of the Pandavas.

Text 114

bhakta-sthana dekhi’ prabhu karena krandana

na bujhe tairthika bhakti-sunyera karana//CB, Adi 9.114//

TRANSLATION

Seeing the home of those devotees, Nityananda began to cry. The local people, however, could not understand the Lord’s sentiments due to their lack of devotion.

COMMENTARY

The word tairthika refers to the so-called residents of the holy places, or local people. The words bhakti-sunyera karana mean “due to the absence of devotion.”

Text 115

balarama kirti dekhi’ hastinanagare

‘trahi haladhara!’ bali’ namaskara kare//CB, Adi 9.115//

TRANSLATION

As Nityananda remembered Balarama’s glorious activities in Hastinapura, He exclaimed, “O Haladhara, please save Me!” and then offered obeisances.

Text 116

tabe dvarakaya ailena nityananda

samudre karila snana, haila ananda//CB, Adi 9.116//

TRANSLATION

Thereafter Nityananda went to Dvaraka, where He joyfully took bath in

the ocean.

Text 117

siddhapura gela yatha kapilera sthana

matsya-tirthe mahotsave karila anna-dana//CB, Adi 9.117//

TRANSLATION

He next went to Siddhapura, the place of Lord Kapila. Then He went to Matsya-tirtha, where He distributed foodstuffs at a festival.

Text 118

siva-kanci, visnu-kanci gela nityananda

dekhi’ hase dui gane maha-maha-dvandva//CB, Adi 9.118//

TRANSLATION

Lord Nityananda then visited Siva-kanci and the adjoining Visnu-kanci. He laughed when He saw the two groups of followers quarreling there.

COMMENTARY

The second line of this verse refers to the Visnu-kanci residents, who are Vaisnavas, and the Siva-kanci residents, who are devotees of Siva, the devotee of Sankarsana. Due to their poor fund of knowledge, these two groups always debate over the positions of Lord Visnu and Lord Siva. In other words, after observing their fierce animosity towards each other, Sri Nityananda Prabhu, who is nondifferent from Mula-Sankarsana Visnu, began to laugh.

Text 119

kuruksetre prthudake bindu-sarovare

prabhase gelena sudarsana-tirthabare//CB, Adi 9.119//

TRANSLATION

Nityananda Prabhu also visited Kuruksetra, Prthudaka, Bindu-sarovara,

Prabhasa, and Sudarsana-tirtha.

Text 120

trita-kupa-mahatirtha gelena visala

tabe brahma-tirtha-cakra-tirthere calila//CB, Adi 9.120//

TRANSLATION

He also visited the great holy place called Trita-kupa. He also went to Visala, Brahma-tirtha, and Cakra-tirtha.

Text 121

pratisrota gela yatha praci-sarasvati

naimisaranye tabe gela mahamati//CB, Adi 9.121//

TRANSLATION

The Lord visited Pratisrota, where the Sarasvati River flows in the opposite direction. The most magnanimous Nityananda then went to Naimisaranya.

COMMENTARY

The word pratisrota refers to the Sarasvati River. In this connection one should refer to the explanations on Srimad Bhagavatam (10.78.18) by the various commentators such as Sridhara Svami. In ordinary language the word pratisrota refers to a river that is flowing in the opposite direction. In other words, at Prabhasa-ksetra the River Sarasvati flows west and enters into the ocean. Srimad Vallabhacarya, who visited various holy places of northern and western India, described Sri Baladeva’s travel to the holy places in his Subodhani COMMENTARY on the Srimad Bhagavatam (10.78.18) as follows: “Sri Baladeva went to Prabhasa and after taking bath and offering oblations, He departed. Sri Baladeva took bath at Prabhasa in the place known as Agni-kunda as well as at the confluence of the Sarasvati River and the ocean. He went to the place known as Pratisrota, on the bank of the Sarasvati, where the river flows in the opposite direction.” In the Srimad Bhagavatam (11.30.6) it is clearly stated: vayam prabhasam yasyamo yatra pratyak sarasvati—“We shall

go to Prabhasa-ksetra, where the river Sarasvati flows west." According to Sridhara Svami's COMMENTARY, the word pratyak means "flowing towards the west," and according to the Bhagavata-candra-candrika of Sri Viraraghava Acarya: "We shall go to the place known as Prabhasa, where the Sarasvati River flows in the opposite direction and enters into the ocean."

Text 122

tabe gela nityananda ayodhya-nagara

rama-janma-bhumi dekhi' kandila vistara//CB, Adi 9.122//

TRANSLATION

He then visited the city of Ayodhya, where He cried upon seeing the birthplace of Lord Rama.

Text 123

tabe gela guhaka-candala-rajya yatha

maha-murcha nityananda pailena tatha//CB, Adi 9.123//

TRANSLATION

Nityananda then visited the candala Guhaka's kingdom, where He fell unconscious.

Text 124

guhaka-candala matra haila smarana

tina-dina achila anande acetana//CB, Adi 9.124//

TRANSLATION

Simply by remembering the activities of the candala Guhaka, Nityananda lost consciousness in ecstasy for three days.

Text 125

ye-ye vane achila thakura ramacandra

dekhiya virahe gadi yaya nityananda//CB, Adi 9.125//

TRANSLATION

On seeing the forests where Lord Ramacandra had resided, Nityananda rolled on the ground in separation.

Text 126

tabe gela sarayu kausiki kari snana

tabe gela paulasta-asrama punya-sthana//CB, Adi 9.126//

TRANSLATION

Thereafter the Lord took bath in the Sarayu and Kausiki Rivers. Then He went to the asrama of Pulastya Rsi.

Text 127

gomati, gandaki, sona-tirthe snana kari'

tabe gela mahendra-parvata-cudopari//CB, Adi 9.127//

TRANSLATION

Lord Nityananda took bath in the Gomati, Gandaki, and Sona Rivers. Then He climbed to the top of Mahendra Mountain.

Text 128

parasuramere tatha kari' namaskara

tabe gela ganga-janma-bhumi haridvara//CB, Adi 9.128//

TRANSLATION

There He offered obeisances to Parasurama. Nityananda also visited Haridvara, the source of the Ganges.

Text 129

pampa, bhimarathi gela sapta-godavari

venva-tirtha, vipasaya majjana acari'//CB, Adi 9.129//

TRANSLATION

The Lord took bath in the Pampa, Bhimarathi, Godavari, Venva, and Vipasa Rivers.

Text 130

Karttika dekhiya nityananda mahamati

sri-parvata gela yatha mahesa-parvati//CB, Adi 9.130//

TRANSLATION

After seeing Kartikeya at Madurai, the most intelligent Nityananda went to Sri-saila, the abode of Siva and Parvati.

Text 131

brahmana-brahmani-rupe mahesa-parvati

sei sri-parvate donhe karena vasati//CB, Adi 9.131//

TRANSLATION

Siva and Parvati reside on this mountain in the form of a brahmana couple.

Text 132

nija-ista-deva cinilena dui-jana

avadhuta-rupe kare tirtha-paryatana//CB, Adi 9.132//

TRANSLATION

Upon Nityananda's arrival there, they understood that their worshipable Lord was wandering on pilgrimage as a mendicant.

Text 133

parama-santosa donhe atithi dekhiya

paka karilena devi harasita haiya//CB, Adi 9.133//

TRANSLATION

They were most satisfied to receive such a guest, and Parvati happily cooked for the Lord.

Text 134

parama-adare bhiksa dilena prabhure

hasi' nityananda donhe kare namaskare//CB, Adi 9.134//

TRANSLATION

They fed the Lord with great affection, and Nityananda smiled and offered them His respects.

Text 135

ki antara-katha haila, krsna se janena

tabe nityananda-prabhu dravide gelena//CB, Adi 9.135//

TRANSLATION

Only Krsna knows what they confidentially discussed. Then the Lord continued His journey to Dravida, or South India.

Text 136

dekhiya vyenkata-natha kamakosthi-puri

kanci giya saridvara gelena kaveri//CB, Adi 9.136//

TRANSLATION

The Lord visited Venkatanatha, Kamakosthi Puri, Kanci, and the Kaveri, the best of rivers.

COMMENTARY

The word saridvara is an adjective for the Kaveri River.

Text 137

tabe gela sri-ranganathera punya-sthana

tabe karilena hari-ksetrere payana//CB, Adi 9.137//

TRANSLATION

Then the Lord visited the sacred place of Sri Ranganatha, and thereafter He went to Hari-ksetra.

Text 138

rsabha-parvate gela daksina-mathura

krtamala, tamraparni, yamuna uttara//CB, Adi 9.138//

TRANSLATION

He visited the Rsabha Mountain, Madurai, and the Krtamala, Tamraparni, and Uttara Yamuna Rivers.

Text 139

malaya-parvata gela agastya-alaye

tahara o hrsta haila dekhi' mahasaye//CB, Adi 9.139//

TRANSLATION

Nityananda Prabhu visited the asrama of Agastya Rsi in the Malaya Hills. The residents there were all jubilant to see the Lord.

Text 140

ta'sabara atithi haila nityananda

badarikasrame gela parama-ananda//CB, Adi 9.140//

TRANSLATION

Nityananda stayed as a guest in their asrama and then departed in great ecstasy for Badrikasrama.

Text 141

kata-dina nara-narayanera asrame

achilena nityananda parama-nirjane//CB, Adi 9.141//

TRANSLATION

Lord Nityananda resided in seclusion for some days in the asrama of Nara-Narayana Rsis.

Text 142

tabe nityananda gela vyasera alaye

vyasa cinilena balarama mahasaye//CB, Adi 9.142//

TRANSLATION

He then went to the asrama of Srila Vyasadeva, who recognized that Nityananda was Balarama Himself.

Text 143

saksat haiya vyasa atithya karila

prabhu o vyasere danda-pranata haila//CB, Adi 9.143//

TRANSLATION

Srila Vyasadeva personally received Nityananda as a guest, and the Lord offered His obeisances to Srila Vyasadeva.

Text 144

tabe nityananda gela bauddhera bhavana

dekhilena prabhu,—vasi’ ache bauddha-gana//CB, Adi 9.144//

TRANSLATION

Lord Nityananda then visited the residence of the Buddhists. When He arrived there, He saw they were all sitting together.

Texts 145-146

jijnasena prabhu, keha uttara na kare

kruddha hai' prabhu lathi marilena sire

palaila bauddha-gana hasiya hasiya

vane bhrame' nityananda nirbhaya haiya//CB, Adi 9.145-146//

TRANSLATION

The Lord asked a question, but no one replied. Becoming angry at them, the Lord kicked them in the head, but they all simply smiled and ran away. Nityananda thus fearlessly continued His travels through the forest.

Text 147

tabe prabhu ailena kanyaka-nagara

durgadevi dekhi' gela daksina-sagara//CB, Adi 9.147//

TRANSLATION

The Lord eventually arrived in Kanya-kumari. After seeing Durga there, He went to see the southern ocean.

Text 148

tabe nityananda gela sri-anantapure

tabe gela panca-apsarara sarovare//CB, Adi 9.148//

TRANSLATION

Nityananda then went to Anantapura, and after that He went to Pancapsara-kunda.

Text 149

gokarnakhya gela prabhu sivera mandire

kerale, trigartake bule ghare ghare//CB, Adi 9.149//

TRANSLATION

He next visited the temple of Siva known as Gokarna. He visited Kerala and the various places in Trigarta.

Text 150

dvaipayani-arya dekhi’ nityananda raya

nirvindhya, payosni, tapti bhramena lilaya//CB, Adi 9.150//

TRANSLATION

He then visited goddess Parvati, who dwells on an island near Gokarna. Lord Nityananda also visited the Nirvindhya, Payosni, and Tapti Rivers.

Text 151

reva, mahismati-puri, malla-tirthe gela

surparaka diya prabhu pratici calila//CB, Adi 9.151//

TRANSLATION

He went to the city of Mahismati, on the banks of the Reva River, and He saw Malla-tirtha. The Lord then passed through the holy district of Surparaka on His way west.

COMMENTARY

The word pratici refers to the direction in which the sun sets, or the west.

Text 152

ei-mata abhaya paramananda raya

bhrame’ nityananda, bhaya nahika kahaya//CB, Adi 9.152//

TRANSLATION

The fearless ecstatic Nityananda Prabhu traveled in this way without fear of anyone.

Text 153

nirantara krsnavese sarira avasa

ksane kande, ksane hase, ke bujhe se rasa//CB, Adi 9.153//

TRANSLATION

The Lord had no control of His body due to His ecstatic love for Krsna. Sometimes He cried, and sometimes He laughed—who can understand His ecstatic moods?

Text 154

ei-mata nityananda-prabhura bhramana

daive madhavendra-saha haila darasana//CB, Adi 9.154//

TRANSLATION

As the Lord traveled in this way, by the will of providence He met Sri Madhavendra Puri.

COMMENTARY

Sri Madhavendra Puri is a renowned Vaisnava sannyasi and spiritual master in the Madhva-Gaudiya-sampradaya. The seed of the desire tree of devotional service served by the Madhva-Gaudiya-sampradaya first fructified in him (Cc. Adi 9.10 and Antya 8.34). Before him, the symptoms of devotional service based on conjugal mellows were not found in the Sri Madhva-sampradaya. His disciples include Sri Isvara Puri, Sri Advaita Prabhu, Sri Paramananda Puri, Sri Brahmananda Puri, Sri Ranga Puri, Sri Pundarika Vidyanidhi, and Sri Raghupati Upadhyaya. Sri Madhva-sampradaya, or the disciplic succession of the Gaudiya Vaisnava branch, is listed in the Sri Gaura-ganoddesa, the Sri Prameya-ratnavali, and in a book written by Sri Gopala Guru Gosvami. It is also quoted in the Sri Bhakti-ratnakara. The Sri Brahma-Madhva-Gaudiya disciplic succession is given in the Sri Gaura-ganoddesa as follows: “Lord Brahma, the creator of the universe became the disciple of the Supreme Personality of Godhead, Lord Narayana. Brahma’s disciple was Narada. Narada’s disciple was Vyasa. Vyasa then transmitted transcendental knowledge to his disciple Sukadeva. The famous Madhvacarya personally received initiation from Vyasa. Madhvacarya’s disciple was the exalted Padmanabhacarya. Padmanabhacarya’s disciple was Narahari, whose

disciple was Madhava. Madhava's disciple was Aksobhya. Aksobhya's disciple was Jayatirtha, whose disciple was Jnanasindhu. Jnanasindhu's disciple was Mahanidhi, whose disciple was Vidyanidhi. Vidyanidhi's disciple was Rajendra, whose disciple was Jayadharma Muni. Among Jayadharma Muni's disciples was Srimad Visnupuri, the famous author of the Bhakti-ratnavali. Another disciple of Jayadharma was Purusottama, whose disciple was Vyasatirtha, who wrote the famous book Sri Visnu-samhita. Vyasatirtha's disciple was Sriman Laksmipati, who was like a great reservoir of the nectar of devotional service. Laksmipati's disciple was Madhavendra Puri, a great preacher of devotional service. Madhavendra Puri's disciple was Sriman Isvara Puri Svami. Isvara Puri carefully understood the mellows of conjugal love for Lord Krsna and was able to distribute that fruit to others. Sri Advaita Acarya displayed the sentiments of servitorship and friendship for the Lord. Lord Caitanya accepted Sriman Isvara Puri as His spiritual master. The Lord proceeded to flood the entire world with spontaneous transcendental love for Krsna." Srila Kaviraja Gosvami offers obeisances to Sri Madhavendra as follows:

yasmai datum corayan ksira-bhandam

gopinathah ksira-corabhidho 'bhut

sri-gopalah pradurasid vasah san

yat-premna tam madhavendram nato 'smi

"I offer my respectful obeisances unto Madhavendra Puri, who was given a pot of sweet rice stolen by Sri Gopinatha, celebrated thereafter as Ksira-cora. Being pleased by Madhavendra Puri's love, Sri Gopala, the Deity at Govardhana, appeared to the public vision." For a description of Sri Gopala and Sri Ksira-cora Gopinatha one may see Caitanya-caritamrta (Madhya 4.21-197). The pastimes of Sri Madhavendra Puri's traveling alone to Sri Vrndavana and, on the pretext of giving him milk, Lord Krsna's appearing before Puripada as he sat under a tree on the bank of Govinda-kunda are described in Caitanya-caritamrta (Madhya 4.23-33 and 16.271). By first accepting a Sanodiya brahmana as his disciple and then accepting lunch from him, he established the etiquette of daiva-varnasrama through his pure behavior and rejected the endeavors of the adaiva-varnasrama followers, who are averse to pure devotional service, who consider the Vaisnavas as belonging to a

particular caste, and who lick the feet of the smarta communities who disregard maha-prasada (Cc. Madhya 17.166-185 and 18.129). He angrily rejected and chastised Ramacandra Puri for his offense to the spiritual master and embraced and blessed Isvara Puri with the words “May you obtain the wealth of love for Krsna” for his unalloyed devotion to the spiritual master (Cc. Antya 8.16-32). The Caitanya-caritamrta (Antya 8.33-35) describes how Sripada Madhavendra Puri passed away from the material world absorbed in feelings of transcendental separation while reciting the following verse:

ayi dina-dayardra natha he

mathura-natha kadavalokyase

hrdayam tvad-aloka-kataram

dayita bhramyati kim karomy aham

“O My Lord! O most merciful master! O master of Mathura! When shall I see You again? Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?”

Text 155

madhavendra-puri prema-maya-kalevara

prema-maya yata saba sange anucara//CB, Adi 9.155//

TRANSLATION

The body of Sri Madhavendra Puri is imbued with ecstatic love of God, and his followers partake of those same sentiments.

Text 156

krsna-rasa vinu ara nahika ahara

madhavendra-puri-dehe krsnera vihara//CB, Adi 9.156//

TRANSLATION

He did not relish anything other than loving sentiments for Lord Krsna, who enjoyed His pastimes in the body of Madhavendra Puri.

Text 157

yan’ra sisya prabhu acarya-vara-gosani

ki kahiba ara tan’ra premera badai//CB, Adi 9.157//

TRANSLATION

What more can I say about the devotion of he who was the spiritual master of Sri Advaita Acarya?

COMMENTARY

The word badai (derived from the Sanskrit word vrddhi and the common [Bengali] word bada) means “prominence,” “greatness,” “praiseworthy,” “glorious,” and “respectable.”

Text 158

madhava-purire dekhilena nityananda

tata-ksane preme murcha haila nispanda//CB, Adi 9.158//

TRANSLATION

When Nityananda saw Madhavendra Puri, He was immediately stunned in ecstatic love and fell to the ground unconscious.

Text 159

nityanande dekhi’ matra sri-madhava-puri

padila murchita hai’ apana’ pasari’//CB, Adi 9.159//

TRANSLATION

Seeing Nityananda, Madhavendra Puri forgot himself and fell unconscious.

Text 160

‘bhakti-rase madhavendra adi-sutra-dhara’

gauracandra iha kahiyachena bare bara//CB, Adi 9.160//

TRANSLATION

Sri Gauracandra has repeatedly stated that Sri Madhavendra Puri is the original root of worship in ecstatic love.

COMMENTARY

The word bhakti-rase is explained as follows: Codes of devotional service were handed down through Laksmipati Tirtha of the Tattvavada branch. The codes of pure devotional mellows, however, were inaugurated by Sripada Madhavendra Puri. See Caitanya-caritamrta (Adi 9.10 and Antya 8.34)

Text 161

donhe murcha hailena donha-darasane

kandaye isvara-puri-adi sisya-gane//CB, Adi 9.161//

TRANSLATION

After they both fell unconscious, the disciples headed by Isvara Puri all began to cry.

COMMENTARY

At the time of Sri Madhavendra Puri’s meeting with Sri Nityananda Prabhu, his eternal associate and servant Sripada Isvara Puri was present. The phrase isvara-puri-adi refers to the nine Nidhis, or the nine sannyasis, headed by Paramananda Puri.

Text 162

ksaneke haila bahya-drsti dui-jana

anyo ‘nye gala dhari’ karena krandana//CB, Adi 9.162//

TRANSLATION

After some time, when they regained external consciousness, they held each other’s neck and began to cry.

COMMENTARY

The word bahya-drsti means “after regaining consciousness” or “coming to external senses.”

Text 163

balu gadi yaya dui-prabhu prema-rase

hunkara karaye krsna-premera avese//CB, Adi 9.163//

TRANSLATION

Overwhelmed in ecstatic love for Krsna, they then rolled in the sand and cried out loudly.

TRANSLATION

The words dui-prabhu refer to Srimad Nityananda Prabhu and Sripada Madhavendra Puri.

Text 164

prema-nadi vahe dui prabhura nayane

prthivi haila sikta dhanya hena mane//CB, Adi 9.164//

TRANSLATION

Tears of love flowed like rivers from their eyes and soaked mother earth, thereby making her feel gratified.

Text 165

kampa, asru, pulaka, bhavera anta nai

dui dehe viharaye caitanya-gosani//CB, Adi 9.165//

TRANSLATION

Shivering, shedding tears, hairs standing on end, and other ecstatic symptoms appeared without end, for Lord Caitanya personally resides in their bodies.

Text 166

nityananda bole,—“yata tirtha karilana

samyak tahara phala aji pailana//CB, Adi 9.166//

TRANSLATION

Lord Nityananda said, “Whatever pilgrimage I have performed till now has today born fruit.

Text 167

nayane dekhinu madhavendrera carana

e prema dekhiya dhanya haila jivana”//CB, Adi 9.167//

TRANSLATION

“Today I have seen the lotus feet of Madhavendra Puri. By seeing his ecstatic love of God, My life has become successful.”

Text 168

madhavendra-puri nityanande kari’ kole

uttara na sphure,—kantha-ruddha prema-jale//CB, Adi 9.168//

TRANSLATION

Madhavendra Puri embraced Nityananda and was unable to reply, for his throat was choked with love.

Text 169

hena prita hailena madhavendra-puri

vaksa haite nityanande bahira na kari//CB, Adi 9.169//

TRANSLATION

Sri Madhavendra Puri was so pleased that he was unable to release Nityananda from his embrace.

Text 170

isvara-puri-brahmananda-puri-adi yata

sarva sisya hailena nityanande rata//CB, Adi 9.170//

TRANSLATION

Isvara Puri, Brahmananda Puri, and the other disciples of Madhavendra Puri all felt great attachment for Lord Nityananda.

COMMENTARY

Sri Isvara Puri was born in a brahmana family of Kumarahatta (near the Halisahara Station on the E.B. Railway Line) and was a beloved disciple of Sri Madhavendra Puri. The Caitanya-caritamrta (Antya 8.28-30) describes how Sriman Madhavendra, being pleased by his service, benedicted him in the following words: “May you obtain the wealth of love for Krsna.” Prior to enacting the pastime of initiating Mahaprabhu with the ten syllable mantra at Gaya, Sri Isvara Puri came to Navadvipa and resided at the house of Gopinatha Acarya for one month. At that time he had discussions with Advaita Prabhu and Mahaprabhu in which he recited to Them his book, Sri Krsna-lilamrta (Caitanya-caritamrta, Adi-lila, Chapter 11). When Sriman Mahaprabhu visited Kumarahatta to see the birthplace of Sripada Isvara Puri, He took some dirt from that place and bound it in His outer garment in order to teach the living entities how to respect one’s spiritual master (Cc. Adi 17.101). Even today every Gaudiya Vaisnava who visits the place of Sri Isvara Puri carries some dirt back with him. Sri Madhavendra Puri was the first fructified seed of the desire tree of devotional service, and Sri Isvara Puri is the nourishment of that fructified seed (Cc. Adi 9.11). The two brahmacaris, Govinda and Kasisvara, were disciples of Sri Isvara Puripada. After his disappearance, these two brahmacaris went to Nilacala on his order to serve Mahaprabhu (Cc. Adi 10.138-139 and Madhya 10.131-134). He received Mahaprabhu’s mercy on the pretext of giving Him mantra initiation in Gaya (Cc. Adi 17.8).

Sri Brahmananda Puri was a disciple of Sriman Madhavendra Puri; in other words, he was one of the nine Nidhis or roots of the desire tree of devotional service (Cc. Adi 9.13). He was a participant in Sri Mahaprabhu’s sankirtana pastimes in Navadvipa. He also took part in Mahaprabhu’s pastimes in Nilacala.

Text 171

sabhe yata mahajana sambhasa karena

krsna-prema kaharo sarire na dekhena//CB, Adi 9.171//

TRANSLATION

They had previously come across many sadhus, but they had never before seen such devotional symptoms.

Text 172

sabhei payena duhkha durjana sambhasiya

ataeva vana sabhe bhramena dekhiya//CB, Adi 9.172//

TRANSLATION

They always felt distressed while conversing with materialistic people, so they decided to travel through the forests.

Text 173

anyo ‘nye se-saba duhkhera haila nasa

anyo ‘nye dekhi’ krsna-premera prakasa//CB, Adi 9.173//

TRANSLATION

Now, with this meeting, their distress was mitigated and their love for Krsna was aroused.

Text 174

kata-dina nityananda madhavendra-sange

bhramena sri-krsna-katha-parananda-range//CB, Adi 9.174//

TRANSLATION

For some days Nityananda Prabhu traveled with Madhavendra Puri and relished discussing topics of Lord Krsna.

Text 175

madhavendra-katha ati adbhuta kathana

megha dekhilei matra haya acetana//CB, Adi 9.175//

TRANSLATION

The characteristics of Madhavendra Puri are most wonderful; he fell unconscious just by seeing a dark cloud.

COMMENTARY

The megha, or “cloud” is an uddipana, or reminder, of Krsna, whose complexion resembles a newly formed cloud.

Text 176

ahar-nisa krsna-preme madyapera praya

hase, kande, hai hai kare haya haya//CB, Adi 9.176//

TRANSLATION

Out of love for Krsna, he would day and night laugh, cry, and exclaim “Haya! Haya!” almost like a drunkard.

Text 177

nityananda maha-matta govindera rase

dhuliya dhuliya pade atta-atta hase//CB, Adi 9.177//

TRANSLATION

Lord Nityananda was intoxicated with loving sentiments for Govinda. He would laugh loudly and sway to and fro with love of God.

Text 178

donhara adbhuta bhava dekhi’ sisya-gana

niravadhi ‘hari’ bali’ karaye kirtana//CB, Adi 9.178//

TRANSLATION

Madhavendra's disciples constantly chanted the name of Hari as they observed their extraordinary symptoms of love.

Text 179

ratri-dina keha nahi jane prema-rase

kata kala yaya' keha-ksana nahi vase//CB, Adi 9.179//

TRANSLATION

The two forgot whether it was day or night in their absorption of ecstatic love. Although they remained together for a number of days, they considered that time hardly a moment.

COMMENTARY

The words ksana nahi vase indicate that although they both spent all their time constantly discussing topics of Krsna, without considering external time, place, or circumstances, they did not feel that they had passed even a fraction of a moment.

Text 180

madhavendra-sange yata haila akhyana

ke janaye taha, krsnacandra se pramana//CB, Adi 9.180//

TRANSLATION

Who can know all the incidents that took place between Nityananda and Madhavendra Puri? Only Krsna can know.

COMMENTARY

The phrase krsnacandra se pramana indicates that only Lord Sri Krsna is the worshipable Lord for both Visnu and the Vaisnavas and, as the Supersoul of everyone, He knows everything.

Text 181

madhavendra nityanande chadite na pare

niravadhi nityananda-samhati vihare//CB, Adi 9.181//

TRANSLATION

Madhavendra Puri was unable to give up the association of Nityananda, so he constantly remained with Him.

Text 182

madhavendra bole,—“prema na dekhilun kotha

sei mora sarva-tirtha, hena prema yatha//CB, Adi 9.182//

TRANSLATION

Madhavendra said, “I have never seen such ecstatic love. Wherever such love of God is found, that is my favorite holy place.

Text 183

janilu krsnera krpa ache mora prati

nityananda-hena bandhu painu samhati//CB, Adi 9.183//

TRANSLATION

“I know Krsna has bestowed His mercy on me because He has given me the association of Nityananda.

Text 184

ye-se sthane yadi nityananda-sanga haya

sei sthana sarva-tirtha-vaikunthadi-maya//CB, Adi 9.184//

TRANSLATION

“Wherever Nityananda’s association is found, that place is most sacred and completely transcendental.

Text 185

nityananda hena bhakta sunile sravane

avasya paibe krsnacandra sei jane//CB, Adi 9.185//

TRANSLATION

“If one hears the name of Nityananda, he will certainly attain the lotus feet of Lord Krsnacandra.

Text 186

nityanande yahara tileka dvesa rahe

bhakta haile o se krsnera priya nahe”//CB, Adi 9.186//

TRANSLATION

“If one has the slightest envy for Nityananda, he is never favored by Krsna even if he appears to be a devotee.”

COMMENTARY

It is to be understood that those who disrespect the spiritual master, who is nondifferent from the Supreme Lord, by considering him a mortal being and addressing him as “my spiritual master,” “his spiritual master,” and so on, have not actually accepted the spiritual master as the dearmost associate of Krsna. Due to material considerations, people in this world have accepted the spiritual master, who is a direct manifestation of the Supreme Lord, as an object of enjoyment. It is impossible for members of these pseudo sampradayas to come to the same platform or cooperate with the pure devotees. It is the nature of persons who are envious of the Vaisnavas to consider the spiritual master as an object of enjoyment because any consideration other than, amara prabhura prabhu gauranga-sundara/ e bada bharasa citte dhari nirantara—“Sri Gauranga-sundara is the Lord of my Lord. I always keep this conviction in my heart,” creates thirteen pseudo sampradayas like aula, baula, kartabhaja, prakrta-sahajiya, sakhi-bheki, jati-gosai, and gaura-nagari. Actually if one rejects the concept of guru or disrespects the eternally worshipable Supreme Personality of Godhead’s supreme servitor and attributes abominable, insignificant, mundane considerations on him, then according to the ardha-kukkuti-nyaya, or the logic of accepting half of a hen, his atheistic nature will be revealed. Whenever the so-called spiritual

masters of the pseudo sampradayas display their envy against the pure Vaisnavas, one should abandon those apa-sampradaya so-called gurus, who are actually laghus, or insignificant, understanding them to be envious of the Vaisnavas. One should then search out and take shelter of a pure Vaisnava, who is spiritual master of the entire world and knower of the science of Krsna.

Besides members of the Rupanuga-sampradaya, members of the other thirteen apa-sampradayas are envious of the devotees who follow Sri Rupa, therefore Lord Krsna never considers them as dear. That is why people who maintain animosity towards the pure devotee followers of Sri Rupa actually become laghu. The spiritual masters who are dear to Krsna are always attached to the Vaisnava spiritual masters who follow Sri Rupa. On the pretext of devotional service, the members of the apa-sampradayas appoint someone who is envious of the Supreme Lord as guru and thus maintain their pride. Knowing them as bad association, the pure devotees give up their company and remain firmly fixed at the feet of their spiritual master under the subordination of Sri Rupa. While analyzing the answer to the question, “Which person who is accepted as guru is actually a pure Vaisnava, or dearmost to Krsna?” if we find that a person does not accept the followers of Sri Rupa as his intimate friends, but rather envies them, then such a bogus guru should immediately be totally rejected.

Text 187

ei-mata madhavendra nityananda-prati

ahar-nisa bolena, karena rati-mati//CB, Adi 9.187//

TRANSLATION

In this way Madhavendra Puri day and night exhibited affection for Nityananda with his speech and activities.

Text 188

madhavendra-prati nityananda mahasaya

guru-buddhi vyatirikta ara na karaya//CB, Adi 9.188//

TRANSLATION

Nityananda considered Madhavendra to be His guru and nothing less.

COMMENTARY

Some people say that according to the accepted and listed disciplic succession of the Brahma-Madhva-Gaudiya-sampradaya, Sri Nityananda Prabhu was a disciple of Sri Madhavendra Puri, and some people say that He was a disciple of Sri Laksmipati Tirtha, which means that He was a Godbrother of Sri Madhavendra Puri. (An ancient verse quoted in the Fifth Wave of the Bhakti-ratnakara states:

nityananda prabhum vande srimal-laksmipati-priyam

madhva-sampradayananda- varddhanam bhakta-vatsalam

“I worship Sri Nityananda Prabhu, who is very dear to Sri Laksmipati. He increased the happiness of the Madhva-sampradaya and was always affectionate to the devotees.”) The consideration of Godbrotherhood is not separate from the consideration of Guru for the same reason that even though there is a difference between a historical incident and the description of that incident, both point to the same thing. The bogus guru sampradaya that follows the smartas does not maintain a cordial relationship with the pure Vaisnavas but have learned to illegitimately protect their selfish pride.

Text 189

ei-mata anyo ‘nye dui mahamati

krsna-preme na janena kotha diva-rati//CB, Adi 9.189//

TRANSLATION

These two greatly learned personalities did not know whether it was day or night due to their ecstatic love for Krsna.

COMMENTARY

Being maddened with love for Krsna, both Sri Madhavendra Puri and Srimad Nityananda Prabhu were not concerned with the days and nights of the mundane external world, which is unfavorable to Krsna.

Text 190

kata-dina madhavendra-sange nityananda

thakiya calila sese yatha setubandha//CB, Adi 9.190//

TRANSLATION

After remaining together for some days, Nityananda left for Setubandha [Ramesvaram].

Text 191

madhavendra calila sarayu dehkibare

krsnavese keha nija-deha nahi smare//CB, Adi 9.191//

TRANSLATION

Madhavendra Puri went to see the Sarayu River. In their absorption of Krsna consciousness they both forgot their own bodies.

Text 192

ataeva jivanera raksa se-virahe

bahya thakile ki se-virahe prana rahe?//CB, Adi 9.192//

TRANSLATION

Therefore a devotee’s feelings of separation for the Lord maintain his life. Otherwise how could such intense feelings be tolerated if one were in external consciousness?

COMMENTARY

If one experiences intense feelings of distress in separation from the Lord while overwhelmed in love for Krsna, then he cannot protect his life in separation from the Lord. That is why one who is devoid of external consciousness remains constantly in the transcendental internal mood of uninterrupted ecstatic love in spite of intolerable separation from the Lord and, due to an increase and nourishment of ecstatic devotional service, sustaining his life becomes possible. This is confirmed in the Sri

Caitanya-caritamrta (Madhya 2.43-47) in the following words: "'Pure love for Krsna, just like gold from the Jambu River, does not exist in human society. If it existed, there could not be separation. If separation were there, one could not live.' Thus speaking, the son of Srimati Sacimata recited another wonderful verse, and Ramananda Raya and Svarupa Damodara heard this verse with rapt attention. Sri Caitanya Mahaprabhu said, 'I feel shameful to disclose the activities of My heart. Nonetheless, I shall be done with all formalities and speak from the heart. Please hear.' Sri Caitanya Mahaprabhu continued, 'My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Krsna playing His flute, I continue to live My life like an insect, without purpose. Actually, My love for Krsna is far, far away. Whatever I do is actually false. When you see Me cry, I am simply exhibiting My great fortune. Please try to understand this beyond a doubt. Even though I do not see the moonlike face of Krsna playing on His flute and although there is no possibility of My meeting Him, still I take care of My own body. That is the way of lust. In this way, I maintain My flylike life.'"

Text 193

nityananda-madhavendra, dui-darasana

ye sunaye, ta're mile krsna-prema-dhana//CB, Adi 9.193//

TRANSLATION

Whoever hears these topics regarding the meeting between Nityananda Prabhu and Madhavendra Puri will certainly achieve the wealth of love for Krsna.

Text 194

hena-mate nityananda bhrame' prema-rase

setubandhe ailena kateka divase//CB, Adi 9.194//

TRANSLATION

After traveling in this ecstatic mood for some days, Nityananda arrived at

Setubandha.

Text 195

dhanu-tirthe snana kari’ gela ramesvara

tabe prabhu ailena vijayanagara//CB, Adi 9.195//

TRANSLATION

After taking bath at Dhanus-tirtha, He went to see Lord Ramesvara. Then the Lord went to Vijayanagara.

Text 196

mayapuri, avanti dekhiya godavari

ailena jioda-nrsimhadeva-puri//CB, Adi 9.196//

TRANSLATION

He visited Mayapuri, Avanti, and the Godavari River, and then He went to the abode of Jiyada-nrsimha.

Text 197

trimalla dekhiya kurma-natha punya-sthana

sese nilacalacandra dekhite payana//CB, Adi 9.197//

TRANSLATION

He visited Trimalla and Kurma-ksetra, and eventually He went to see Jagannatha, the Lord of Nilacala.

Text 198

ailena nilacalacandrera nagare

dhvaja dekhi’ matra murcha haila sarire//CB, Adi 9.198//

TRANSLATION

As He approached Sri Nilacala, He fell unconscious upon seeing the

temple flag.

COMMENTARY

The words nilacalacandrera nagare refer to the abode of Jagadisa, or Puri-dhama.

Text 199

dekhilena catur-vyuha-rupa jagannatha

prakata paramananda bhakta-varga-satha//CB, Adi 9.199//

TRANSLATION

He saw Lord Jagannatha as the source of the catur-vyuha—Vasudeva, Sankarsana, Pradyumna, and Aniruddha—and surrounded by His dear devotees.

COMMENTARY

The word catur-vyuha refers to Sri Jagannatha, who is the combined form of Vasudeva, Sankarsana, Pradyumna, and Aniruddha, in other words, Sri Dvarakadhisa.

The second line of this verse indicates that Sri Nandanandana, who is the personification of ecstatic pastimes, has appeared at Nilacala (Sri Purusottama-ksetra) along with His servants, who assist in His pastimes.

Text 200

dekhi’ matra hailena pulake murchite

punah bahya haya, punah pade prthivite//CB, Adi 9.200//

TRANSLATION

Immediately upon seeing the Lord, Nityananda’s hairs stood on end and He fell unconscious. When He regained consciousness, He again fell to the ground.

Text 201

kampa, sveda pulakasru, achada, hunkara

ke kahite pare nityanandera vikara?//CB, Adi 9.201//

TRANSLATION

Shivering, perspiring, crying, falling to the ground, and loud roaring—who can describe these ecstatic transformations that were exhibited by Lord Nityananda?

COMMENTARY

The word achada (as used in common language) means “falling to the ground.”

Text 202

ei-mata nityananda thaki’ nilacale

dekhi, ganga-sagara aila kutuhale//CB, Adi 9.202//

TRANSLATION

After remaining in Nilacala for some time, Nityananda went in jubilation to Ganga-sagara.

Text 203

tan’ra tirtha-yatra saba ke pare kahite?

kichu likhilana matra tan’ra krpa haite//CB, Adi 9.203//

TRANSLATION

Who can describe the Lord’s pilgrimage? I have written in brief only by His mercy.

Text 204

ei-mata tirtha bhrami’ nityananda-raya

punar-bara asiya milila mathuraya//CB, Adi 9.204//

TRANSLATION

After visiting various holy places in this way, Lord Nityananda returned again to Mathura.

Text 205

niravadhi vrndavane karena vasati

krsnera avese na janena diva-rati//CB, Adi 9.205//

TRANSLATION

He continually stayed in Vrndavana and became so absorbed in Krsna that He did not know whether it was day or night.

Text 206

ahara nahika, kadacit dugdha-pana

seha yadi ayacita keha kare dana//CB, Adi 9.206//

TRANSLATION

He did not eat, but He occasionally drank some milk whenever someone offered it to Him.

Text 207

navadvipe gauracandra ache gupta-bhave

iha nityananda-svarupera mane jage//CB, Adi 9.207//

TRANSLATION

Lord Nityananda knew well that Lord Gauracandra was living incognito in Navadvipa. He thought to Himself.

Text 208

“apana-aisvarya prabhu prakasibe yabe

ami giya karimu apana seva tabe”//CB, Adi 9.208//

TRANSLATION

“I will go serve Lord Gauranga when He manifests His opulences.”

Text 209

ei manasika kari’ nityananda-raya

mathura chadiya navadvipa nahi yaya//CB, Adi 9.209//

TRANSLATION

Thinking in this way, Lord Nityananda did not go to Navadvipa but remained at Mathura.

COMMENTARY

The word manasika means “arising from the mind,” “thinking,” “desiring,” “aspiring,” and “wishing.”

Text 210

niravadhi viharaye kalindira jale

sisu-sange vrndavane dhula khela khele//CB, Adi 9.210//

TRANSLATION

He regularly enjoyed sporting in the waters of the Yamuna and playing with the children in Vrndavana.

Texts 211-213

yadyapiha nityananda dhare sarva sakti

tathapiha ka’reha na dilena visnu-bhakti

yabe gauracandra prabhu karibe prakasa

ta’na se ajnaya bhakti-danera vilasa

keha kichu na kare caitanya-ajna vine

ihate ‘alpata’ nahi paya prabhu-gane//CB, Adi 9.211-213//

TRANSLATION

Although Lord Nityananda is omnipotent, He did not distribute devotional service to the Lord at that time. When Lord Gauracandra manifests His opulence, then on His order He would begin to distribute devotional service. The servants and associates of Lord Caitanya did not like to do anything without His instruction, but this does not diminish their glories in the least.

COMMENTARY

Being a personal expansion of and nondifferent from Sri Gaura-Krsna, Sri Nityananda Prabhu, who is Baladeva, the personification of pure goodness, and who is the only bestower of love for Gaura-Krsna, neither displayed mercy on anyone nor distributed or preached chanting the holy names in love of God while visiting the holy places, thereby surpassing His eternally worshipable Lord Sriman Mahaprabhu's desire, direct order, or time for the pastimes of preaching the chanting of the holy names in love of God (see verse 208). When the supreme independent Lord Mahaprabhu, out of His own free will and causeless mercy, will manifest His own glories to the fallen souls, at that time Sri Nityananda Prabhu will also manifest the pastime of door to door distribution of the holy names and love of God to the sinful living entities.

Therefore, following in the footsteps of Sri Nityananda, anyone who desires his own welfare does not transgress etiquette and manifest elevated language or material ego on the pretext of preaching topics of Krsna while proudly masquerading as a guru in the presence of the Supreme Lord or His empowered representative, the Vaisnava guru. That is why Sri Bhaktivinoda Thakura has written in his pure devotional song book Kalyana-kalpa-taru as follows:

ami ta' vaisnava, e buddhi haile,

amani na ha'ba ami

pratisthasa asi' hrdaya dusibe,

haiba nirayagami

"If I think I am a Vaisnava, I shall look forward to receiving respect from others. And if the desire for fame and reputation pollute my heart, I shall certainly go to hell." The eternally blissful form of knowledge, Sri Krsna

Caitanya, is the eternal worshipable Lord of the living entities, and to carry out His order with body, mind, and speech is real Vaisnava fame; this is pure transcendental spiritual identification. This position is most relishable and beyond the insignificant, partial, abominable nature of perishable matter. And becoming prominent or dominant in the material sense is actually abominable, anxiety-filled service and simply another way of describing one’s insignificance.

Text 214

ki ananta, kiba siva-ajadi devata

caitanya-ajnaya harta-karta palayita//CB, Adi 9.214//

TRANSLATION

Brahma, Ananta, Siva, and the other demigods create, maintain, and destroy under the order of Lord Caitanya.

COMMENTARY

The word ananta refers to Visnu, the maintainer, the word aja refers to Brahma, the creator, and the word siva refers to Hara, the destroyer.

Text 215

ihate ye papi-gana mane duhkha paya

vaisnavera adrsya se papi sarvathaya//CB, Adi 9.215//

TRANSLATION

Sinful persons who do not like to hear such things are not fit to be seen by the Vaisnavas.

Text 216

saksatei dekha sabe ei tribhuvane

nityananda-dvare pailena prema-dhane//CB, Adi 9.216//

TRANSLATION

Just see for yourself how Nityananda Prabhu has blessed the people of this universe with the treasure of devotional service.

Text 217

caitanyera adi-bhakta nityananda-raya

caitanyera yasa vaise yanhara jihvaya//CB, Adi 9.217//

TRANSLATION

Lord Nityananda is the foremost devotee of Lord Caitanya, for the glories of Lord Caitanya always reside on His tongue.

Text 218

ahar-nisa caitanyera katha prabhu kaya

tan're bhajile se caitanya-bhakti haya//CB, Adi 9.218//

TRANSLATION

Day and night Lord Nityananda chants the glories of Lord Caitanya, so when one worships Nityananda he certainly attains devotion for Lord Caitanya.

COMMENTARY

If a living entity worships Sri Nityananda Prabhu and His Vaisnava followers, who constantly chant the glories of Sri Gaura-Krsna, then his propensity for pure devotional service to Lord Sri Krsna Caitanya is enhanced.

Text 219

adi-deva jaya jaya nityananda-raya

caitanya-mahima sphure yanhara krpaya//CB, Adi 9.219//

TRANSLATION

All glories to Lord Nityananda, who is the first manifestation of Lord Caitanya. The glories of Lord Caitanya become manifest by His mercy.

Text 220

caitanya-krpaya haya nityanande rati

nityanande janile apad nahi kati//CB, Adi 9.220//

TRANSLATION

One becomes attached to Nityananda by the mercy of Sri Caitanya, and one who knows Nityananda never faces any adversities.

COMMENTARY

On the strength of nonduplicitous surrender to the lotus feet of Sri Nityananda Rama, a living entity achieves freedom from the conditioned state and becomes qualified to assist Sri Nityananda in His ten forms of service to Gaura-Krsna. Sri Thakura Narottama has sung:

hena nitai vine bhai, radha-krsna paite nai,

drdha kari' dhara nitaira paya

"Without the mercy of Lord Nityananda, no one can achieve Radha-Krsna. Therefore tightly catch hold of Nitai's lotus feet." Liberated souls are eligible to drown in the ocean of Sri Gaura's service under the guidance of Sri Nityananda.

Text 221

samsarera para hana bhaktira sagare

ye dubibe, se bhajuka nitaicandere//CB, Adi 9.221//

TRANSLATION

Those who wish to cross the ocean of material existence and drown in the ocean of devotional service must worship Lord Nityananda.

Text 222

keha bole,—"nityananda yena balarama"

keha bole,—"caitanyera bada priya-dhama"//CB, Adi 9.222//

TRANSLATION

Someone said, “Nityananda is just like Balarama.” Another person said, “He is most dear to Sri Caitanya.”

Texts 223-224

kiba yati nityananda, kiba bhakta jnani

ya’ra yena mata iccha, na bolaye keni

ye-se kene caitanyera nityananda nahe

tabu sei pada-padma rahuka hrdaye//CB, Adi 9.223-224//

TRANSLATION

Someone may consider Nityananda a sannyasi, someone may consider Him a devotee, and someone may consider Him a jnani. They may say whatever they like. Even if Nityananda was a most insignificant servant of Lord Caitanya, still I would keep His lotus feet in my heart.

COMMENTARY

“Some people consider Sri Nityananda Prabhu as the sannyasi disciple of Sri Laksmipati Tirtha, some people, on seeing His love for Krsna, consider Him a devotee, and other people consider Him a great renunciate and learned scholar of Vedanta. They may consider my Lord in whichever way they want, or my worshipable Lord Sri Nityananda Prabhu may be related to the Supreme Lord Sri Krsna Caitanya Mahaprabhu simply as a menial servant, but I will not enter into this unnecessary subject. I will place the lotus feet of Sri Nityananda within my heart while considering him my eternal worshipable Lord.”

Text 225

eta parihare o ye papi ninda kare

tabe lathi maron ta’ra sirera upare//CB, Adi 9.225//

TRANSLATION

Therefore I kick the head of any sinful person who disregards the glories

of Lord Nityananda and dares to criticize Him.

COMMENTARY

The word parihara means “to rectify the faults,” “to drop the charges,” “to pray,” “to offer,” “to abandon,” and “to neglect.”

In order to permanently stop the continual irreverence towards the Supreme Lord by those hellish people who enviously criticize Sri Nityananda Prabhu and to render them eternal benefit and good sense, the author is ready to kick them in the head. By this statement of the most merciful Sri Thakura Mahasaya to the staunch atheists, the transcendental goddess of learning, Suddha Sarasvati, displays the firm attachment of a servant towards his master, Sri Nityananda Prabhu, thus teaching everyone through illuminating words that although Thakura Mahasaya and other pure devotees who act and preach in his footsteps are detached from those who are extremely uninterested in their own welfare, who are determined to run towards hell, and who are ignorant of the truth regarding Sri Nityananda, they are nevertheless selflessly and causelessly merciful towards the fallen souls. While Srila Thakura Vrndavana, who is a Vaisnava acarya, the direct incarnation of Vyasa, and servant of Sri Nityananda, enacts his pastime of transcendentally kicking, if even one particle of dust falls on the head of some fortunate persons, they will certainly achieve auspiciousness, in other words, their anartha-nivrtti, or freedom from unwanted things, is guaranteed. The exhibition of such great compassion by Sri Visnu or the Vaisnavas is beyond the imagination or intelligence of the foolish nondevotees, who can not discriminate between what is favorable and what is unfavorable for their own welfare. The all-auspicious endeavors and behavior of the preachers and practitioners of pure devotional service to Gaura-Krsna who follow in the footsteps of Thakura Sri Vrndavana, who is the direct incarnation of Sri Vyasa, display on one hand gross punishment on the fallen averse living entities and on the other hand subtle unlimited compassion on them.

Text 226

kona caitanyera loka nityananda-prati

‘manda’ bole, hena dekha,—se kevala ‘stuti’//CB, Adi 9.226//

TRANSLATION

If you find any follower of Lord Caitanya appear to say something bad about Nityananda, you should know for certain that what they said was actually glorification.

COMMENTARY

No pure devotee of Gaura can criticize or tolerate criticism against Sri Nityananda Prabhu. If anyone thinks that the statements of Sri Advaita Prabhu towards Sri Nityananda Prabhu were criticisms, that is simply his misunderstanding and offense. One should not lose faith in the lotus feet of Nityananda, who is the only shelter and goal of all living entities, by considering the so-called criticism of Nityananda to be criticism, when it is actually glorification of Nityananda.

Text 227

nitya suddha jnanavanta vaisnava-sakala

tabe ye kalaha dekha, saba kutuhala//CB, Adi 9.227//

TRANSLATION

Vaisnavas are always pure and full of knowledge, so if there is ever any quarrel between them you should know it is simply part of their pastimes.

COMMENTARY

It should be understood that the apparent act of quarreling on the pretext of criticizing Nityananda by the pure devotees of Gaura, headed by Advaita, is meant to awaken the living entities' interest and increase their service attitude towards Nityananda, because all of Sri Gaura's devotees are eternally pure and endowed with pure transcendental knowledge. Ignorance, such as dualities, aversion, or opposition to Visnu and the Vaisnavas, cannot remain in them.

Text 228

ithe eka-janera haiya paksa yei

anya-jane ninda kare, ksaya yaya sei//CB, Adi 9.228//

TRANSLATION

If a person takes the side of one Vaisnava and criticizes another, he is certainly vanquished.

COMMENTARY

If someone due to misfortune and material conceptions considers the loving quarrels of the eternally liberated devotees, who are always eager to please Krsna, to be like the dualities enjoyed by the conditioned souls, who are agitated by disturbances to their sense gratification, and thus takes the side of one and criticizes the other, then, as a result of his imprudence, his ruination is guaranteed. Without understanding how the most pleasing transcendental opposing parties, who nourish the pastimes of the Absolute Lord Sri Gaura-Krsna, are wonderfully increasing their respective attachment for the Lord, if someone praises one and condemns another due to his enjoying spirit and fruitive mentality, he is certainly inviting his own downfall, or in other words, he is ruining himself.

Text 229

nityananda-svarupe se ninda na laoyaya

ta’na pathe thakile se gauracandra paya//CB, Adi 9.229//

TRANSLATION

Anyone who follows Nityananda without finding fault in Him will surely attain the shelter of Sri Gauracandra.

COMMENTARY

If a living entity desiring his own welfare personally engages in the service of Sri Nityananda Prabhu without taking any part whatsoever in criticizing Sri Nityananda Prabhu, personally or through others, he can be qualified to receive the mercy of Sriman Mahaprabhu. Simply by following in the footsteps of Sri Nityananda Prabhu, the merciful glance of Sri Gaura is guaranteed. But endeavors to directly or indirectly criticize or diminish Sri Nityananda Prabhu’s glories, on the pretext of serving Him, certainly leads one to hell.

Text 230

hena dina haiba ki caitanya-nityananda

dekhiba vestita catur-dike bhakta-vrnda//CB, Adi 9.230//

TRANSLATION

When will that day come when I will see Lord Caitanya and Lord Nityananda surrounded by Their devotees?

Text 231

sarva-bhave svami yena haya nityananda

tan’ra haiya bhaji yena prabhu-gauracandra//CB, Adi 9.231//

TRANSLATION

Let me serve Lord Gauracandra under the instructions of Lord Nityananda, who is my worshipable Lord in all respects.

COMMENTARY

Just by seeing the word svami [which also means “husband”] in this verse, no one should try, like the gaura-nagaris, to become the consort of Nityananda. The eternal desire of the author, who is a devotee of Gaura, is to engage with firm determination in the service of Sri Gauranga Mahaprabhu and Sri Nityananda Prabhu under the guidance of his spiritual master, Sri Nityananda Prabhu. ??Under the guidance of Sri Nityananda Prabhu and accepting Him as his Lord, the author’s endeavor to favorably assist in Sri Gaura’s service, of which Nityananda Prabhu is the proprietor and sole authority, proves the author’s strong attachment for worshiping Gaura.

Text 232

nityananda-svarupera sthane bhagavata

janme janme padibana,—ei abhimata//CB, Adi 9.232//

TRANSLATION

I desire to study Srimad Bhagavatam under Sri Nityananda Svarupa birth after birth.

Text 233

jaya jaya mahaprabhu sri-gaurangacandra

dila o nila o tumi prabhu-nityananda//CB, Adi 9.233//

TRANSLATION

All glories to the Supreme Lord, Sri Gauranga! You have given me and then taken from me the association of Lord Nityananda.

COMMENTARY

“If Sri Nityananda Prabhu empowers me to understand the meaning of Srimad Bhagavatam, as His servant I will constantly keep the conclusions of Srimad Bhagavatam and the process of service approved by Srimad Bhagavatam and learned from Him within my heart. May I never become controlled by self-interest and transgress the lotus feet of my spiritual master, Sri Nityananda, or consider Srimad Bhagavatam, which is nondifferent from Sri Nityananda, as a commodity of sense gratification.”

Text 234

tathapiha ei krpa kara, mahasaya

tomate tanhate yena citta-vrtti raya//CB, Adi 9.234//

TRANSLATION

Still, I beg for Your mercy, so that my mind may remain absorbed in His and Your lotus feet.

COMMENTARY

“By sending Sri Nityananda Prabhu as my spiritual master, Sriman Mahaprabhu has bestowed causeless mercy on such a fallen soul as me, and when the pastimes of Sri Nityananda Prabhu were completed, He has taken Him away from me. O my Lord, bless me so that my mind may not deviate in Your absence after You have both enacted Your disappearance pastimes. May I ever fix my restless uncontrolled mind at the lotus feet of You both.” By this statement the author has taught the constitutional duty and principle of humility to every servant of the

spiritual master.”

Text 235

tomara parama-bhakta nityananda-raya

vina tumi dile tan’re keha nahi paya//CB, Adi 9.235//

TRANSLATION

Lord Nityananda is Your greatest devotee. No one can attain Him without Your sanction.

COMMENTARY

Unless Sriman Mahaprabhu reveals Sri Nityananda Prabhu to a living entity, no one is able to attain His lotus feet. Sri Nityananda Prabhu alone is the highest respected servant and nondifferent from Sriman Mahaprabhu.

Text 236

vrndavana-adi kari’ bhrame nityananda

yavat na apana’ prakase’ gauracandra//CB, Adi 9.236//

TRANSLATION

Lord Nityananda traveled throughout the forests of Vrndavana until Lord Gauracandra displayed His opulences.

COMMENTARY

Until Sri Gaurasundara displayed His pastimes of distributing His holy names and love of God, Sri Nityananda Prabhu was traveling to various holy places like Sridhama Vrndavana. Until Sri Gaurasundara completed His covered scholastic pastimes and began manifesting His most magnanimous pastimes to His intimate devotees, Sri Nityananda Prabhu, being afflicted by separation from His Lord, visited holy places throughout India and thus exhibited the pastime of searching for Krsna.

Text 237

nityananda-svarupera tirtha-paryatana

yei iha sune, ta’re mile prema-dhana//CB, Adi 9.237//

TRANSLATION

Whoever hears these descriptions of Nityananda Svarupa’s visit to the holy places will attain the treasure of divine love.

Text 238

sri krsna-caitanya nityananda-canda jana

vrndavana dasa tachu pada-yuge gana//CB, Adi 9.238//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends this English TRANSLATION of the Gaudiya-bhasya COMMENTARY on Sri Caitanya-bhagavata, Adi-khanda, Chapter Nine, entitled, “Nityananda’s Childhood Pastimes and Travels to Holy Places.”

Chapter 10 The Marriage of Nimai and Laksmipriya

Marriage with Sri Laksmipriya

This chapter describes Sri Visvambhara’s scholastic pastimes in the assembly of Gangadasa Pandita, His exchange of joking words with Murari Gupta, His marriage with Laksmidevi, the daughter of Vallabhacarya, and Sacidevi’s experience of various opulences in her house after the arrival of her daughter-in-law.

After finishing His morning duties, Nimai Pandita and other students came and sat in Gangadasa Pandita’s classes and debated with each other. Those who did not want to study under Nimai were not supported by Him; rather, He showed them the bad results of studying independent of His guidance. Observing that Murari Gupta was not studying under His

guidance, Nimai once jokingly told him that it was better for him to treat patients than to study grammar. In this way He tried to arouse his anger. Rather than becoming angry, Murari, who is a plenary portion of Rudra, challenged Nimai to test his knowledge. The debate between the Lord and His servant began. The Lord was greatly pleased to hear the explanations of Murari, who by the Lord's mercy was most learned, and placed His lotus hand on the body of Murari. At that time Murari's body was filled with ecstasy and he thought, "Such extraordinary knowledge is not possible for an ordinary human being. There is no one in all of Navadvipa as intelligent as He." He then said, "O Thakura, now I will study only under You." After sporting in this way, Nimai went to take bath in the Ganges with His companions and then returned home. Nimai Pandita and His students established a school in the Candi-mandapa in the courtyard of the fortunate Mukunda Sanjaya, the resident of Navadvipa. There Nimai displayed various pastimes such as establishing His own explanations and refuting other's explanations. While teaching in this way, Nimai would proudly boast about His mastery of learning in the following way: "I see that in Kali-yuga those who are devoid of any knowledge of sandhi, or joining words, pass as Bhattacaryas. At present there is no scholar within Navadvipa who can answer My challenge." Meanwhile, considering that Nimai had attained marriageable age, mother Saci constantly thought about getting Him married. One day, by providence, Laksmidevi, the personification of the goddess of fortune and daughter of Vallabhacarya, who hailed from a pure cultured brahmana family, met her Lord, Gaura-Narayana, while taking bath in the Ganges and offered obeisances to His lotus feet within her mind. By the will of the Lord, that very day Sri Vanamali, a brahmana matchmaker resident of Navadvipa, proposed to mother Saci the marriage of Nimai with Laksmidevi, the daughter of Vallabha. Not getting any special attention or hope of marriage from mother Saci, the brahmana was returning home disappointed when he met Nimai on the way. After understanding everything from the brahmana, Nimai indicated to His mother His consent for the marriage. The next day mother Saci called that brahmana and told him to arrange the marriage as soon as possible. The brahmana happily and immediately went to the house of the bride and informed her family about the consent of the groom's family, upon which Sri Vallabhacarya also jubilantly consented, but he declared that due to poverty he was not able to give anything more than five haritakis as dowry. With the agreement of both the bride and groom's sides, an auspicious day was

selected. One day before the marriage, Vallabhacarya came to Nimai's house and at an auspicious moment executed the rituals meant to be performed with one's son-in-law before marriage. Thereafter, other auspicious Vedic and common rituals were duly performed. On the day of the marriage, at the auspicious time of go-dhuli, or dusk, Nimai Pandita with His companions arrived at the house of Vallabha and duly accepted the hand of Laksmidevi. The next evening Nimai returned home with Laksmidevi. Mother Saci, the mother-in-law of Laksmi, along with other brahmanas' wives, welcomed her daughter-in-law home. From that day on, mother Saci observed various opulences and wealth such as extraordinary effulgences and fragrances and became overjoyed on understanding that her daughter-in-law was none other than Kamala, or Laksmi. Due to the presence of Sri Gaura-Narayana, the Lord of Vaikuntha, and His internal potency, Sri Rama, who is nondifferent from Sri Laksmi, the house of mother Saci manifest as Vaikuntha, the abode of pure goodness. Yet at that time, by the supreme will of the Lord, no one could understand the covered pastimes of the Lord.

Text 1

jaya jaya gauracandra maha-mahesvara

jaya nityananda-priya nitya-kalevara//CB, Adi 10.1//

TRANSLATION

All glories to Sri Gauracandra, the Lord of all lords! All glories to Sri Nityananda's beloved Lord, who possesses an eternal form.

COMMENTARY

The word nitya-kalevara refers to the sac-cid-ananda form of the Supreme Lord, Sri Gaurasundara. Although His form is eternal, in order that it may not be perceived as temporary and perishable, it has been described here as eternal in accordance with the readers' highly intellectual understanding that there is no difference between the holy name and the Lord. Within the gross body of the conditioned soul is his subtle body, and within the gross and subtle body is the liberated spirit soul, of whom Sri Nityananda is the source, and His object of ten

varieties of service, Sri Govinda-mohini along with Her worshipable Lord, Sri Govinda, are the objects of five types of pure devotional service. Therefore the philosophy of distinguishing between the body and owner of the body of the living entities, who are controlled by maya, to be applicable to the Supreme Lord, who controls maya, is completely prohibited. In the subtle heavenly planets, the bodies of the demigods consist of gross knowledge, and Lord Visnu is present within the bodies of the subordinate demigods as the controller. The supreme worshipable Lord of such controllers is Sri Gaurasundara, who is the combined form of Sri Radha-Govinda.

Text 2

jaya sri-govinda-dvara-palakera natha

jiva-prati kara, prabhu, subha-drsti-pata//CB, Adi 10.2//

TRANSLATION

All glories to the Lord of Govinda the doorkeeper. O Lord, please glance mercifully on the living entities.

COMMENTARY

Sri Govinda was the doorkeeper of Sri Visvambhara. Govinda guarded the doors of Visvambhara's house. (See Caitanya-bhagavata, CB Adi-khanda 11.39-40, 13.2; CB Madhya-khanda 6.6, 8.114, 13.338, 23.152, 451; and CB Antya-khanda 1.52, 2.35, 7.5, 8.58, 9.195-196.)

Text 3

jaya jaya jagannatha-putra vipra-raja

jaya hau to'ra yata sri-bhakta-samaja//CB, Adi 10.3//

TRANSLATION

All glories to Jagannatha's son, the king of the brahmanas. All glories to all of Your devotees.

COMMENTARY

The phrase sri-bhakta-samaja is explained as follows: Vrajendra-

nandana Sri Krsna is the only worshipable Lord. That Supreme Lord, in His two forms as visaya and asraya, the worshipable and the worshiper, is the worshipable object of all His subordinates. The visaya-vigraha, or object of worship, who is the Lord of the goddess of fortune, and the asraya-vigraha, or abode of worship, who is the goddess of fortune, are both the objects of service for Their devotees. The devotees' favorable cultivation of service towards their worshipable object is called bhakti, or devotional service. The servants of the visaya and asraya are known as bhaktas. They are many, so collectively they are called bhakta-samaja. Under the categories of six opulences, various spiritual splendors are present in this bhakta-samaja. That is why the devotees have been described as Sri-bhakta-samaja. All the devotees who are under the shelter of the energetic Lord's energy try to please their worshipable Lord in various ways.

Text 4

jaya jaya krpa-sindhu kamala-locana

hena krpa kara,—tora yase rahu mana//CB, Adi 10.4//

TRANSLATION

All glories to the lotus-eyed Lord, who is an ocean of mercy. O Lord, please bless me that my mind may be absorbed in Your glories.

COMMENTARY

When the living entities' highest spiritual propensities are engaged in the service of the Supreme Lord, who is full in six opulences, there is no inconvenience for them. When a living entity becomes greedy for objects not related to the Lord, he loses his opulences and, being disturbed by his restless mind, he furthers his conditional life. That is why the author, with a desire to be attracted to the Supreme Lord, is hereby praying for His mercy.

Text 5

adi-khande suna, bhai, caitanyera katha

vidyara vilasa prabhu karilena yatha//CB, Adi 10.5//

TRANSLATION

My dear brothers, please listen to the topics of Sri Caitanya in this Adi-khanda, wherein the description of the Lord's scholastic pastimes are found.

COMMENTARY

The words vidyara vilasa are explained as follows: The conditioned soul in this material world is infected with nescience. In other words, he is born ignorant of his and other's constitutional position. When the aspect of spiritual knowledge that is part of the conditioned soul's constitution is unmanifest, his state is known as nescience, or ignorance. And the awakening and development of spiritual propensities by eradicating the absence of knowledge of the Absolute Truth is called vidya, or knowledge. In other words, the awakening of one's spiritual propensities by a learned person is known as the achievement of spiritual knowledge. The awakening of other's spiritual propensities, which benefits self-realized persons in various ways, is known as vidyara vilasa. Under the shelter of nescience, or ignorance, the living entities become illusioned or bewildered—this is the opposite propensity from spiritual knowledge. When on the strength of this propensity and with the help of sensual knowledge the conditioned souls attempt to advance through the ascending process, they reveal their ignorance to learned persons. Sriman Mahaprabhu also manifested such vidyara vilasa pastimes for the benefit of the entire world and thus delivered the living entities from the clutches of nescience.

Text 6

hena-mate navadvipe sri-gaurasundara

ratri-dina vidya-rase nahi avasara//CB, Adi 10.6//

TRANSLATION

In this way Sri Gaurasundara engaged day and night in His studies while residing in Navadvipa.

Text 7

usah-kale sandhya kari' tridasera-natha

padite calena sarva-sisya-gana-satha//CB, Adi 10.7//

TRANSLATION

After performing His morning rites, the Lord of Tridasa went to school along with His classmates.

COMMENTARY

The word tri, or "three," in the word tridasera-natha, in consideration of places, refers to the Bhur, Bhuvar and Svar planetary systems; in consideration of time, refers to past, present, and future; in consideration of persons, refers to Brahma, Visnu, and Rudra; and the word dasa, in consideration of directions, refers to east, west, north, south, northeast, southeast, northwest, southwest, up, and down. The word tridasa refers to each of the ten directions—above, center, and below. Otherwise the word tridasa, in consideration of persons, refers to thirty-three demigods. From the less-intelligent point of view the word tridasa-puri refers to the heavenly kingdom, and the word tridasa-natha refers to Indra, the husband of Saci. And from the intellectual point of view it refers to Lord Upendra. Some people say that tridasa refers to the twelve Adityas, the eleven Rudras, the eight Vasus, and the two Asvini-kumaras. Yet others say that each of these thirty-three demigods represent ten million others. According to the learned viewpoint, all these word meanings are included within Visnu.

The phrase sisya-gana-satha indicates that since the disciples of the teacher Gangadasa Pandita were more or less subordinate to Nimai, they respected Him as the principle student and as good as their teacher.

Text 8

asiya vaisena gangadasera sabhaya

paksa-pratipaksa prabhu karena sadaya//CB, Adi 10.8//

TRANSLATION

The Lord would sit in Gangadasa's class and continually engage in debate.

COMMENTARY

The word paksa refers to two different meanings of one subject. A bird is able to fly in the sky with the help of its two wings; similarly, when there is some doubt about a subject matter, then both sides—the purva-paksa, or challenging side, and the para-paksa, or concluding side—are needed to reach a conclusion. Consistency must be maintained with the para-paksa. Each side refers to the other side as the para-paksa, or opposing side; or in other words, from an impartial viewpoint, each side is sva-paksa, or one's own side, and from a partial view, each side is an opposing side. The words paksa-pratipaksa refer to debate and counterdebate, favorable and unfavorable questions and answers, one's own side and the opposing side, or the challenging side and concluding side.

Text 9

prabhu-sthane punthi cinte nahi ye-ye-jana

tahare se prabhu kadarthena anuksana//CB, Adi 10.9//

TRANSLATION

The Lord would always defeat the arguments of anyone who disagreed with His explanations.

COMMENTARY

The word kadarthana means "to distort the meaning," "to point out inconsistencies or prove unreasonable," "to pollute," "to condemn," or "to outright reject."

Text 10

padiya vaisena prabhu punthi cintaite

ya'ra yata gana laiya vaise nana-bhite//CB, Adi 10.10//

TRANSLATION

After class, the Lord sat in the midst of His friends to discuss the subjects further.

COMMENTARY

The word cintaite means “to consider,” “to discuss,” or “to cultivate.” The word nana-bhite refers to various directions, various sides, or various groups.

Text 11

na cinte murari-gupta punthi prabhu-sthane

ataeva prabhu kichu calena tahane//CB, Adi 10.11//

TRANSLATION

Murari Gupta did not care to sit in the Lord’s discussions, therefore the Lord desired to confront him.

COMMENTARY

The word calena means “to induce,” “to stun with one’s explanation,” “to remove,” “to dislocate,” “to induce shaking,” “to twirl,” “to condemn or chastise,” or “to pollute or criticize.”

Text 12

yoga-patta-chande vastra kariya bandhana

vaisena sabhara madhye kari’ virasana//CB, Adi 10.12//

TRANSLATION

Nimai wore His cloth like a sannyasi, and He sat in the virasana posture.

COMMENTARY

In this verse the word yoga-patta refers to the way Vedic sannyasis wear their cloth. The word yoga-kaksa is found in Sridhara Svami’s COMMENTARY on Srimad Bhagavatam (4.6.39). The piece of cloth circling tightly around the back and thigh like a belt that a sannyasi wears is called yoga-patta. It is stated in the Padma Purana, Karttika-mahatmya, Chapter 2: “The piece of cloth that a sannyasi wears wrapped around his side like a bangle that covers his back and hangs down to his knees is called yoga-patta.”

The word virasana refers to sitting (like a hero) with one's left foot on the right thigh and right foot on left thigh. This is explained in Sridhara Svami's COMMENTARY on the Srimad Bhagavatam (4.6.38) wherein he quotes from the yoga-sastras as follows: "Placing the right foot on the left thigh and the left foot on the right thigh while placing the left hand on the left thigh and raising the right hand in an argumentative pose is called virasana."

Text 13

candanera sobhe urddhva tilaka su-bhati

mukuta ganjaye divya-dasanera jyotih//CB, Adi 10.13//

TRANSLATION

He was smeared with sandalwood pulp and decorated with tilaka. The effulgence of His beautiful teeth condemned that of a string of pearls.

COMMENTARY

The word su-bhati means "effulgent," "beautiful," and "pleasing to the eyes."

The word ganjaye (derived from the Sanskrit verb ganj) means "to condemn," "to criticize," or "to cause trouble."

Text 14

gauranga-sundara vesa madana-mohana

sodasa-vatsara prabhu prathama-yauvana//CB, Adi 10.14//

TRANSLATION

In His fresh youth, at the age of sixteen, Sri Gauranga's beauty captivated even Cupid.

Text 15

brhaspati jinina panditya-parakasa

svatantra ye punthi cinte, ta're kare hasa//CB, Adi 10.15//

TRANSLATION

In knowledge, He surpassed Brhaspati, the spiritual master of the demigods. He would tease those who studied on their own.

Texts 16-18

prabhu bole,—“ithe ache kon bada jana?

asiya khanduka dekhi amara sthapana?

sandhi-karya na janiya kona kona jana

apane cintaye punthi prabodhe apana’

ahankara kari’ loka bhale murkha haya

yeba jane, ta’ra thani punthi na cintaya” //CB, Adi 10.16-18//

TRANSLATION

The Lord challenged, “Let us see who is intelligent enough to refute My conclusions. Some students don’t even know the rules of conjunctions, yet they are satisfied to study on their own. Thus they eventually become fools because they do not take help from someone in knowledge.”

COMMENTARY

The word sthapana means “conclusion.”

The word bhale means “due to foreseen faults.”

Nimai proudly challenged as follows: “There is no one more intelligent, more learned, and more knowledgeable in Navadvipa who can refute My conclusions. How surprising it is that although many people do not know the first lesson of grammar, how to join words, by the influence of their false ego they think they will become learned by independently studying their books! But in spite of their false ego, I can see that due to foreseen faults they achieve only foolishness while presenting their answers, because they do not come and study from Me, the Lord of Sarasvati and object of service for the crest jewels amongst learned scholars.”

Text 19

sunaye murari-gupta atopa-tankara

na bolaye kichu, karya kare apanara//CB, Adi 10.19//

TRANSLATION

Hearing Nimai's provocative statement, Murari Gupta did not say anything, but went on with his work.

COMMENTARY

The phrase atopa-tankara is explained as follows: the prefix a (meaning to envy someone out of false ego or to cause trouble) joins with tup, which means "to be puffed up," "to be proud," "to be angry," or "to be very egoistic;" and the word tankara means "the sound of a bowstring," "the clanging of armor," or "to be astonished." Therefore atopa-tankara means "to speak egoistic words with pride or bragging before piercing them with arrowlike words."

Text 20

tathapiha prabhu tan're calena sadaya

sevaka dekhiya bada sukhi dvija-raya//CB, Adi 10.20//

TRANSLATION

Although the Lord was pleased that His servant remained silent, He nevertheless continued to challenge him.

Text 21

prabhu bole,—"vaidya, tumi iha kene padha?

lata-pata niya giya rogi kara dada//CB, Adi 10.21//

TRANSLATION

He said, "O doctor, why are you studying here? You should go gather some leaves and herbs to cure the sick.

Text 22

vyakarana-sastra ei—visamera avadhi

kapha-pitta-ajirna-vyavastha nahi ithi//CB, Adi 10.22//

TRANSLATION

“The literatures on grammar are most difficult to understand, and they do not mention anything about mucus, bile, or indigestion.

COMMENTARY

The words visamera avadhi mean “ultimately (extremely) difficult.”

Text 23

mane mane cinti’ tumi ki bujhibe iha?

ghare yaha tumi rogi drdha kara giya”//CB, Adi 10.23//

TRANSLATION

“What will you learn by studying on your own? Better you go home and treat the sick.”

Text 24

rudra-amsa murari parama-kharatara

tathapi nahila krodha dekhi visvambhara//CB, Adi 10.24//

TRANSLATION

Murari Gupta is by nature most harsh, for he is an expansion of Lord Rudra. Still he did not become angry at Visvambhara.

Text 25

pratyuttara dila,—“kene bada ta’ thakura?

sabarei cala’ dekhi’ garvaha pracura?//CB, Adi 10.25//

TRANSLATION

He replied, “Dear respected sir, why are You so proud? Why do You

challenge everyone?

Text 26

sutra, vrtti, panji, tika, yata hena kara

ama’ jijnasiya ki na paila uttara?//CB, Adi 10.26//

TRANSLATION

“Have You asked me about a sutra, vrtti, panji, or tika and not received a reply?

Text 27

vina jijnasiya bola,—’ki janis tui’

thakura brahmana tumi, ki baliba muni!”//CB, Adi 10.27//

TRANSLATION

“You have not asked me, yet You claim that I don’t know anything. You are a respected brahmana, so what can I say?”

Text 28

prabhu bole,—“vyakhya kara aji ye padila”

vyakhya kare gupta, prabhu khandite lagila//CB, Adi 10.28//

TRANSLATION

The Lord said, “So tell Me what you learned today.” Then as Murari began to explain, the Lord began to refute him.

Text 29

gupta bole eka artha, prabhu bole ara

prabhu-bhrtye keha ka’re nare jinibara//CB, Adi 10.29//

TRANSLATION

Murari would give one explanation, and the Lord would give another, yet

neither the master or the servant could defeat the other.

Text 30

prabhura prabhave gupta parama-pandita

murarira vyakhya suni’ hana harasita//CB, Adi 10.30//

TRANSLATION

By the mercy of the Lord, Murari Gupta was a great scholar. The Lord was pleased, therefore, to hear his explanations.

Text 31

santose dilena tan’ra ange padma-hasta

murarira deha haila ananda samasta//CB, Adi 10.31//

TRANSLATION

In satisfaction, the Lord touched Murari’s body with His lotus hand and Murari became filled with ecstasy.

Text 32

cintaye murari-gupta apana-hrdaye

“prakrta-manusya kabhu e purusa nahe//CB, Adi 10.32//

TRANSLATION

Murari Gupta thought, “He is certainly not an ordinary person.

COMMENTARY

The words prakrta-manusya refer to conditioned souls who are under the control of maya, or material nature.

Text 33

emana panditya kiba manusyera haya?

hasta-sparse deha haila paramananda-maya//CB, Adi 10.33//

TRANSLATION

“Can an ordinary human being possess such knowledge? Just by His touch, my body was filled with ecstasy.

Texts 34-35

cintile ihana sthane kichu laja nai

emata subuddhi sarva-navadvipe nai

santosita haiya bolena vaidya-vara

“cintiba tomara sthane, suna visvambhara” //CB, Adi 10.34-35//

TRANSLATION

“Why should I be embarrassed to study under Him? In all of Navadvipa there is no one more intelligent than Him.” Feeling satisfied in this way, the great doctor said, “Listen, Visvambhara, from now on I will study under You.”

COMMENTARY

The word cintile means “to practice one’s lessons,” while cintiba means “I will practice my lessons.”

Text 36

thakure sevake hena-mate kari’ range

ganga-snane calilena laiya saba sange//CB, Adi 10.36//

TRANSLATION

After this pleasing exchange between the Lord and His servant, Nimai and His friends went to take bath in the Ganges.

Text 37

ganga-snana kariya calila prabhu ghare

ei-mata vidya-rase isvara vihare//CB, Adi 10.37//

TRANSLATION

After finishing His bath, the Lord went home. Thus the Supreme Lord enjoyed the life of a student.

Text 38

mukunda-sanjaya bada maha-bhagyavan

yanhara alaye vidya-vilasera sthana//CB, Adi 10.38//

TRANSLATION

The Lord opened His school at the house of the most fortunate Mukunda Sanjaya.

COMMENTARY

Mukunda Sanjaya was a resident of Sri Navadvipa and the father of Purusottama Sanjaya. In the vast Candi-mandapa of his house, Nimai Pandita taught grammar and similar subjects to him, his son, and various other students. In this regard one may see Adi-khanda, Chapter 12, verses 72 and 91, Chapter 15, verses 5-7, 32-33, and 70-71, and Madhya-khanda, Chapter 1, verses 127-130.

Text 39

tahana putrere prabhu apane padaya

tanhara o tan’ra prati bhakti sarvathaya//CB, Adi 10.39//

TRANSLATION

His son, Purusottama Sanjaya, became the Lord’s student. He also had great devotion for the Lord.

Text 40

bada candi-mandapa achaye ta’na ghare

catur-dike vistara paduya tanhi dhare//CB, Adi 10.40//

TRANSLATION

There was a large Candi-mandapa in the courtyard of his house. That hall had the capacity to hold many students.

COMMENTARY

The word candi-mandapa refers to a hall within the courtyard of a Hindu householder wherein worship and recitation of prayers to Candi, or Durga, is performed. It is also called devi-grha, “house of the goddess,” or thakura-dalana, “hall of the gods.” This place is generally offered to guests for their sitting.

Text 41

gosthi kari’ tanhai padana dvija-raja

sei sthane gaurangera vidyara samaja//CB, Adi 10.41//

TRANSLATION

Lord Gauranga, the king of the brahmanas, used to divide His students in groups and teach them in that hall.

Text 42

kata-rupe vyakhya kare, kata va khandana

adhyapaka-prati se aksepa sarva-ksana//CB, Adi 10.42//

TRANSLATION

Nimai would give various explanations and refutations as He continually derided the other teachers.

COMMENTARY

The word aksepa (found in alankara-sastra) means “chastisement,” “condemnation,” “pollution,” and “pointing out one’s faults.”

Text 43

prabhu kahe,—“sandhi-karya-jnana nahi ya’ra

kali-yuge ‘bhattacarya’ padavi tahara//CB, Adi 10.43//

TRANSLATION

The Lord said, “In the age of Kali, one who doesn’t even know the rules of conjunctions is still given the title of Bhattacarya.

COMMENTARY

Accepting the title “Bhattacarya” (a learned scholar of the srutis, nyaya, or mimamsa) without going through the primary lessons of sandhi, or joining words, as found in children’s grammar, is irrational, the basis of irreligiousity, and possible only in Kali-yuga. This is confirmed in the Srimad Bhagavatam (12.3.38) as follows: dharmam vaksyanty adharma-jna adhiruhyottamasanam—“Those who know nothing about religion will mount a high seat and presume to speak on religious principles.”

Text 44

hena jana dekhi phanki baluka amara!

tabe jani ‘bhatta’-’misra’ padavi sabara//CB, Adi 10.44//

TRANSLATION

“Let them refute My explanations, then I will accept them as actual Bhattacaryas and Misras.”

Text 45

ei-mata vaikuntha nayaka vidya-rase

krida kare, cinite na pare kona dase//CB, Adi 10.45//

TRANSLATION

In this way the Lord of Vaikuntha sportingly enjoyed His life as a scholar, yet none of His servants could recognize Him.

Text 46

kichu-matra dekhi’ ai putrera yauvana

vivahera karya mane cinte anuksana//CB, Adi 10.46//

TRANSLATION

When mother Saci saw her son’s first symptoms of maturity, she began to make plans for His marriage.

Text 47

sei navadvipe vaise eka subrahmana

vallabha-acarya nama—janakera sama//CB, Adi 10.47//

TRANSLATION

There was one qualified brahmana in Navadvipa named Vallabhacarya, who was equal to Janaka Maharaja.

COMMENTARY

In the Gaura-ganoddesa-dipika (44) it is stated: “Janaka, the great King of Mithila, has now appeared as Vallabhacarya. He is also accepted as Bhismaka, the father of Rukmini. Sri Janaki, Rukmini, and Laksmi were all his daughters.”

Text 48

ta’na kanya ache—yena laksmi murti-mati

niravadhi vipra tan’ra cinte yogya pati//CB, Adi 10.48//

TRANSLATION

He had a daughter who appeared to be the personification of Laksmi. That brahmana was constantly searching for a qualified husband for her.

Text 49

daive laksmi eka-dina gela ganga-snane

gauracandra henai samaye seikhane//CB, Adi 10.49//

TRANSLATION

By providence, one day when Laksmi went to take bath in the Ganges, Gauracandra was there at the same time.

Text 50

nija-laksmi ciniya hasila gauracandra

laksmi o vandila mane prabhu-pada-dvandva//CB, Adi 10.50//

TRANSLATION

Gauracandra smiled when He recognized His beloved Laksmi, and Laksmi mentally offered her obeisances to the Lord’s lotus feet.

Text 51

hena mate donhe cini’ donhe ghare gela

ke bujhite pare gaurasundarera khela?//CB, Adi 10.51//

TRANSLATION

After recognizing each other in this way, they both returned to their homes. Who can understand the pastimes of Lord Gaurasundara?

Text 52

isvara-icchaya vipra vanamali nama

sei dina gela tenho sacidevi-sthana//CB, Adi 10.52//

TRANSLATION

By the Lord’s will, that very day a brahmana named Vanamali went to the house of mother Saci.

Text 53

namaskari’ aire vasila dvija-vara

asana dilena ai kariya adara//CB, Adi 10.53//

TRANSLATION

That respected brahmana offered mother Saci his obeisances, and she respectfully offered him a seat.

Text 54

aire bolena tabe vanamali acarya

“putra-vivahera kene na cintaha karya?//CB, Adi 10.54//

TRANSLATION

Vanamali Acarya then asked Saci, “Why aren’t you thinking about arranging your son’s marriage?

COMMENTARY

Vanamali Ghataka is described in Gaura-ganoddesa-dipika (49) as follows: “The matchmaker Sri Visvamitra, who arranged the marriage of Sri Ramacandra and who was the brahmana messenger that Rukmini sent to Kesava, has now appeared as Vanamali Acarya.”

Text 55

vallabha-acarya kule sile sadacare

nirdose vaisena navadvipera bhitare//CB, Adi 10.55//

TRANSLATION

“In Navadvipa resides one Vallabhacarya, who is born in an exalted family. He is pure, well behaved, and decorated with many good qualities.

Text 56

ta’na kanya—laksmi-praya rupe sile mane

se sambandha kara yadi iccha haya mane”//CB, Adi 10.56//

TRANSLATION

“He has a daughter whose beauty, qualities, and temperament are as good as Laksmi. If you wish I will arrange their marriage.”

Text 57

ai bole,—“pitr-hina balaka amara

jiuka, paduka age, tabe karya ara"//CB, Adi 10.57//

TRANSLATION

Mother Saci replied, "My son is fatherless. Leave Him alone to study for some time. Later I will consider."

Text 58

aira kathaya vipra 'rasa' na paiya

calilena vipra kichu duhkhita haiya//CB, Adi 10.58//

TRANSLATION

The brahmana was not satisfied with Saci's answer and therefore left disappointed.

COMMENTARY

It is stated by Hemacandra: "The word rasa refers to water, semen, the five superior rasas such as srngara, the seven inferior rasas such as vira, as well as the poison of creatures like snakes, the sentiments by which one's heart melts, ragas (tunes), the art of painting, the constituents of the body, the six tastes such as bitter, and mercury." According to mundane alankara-sastra: When the happiness of the mind, sthayi-bhava, or permanent ecstasy (or rati), is nourished by ingredients such as vibhavas, or special ecstasies, it produces an indescribable ecstatic transformation called rasa. Rasas are of nine varieties—srngara or adi (conjugal), vira (chivalry), karuna (compassion), adbhuta (wonder), hasya [laughter], bhayanaka (fear), bibhatsa (disaster), raudra (anger), and santa (neutrality). According to another opinion there are ten varieties—the above, plus vatsalya, or parenthood. One should also consider the meanings of the heart's desire, the confidential meaning or purport, happiness, ecstasy or loving sentiments, as well as the word rasa in the words svarasa or svarasya, which refers to the intention or desire.

According to the transcendental alankara-sastra, Bhakti-rasamrta-sindhu:

vyatitya bhavana-vartma yas camatkara-bhara-bhuh

hrdi sattvojjvale badham svadate sa raso matah

“That which is beyond imagination, heavy with wonder, and relished in the heart illumined with goodness—such is known as rasa.”

sthayi bhavo ‘tra sa proktah sri-krsna-visaya ratih

“Continuous ecstatic love for Krsna is called permanent ecstasy.”

Mother Saci neglected or ignored the proposal for Nimai’s marriage suggested by the best of the matchmakers, Vanamali Acarya, and changed the topic of conversation. Therefore Vanamali did not get any rasa from Saci’s words, rather he perceived an absence of rasa or dry santa-rasa, that is, he perceived an indifferent unchangeable mood. That is why in ordinary alankara literature dry santa-rasa is not actually accepted as rasa, because it is devoid of the reciprocation of feelings, as stated: samasya nirvikaratvan natya-jnair naisa manyate—“Due to the unchanging nature of sama-bhava (santa-rasa), learned persons do not accept it as a rasa.”

Text 59

daive pathe dekha haila gauracandra-sange

ta’re dekhi’ alingana kaila prabhu range//CB, Adi 10.59//

TRANSLATION

As he left, by providence he met Gauracandra, who happily embraced him.

Text 60

prabhu bole,—“kaha, giyachile kon bhite?”

dvija bole,—“tomara janani sambhasite//CB, Adi 10.60//

TRANSLATION

The Lord inquired, “Tell me, where have you been?” The brahmana replied, “I was speaking with Your mother.

Text 61

tomara vivaha lagi’ balilana ta’ne

na jani’ suniya sraddha na kailena kene?”//CB, Adi 10.61//

TRANSLATION

“I offered her a proposal for Your marriage, but for some reason I don’t understand, she refused.”

Text 62

suni’ ta’na vacana isvara mauna haila

hasi’ ta’re sambhasiya mandire aila//CB, Adi 10.62//

TRANSLATION

Hearing his words, Nimai remained silent for a moment. He then smiled and spoke a little more with the brahmana before returning to His house.

Text 63

jananire hasiya bolena seiksane

“acaryere sambhasa na kaile bhala kene?”//CB, Adi 10.63//

TRANSLATION

When the Lord got home, He asked His mother, “Why didn’t you respect the brahmana’s proposal?”

Text 64

putrera ingita pai’ saci harasita

ara dine vipre ani’ kahilena katha//CB, Adi 10.64//

TRANSLATION

Mother Saci was pleased to receive an indication from her son. The next day she called the brahmana to her home.

Text 65

saci bole,—“vipra, kali ye kahila tumi

sighra taha karaha,—kahinu ei ami"//CB, Adi 10.65//

TRANSLATION

Saci said, "O brahmana, I've decided that you may immediately arrange what you proposed yesterday."

Text 66

aira carana-dhuli laiya brahmana

seiksane calilena vallabha-bhavana//CB, Adi 10.66//

TRANSLATION

The brahmana took the dust from mother Saci's feet and immediately left for the house of Vallabhacarya.

Text 67

vallabha-acarya dekhi' sambhrame tahane

bahu-mana kari' vasailena asane//CB, Adi 10.67//

TRANSLATION

On seeing the brahmana, Vallabha offered him a seat with great respect.

Text 68

acarya bolena,—"suna, amara vacana

kanya-vivahera ebe kara' su-lagana//CB, Adi 10.68//

TRANSLATION

Vanamali Acarya said, "Please hear me. Choose an auspicious day for the marriage of your daughter.

COMMENTARY

The word su-lagana means "an auspicious time." The portion of the zodiac that appears on the eastern horizon at a particular time is called the udaya-lagna, or rising sign. Since the zodiac is divided into twelve,

each part is known as a lagna.

Text 69

misra-purandara-putra—nama visvambhara

parama-pandita, sarva-gunera sagara//CB, Adi 10.69//

TRANSLATION

“The son of Jagannatha Misra, Sri Visvambhara, is highly learned and an ocean of good qualities.

Text 70

tomara kanyara yogya sei mahasaya

kahilana ei, kara yadi citte laya//CB, Adi 10.70//

TRANSLATION

“This great personality is the proper match for your daughter. Now you decide what you would like to do.”

Text 71

suniya vallabhacarya bolena harise

“sehena kanyara pati mile bhagyavase//CB, Adi 10.71//

TRANSLATION

Vallabhacarya joyfully replied, “Such a husband for my daughter is achieved by great fortune.

Texts 72-73

krsna yadi suprasanna hayena amare

athava kamala-gauri santusta kanyare

tabe se se hena asi’ milibe jamata

avilambe tumi iha karaha sarvatha//CB, Adi 10.72-73//

TRANSLATION

“If Krsna is pleased with me and Laksmi and Parvati are pleased with my daughter, then I will blessed with such a husband for my daughter. You may arrange everything without delay.

Text 74

sabe eka vacana balite lajja pai

ami se nirdhana, kichu dite sakti nai//CB, Adi 10.74//

TRANSLATION

“But I have one request that I am embarrassed to disclose. I am poor and have no means to offer a dowry.

Text 75

kanya-matra diba panca-haritaki diya

sabe ei ajna tumi anibe magiya”//CB, Adi 10.75//

TRANSLATION

“I can offer only five haritaki [myrobalan] fruits along with my daughter. Please beg their consent.”

Text 76

vallabha-misrera vakya suniya acarya

santose aila siddhi kari’ sarva karya//CB, Adi 10.76//

TRANSLATION

Hearing the words of Vallabha Misra, Vanamali Acarya happily completed all the formalities.

Text 77

siddhi-katha asiya kahila ai-sthane

“saphala haila karya kara’ subha-ksane”//CB, Adi 10.77//

TRANSLATION

He then returned to mother Saci's house and informed mother Saci, "The formalities have been completed. Now you may choose an auspicious time for the ceremony."

Text 78

apta loka suni' sabe harasita haila

sabei udyoga asi' karite lagila//CB, Adi 10.78//

TRANSLATION

When the Lord's relatives heard the news, they joyfully began to make arrangements.

Text 79

adhivasa-lagna karilena subha-dine

nrtya, gita, nana vadya va'ya nata-gane//CB, Adi 10.79//

TRANSLATION

On an auspicious day they held the Adhivasa ceremony, during which people danced and sang while musicians played various instruments.

COMMENTARY

The rituals in which sandalwood pulp and flower garlands are offered the day before an auspicious ceremony is called Adhivasa.

Text 80

catur-dike dvija-gana kare veda-dhvani

madhye candra-sama vasilena dvija-mani//CB, Adi 10.80//

TRANSLATION

All around the brahmanas recited Vedic hymns as Nimai, the jewel of the twice-born, appeared like the moon in their midst.

COMMENTARY

While performing the ritualistic ceremonies and purificatory rites prescribed in the grha-sutras, Vedic mantras are recited. Udvaha, or the marriage ceremony, is one of the forty-eight, sixteen, or ten samskaras.

Text 81

isvarere gandha-malya diya subha-ksane

adhivasa karilena apta-vipra-gane//CB, Adi 10.81//

TRANSLATION

At an auspicious moment the relatives and brahmanas offered sandalwood pulp and flower garlands to the Lord, thereby completing the Adhivasa ceremony.

Text 82

divya gandha, candana, tambula, mala diya

brahmana-ganere tusilena harsa haiya//CB, Adi 10.82//

TRANSLATION

The relatives also satisfied the brahmanas by offering them sandalwood pulp, betel nuts, and flower garlands.

Text 83

vallabha-acarya asi’ yatha-vidhi-rupe

adhivasa karaiya gelena kautuke//CB, Adi 10.83//

TRANSLATION

Following tradition, Vallabhacarya also came and joyfully took part in the Adhivasa ceremony.

Text 84

prabhate uthiya prabhu kari’ snana-dana

pitr-gane pujilena kariya samana//CB, Adi 10.84//

TRANSLATION

After Nimai woke the next morning, He took bath, gave charity, and respectfully worshiped His forefathers.

Text 85

nrtya-gita-vadye maha uthila mangala

catur-dike ‘leha-deha’ suni kolahala//CB, Adi 10.85//

TRANSLATION

Auspicious sounds of singing, dancing, and musical instruments filled the atmosphere. Everywhere excited people were calling out, “Take this! Give that!”

Text 86

kata va milila asi’ pati-vrata-gana

kateka va ista mitra brahmana sajjana//CB, Adi 10.86//

TRANSLATION

Many chaste women, well-wishers, friends, and respected brahmanas graced the function.

Text 87

khai, kala, sindura, tambula, taila diya

stri-ganere ai tusilena harsa hana//CB, Adi 10.87//

TRANSLATION

Mother Saci happily satisfied the ladies with puffed rice, bananas, vermilion, betel, and oil.

Text 88

deva-gana, deva-vadhu-gana—nara-rupe

prabhura vivahe asi’ achena kautuke//CB, Adi 10.88//

TRANSLATION

Demigods and their wives took the form of humans and also happily attended the Lord’s marriage.

Text 89

vallabha-acarya ei-mata vidhi-krame

karilena deva-pitr-karya harsa-mane//CB, Adi 10.89//

TRANSLATION

Vallabhacarya joyfully worshiped the demigods and forefathers according to Vedic injunctions.

Text 90

tabe prabhu subha-ksane go-dhuli-samaye

yatra kari’ ailena misrera alaye//CB, Adi 10.90//

TRANSLATION

At an auspicious time, at dusk, the Lord arrived at the house of Vallabhacarya.

COMMENTARY

The phrase go-dhuli-samaya refers to the time of sunset when the herds of cows return to the gosala and the dust from their hooves covers the sky. Generally this is a suitable for auspicious activities like marriage. This time has three symptoms: (1) in autumn and winter season when the sun rays are mild and the sun appears to be red ball, (2) in summer and spring season when the sun is setting and only half of it is visible, and (3) in rainy and fall season when the sun becomes invisible after setting.

Text 91

prabhu asileha matra, misra gosthi-sane

ananda-sagare magna haila sabe mane//CB, Adi 10.91//

TRANSLATION

As soon as the Lord arrived, Vallabhacarya and his associates drown in an ocean of bliss.

Text 92

sambhrame asana diya yatha-vidhi-rupe

jamatare vasaila parama-kautuke//CB, Adi 10.92//

TRANSLATION

He then respectfully offered a seat to his son-in-law and welcomed Him according to Vedic injunctions.

Text 93

sese sarva-alankare kariya bhusita

laksmi-kanya anilena prabhura samipa//CB, Adi 10.93//

TRANSLATION

Vallabhacarya then had his beautifully decorated daughter brought before the Lord.

Text 94

hari-dhvani sarva-loke lagila karite

tulilena sabhe laksmire prthvi haite//CB, Adi 10.94//

TRANSLATION

Everyone began to chant the names of Hari as they lifted Laksmi off the ground.

Text 95

tabe laksmi pradaksina kari’ sapta-bara

yoda-haste rahilena kari’ namaskara//CB, Adi 10.95//

TRANSLATION

Then Laksmi was carried around Nimai seven times. As they placed her before Him, she offered Him obeisances with folded hands.

Text 96

tabe sese haila puspa-mala-phela-pheli

laksmi-narayana donhe maha-kutuhali//CB, Adi 10.96//

TRANSLATION

As they finally exchanged flower garlands, Laksmi and the original Narayana were both greatly pleased.

Text 97

divya-mala diya laksmi prabhura carane

namaskari’ karilena atma-samarpane//CB, Adi 10.97//

TRANSLATION

After Laksmi offered flower garlands at the feet of the Lord, she offered Him obeisances with full surrender.

Text 98

sarva-dike maha jaya-jaya-hari-dhvani

uthila paramananda, ara nahi suni//CB, Adi 10.98//

TRANSLATION

All that could be heard was the ecstatic chanting of “All glories to the Supreme Personality of Godhead, Lord Hari!”

Text 99

hena-mate sri-mukha-candrika kari’ rase

vasilena prabhu, laksmi kari vama-pase//CB, Adi 10.99//

TRANSLATION

In this way, after they performed the ceremony of seeing each other's face for the first time, the Lord sat down with Laksmi on His left.

Text 100

prathama-vayasa prabhu jinina madana

vama-pase laksmi vasilena seiksana//CB, Adi 10.100//

TRANSLATION

The Lord's fresh youthful beauty defeated that of Cupid, as Laksmi then sat at His left side.

Text 101

ki sobha, ki, sukha se haila misra-ghare

kon jana taha varnibare sakti dhare?//CB, Adi 10.101//

TRANSLATION

Who has the ability to describe that wonderful scene and the happiness that was experienced at the house of Vallabha Misra?

Text 102

tabe sese vallabha karite kanya dana

vasilena yehena bhismaka vidyamana//CB, Adi 10.102//

TRANSLATION

At last, Vallabhacarya, who is nondifferent from Bhismaka, sat down to give away his daughter.

Texts 103-104

ye-carane padya diya sankara-brahmara

jagat srjite sakti haila sabara

hena pada-padme padya dila vipra-vara

vastra-malya-candane bhusiya kalevara//CB, Adi 10.103-104//

TRANSLATION

The same lotus feet that are worshiped by Sankara and Brahma to obtain the power of creation were now worshiped by the respected brahmana, Vallabhacarya. He then also decorated the body of the Lord with cloth, flower garlands, and sandalwood pulp.

Text 105

yatha-vidhi-rupe kanya kari' samarpana

ananda-sagare magna haila brahmana//CB, Adi 10.105//

TRANSLATION

After duly offering his daughter to the Lord, the brahmana became absorbed in an ocean of bliss.

Text 106

tabe yata kichu kula-vyavahara ache

pati-vrata-gana taha karilena pache//CB, Adi 10.106//

TRANSLATION

Thereafter the chaste women performed the various traditional family rituals.

COMMENTARY

The phrase kula-vyavahara refers to the activities of women.

Text 107

se ratri tathaya thaki tabe ara dine

nija-grhe calilena prabhu laksmi-sane//CB, Adi 10.107//

TRANSLATION

That night the Lord stayed at the house of Vallabhacarya, and the next day He returned home with Laksmi.

Text 108

laksmira sahita prabhu cadiya dolaya

aisena, dekhite sakala loka dhaya//CB, Adi 10.108//

TRANSLATION

As the Lord and Laksmi were carried home in a palanquin, people came running out of their house to see them.

Text 109

gandha, malya, alankara, mukuta, candana

kajjvale ujjvala dui laksmi-narayana//CB, Adi 10.109//

TRANSLATION

Both Laksmi and the original Narayana were wonderfully decorated with sandalwood paste, flower garlands, ornaments, crowns, and bright kajjala.

Text 110

sarva-loka dekhi' matra 'dhanya dhanya' bole

visese stri-gana ati padilena bhole//CB, Adi 10.110//

TRANSLATION

Everyone who saw them exclaimed, "How wonderful!" The ladies were all particularly amazed.

Text 111

"kata-kala e va bhagyavati hara-gauri

niskapate sevilena kata-bhakti kari//CB, Adi 10.111//

TRANSLATION

Someone said, “They exactly resemble Siva and Parvati. They must have worshiped the Lord without duplicity for a long time.

Text 112

alpa-bhagye kanyara ki hena svami mile?

ei hara-gauri hena bujhi”—keha bole//CB, Adi 10.112//

TRANSLATION

“Can a less fortunate girl possibly get such a nice husband? I conclude that they are Siva and Parvati.”

Text 113

keha bole,—“indra-saci, rati va madana”

kona nari bole—“ei laksmi-narayana”//CB, Adi 10.113//

TRANSLATION

Someone else said, “They resemble Indra and Saci or Madana and Rati.” One girl said, “They are Laksmi and Narayana.”

Text 114

kona nari-gana bole—“yena sita-rama

dolopari sobhiyache ati anupama//CB, Adi 10.114//

TRANSLATION

Another girl said, “By their unparalleled beauty, it appears Sita and Rama are seated on that palanquin.”

Text 115

ei-mata nana-rupe bole nari-gane

subha-drstye sabe dekhe laksmi-narayana//CB, Adi 10.115//

TRANSLATION

In this way the girls spoke in various ways as they joyfully watched Laksmi and the original Narayana.

Text 116

hena-mate nrtya-gita-vadya-kolahale

nija-grhe prabhu ailena sandhya-kale//CB, Adi 10.116//

TRANSLATION

When the couple arrived at Nimai's house in the evening, they were festively greeted by dancing, singing, and the playing of musical instruments.

Text 117

tabe sacidevi vipra-patni-gana laiya

putra-vadhu ghare anilena harsa haiya//CB, Adi 10.117//

TRANSLATION

Sacidevi with some other brahmana ladies then jubilantly welcomed her daughter-in-law home.

Text 118

dvija-adi yata jati nata bajaniya

sabare tusila dhana, vastra, vakya diya//CB, Adi 10.118//

TRANSLATION

Thereafter mother Saci satisfied the brahmanas, musicians, and dancers with money, cloth, and sweet words.

Text 119

ye sunaye prabhura vivaha-punya-katha

tahara samsara-bandha na haya sarvatha//CB, Adi 10.119//

TRANSLATION

Whoever hears these auspicious topics of the Lord’s marriage is never entangled in worldly life.

COMMENTARY

In this material world people become joyful by hearing about the marriage of a boy and a girl. Encouraged by such topics, the conditioned souls become eager to face the miseries of material bondage. But the topics related with the marriage of Sriman Mahaprabhu, who is the controller of maya, are not like this. This pastime of the Lord is meant to demonstrate the uselessness of material existence. A living entity who is attached to material enjoyment considers the marriage of a mundane boy and girl to be the ideal example of sense gratification, and if he considers the spiritual pastimes of the Supreme Lord’s marriage as similar to the conditioned soul’s sense gratificatory activities, which are apparently sweet but ultimately poison, he will certainly be entangled in the bondage of material existence. But the Supreme Lord is the only object of all enjoyment, and the servants, maidservants, and wonderful ingredients of service, which are all under His control, cannot produce such inauspiciousness. Wherever the happiness of the Lord is present, the sense gratification of the living entities cannot remain. In this regard one should discuss auspicious nectarean statements such as the following verses from Srimad Bhagavatam (11.2.42): bhaktih paresanubhavo viraktir anyatra caisa trika eka-kalah—“Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously,” and from the Bhakti-rasamrta-sindhu (1.2.187):

iha yasya harer dasye karmana manasa gira

nikhilasv apy avasthasu jivan-muktah sa ucyate

“A person acting in the service of Krsna with his body, mind, intelligence, and words is a liberated person even within the material world, although he may engage in many apparently material activities.” The Supreme Lord Visnu is the transcendental controller of maya, so to consider Him material or like an ordinary living entity is a great offense. When a transcendental service attitude towards the Supreme Lord Visnu is awakened, then liberated devotees inclined towards serving the Lord are no longer entangled in material bondage. In other words, if a living entity

is eager to please the Supreme Lord, he becomes freed from the bondage of material existence, which is separate from the Lord, and never personally endeavors for sense gratification or material enjoyment.

Text 120

prabhu-parsve laksmira haila avasthana

saci-grha haila parama-jyotir-dhama//CB, Adi 10.120//

TRANSLATION

With Laksmi at the side of the Lord, the house of Saci appeared like Vaikuntha, the most effulgent abode.

Text 121

niravadhi dekhe saci ki ghare bahire

parama adbhuta jyotih lakhite na pare//CB, Adi 10.121//

TRANSLATION

Such a wonderful effulgence constantly emanated from the house that mother Saci could not even see properly.

COMMENTARY

By the arrival of Srimati Laksmipriya-devi, who is the direct personification of one of the Supreme Lord’s internal potencies, known as Sri-sakti, the house of Sri Saci actually became the effulgent Vaikuntha abode of the Supreme Lord.

Text 122

kakhana putrera pase dekhe agni-sikha

ulatiya cahite, na paya ara dekha//CB, Adi 10.122//

TRANSLATION

Sometimes Saci saw flames of fire at the side of her son, but when she looked again they were gone.

Text 123

kamala-puspera gandha ksane ksane paya

parama-vismita ai cintena sadaya//CB, Adi 10.123//

TRANSLATION

When she sometimes smelled the fragrance of a lotus flower, she was utterly astonished.

Text 124

ai cinte,—"bujhilana karana ihara

e kanyaya adhisthana ache kamalara//CB, Adi 10.124//

TRANSLATION

Saci thought, "I can understand the reason for this. This girl is a plenary portion of Laksmidevi.

Text 125

ataeva jyotih dekhi, padma-gandha pai

purva-praya daridrata-duhkha ebe nai//CB, Adi 10.125//

TRANSLATION

"That is why I see this effulgence and smell the fragrance of lotus flowers. Now we may not face any poverty like before.

Text 126

ei laksmi-vadhu grhe pravesile

kotha haite na jani asiya saba mile?"//CB, Adi 10.126//

TRANSLATION

"Otherwise where has everything come from since this daughter-in-law, Laksmi, entered my house?"

Text 127

ei-rupa nana-mata katha ai kaya

vyakta haiya o prabhu vyakta nahi haya//CB, Adi 10.127//

TRANSLATION

In this way mother Saci had various thoughts, as the Lord almost but not quite manifest Himself.

COMMENTARY

Although the Supreme Lord appeared in this world, out of His sweet will He did not manifest His covered pastimes to everyone.

Text 128

isvarera iccha bujhibara sakti ka'ra?

ki-rupe karena kon kalera vihara?//CB, Adi 10.128//

TRANSLATION

Who can understand the supreme will of the Lord? How and when does He perform His pastimes?

COMMENTARY

The words kalera vihara mean "enjoying pastimes suitable for a particular time."

Text 129

isvare se apanare na janaye yabe

laksmi o janite sakti na dharena tabe//CB, Adi 10.129//

TRANSLATION

Until the Lord Himself allows one to know Him, even Laksmi has no power to understand Him.

COMMENTARY

By the supreme will of the Lord, His covered pastimes are beyond the perception of even His internal potencies.

Text 130

ei saba sastre vede purane vakhane

‘ya’re ta’na krpa haya, sei jane ta’ne//CB, Adi 10.130//

TRANSLATION

The Vedas, Puranas, and other scriptures confirm that only one who is favored by the Lord can understand Him.

Text 131

sri krsna-caitanya nityananda-canda jana

vrndavana dasa tachu pada-yuge gana//CB, Adi 10.131//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends this English TRANSLATION of the Gaudiya-bhasya COMMENTARY on Sri Caitanya-bhagavata, Adi-khanda, Chapter Ten, entitled, “The Marriage of Sri Laksmipriya.”

Chapter 11 Nimai Meets Isvara Puri

Meeting with Sri Isvara Puri

This chapter describes various subjects like the scholastic pastimes of Nimai Pandita, Mukunda’s chanting the names of Krsna in Advaita’s assembly, Nimai’s sporting pastimes with Mukunda, the godlessness of Nadia, the arrival of Isvara Puri in Navadvipa, his meeting with Advaita Prabhu, his accepting lunch and discussing topics of Krsna at Gaura’s house, he teaches his own book, Sri Krsna-lilamrta, to Sri Gadadhara

Pandita, Nimai's comments on that book, and enjoying topics of Krsna with Sri Puripada.

Sri Gauracandra, the husband of Sarasvati, wandered throughout Navadvipa with thousands of students while remaining intoxicated from scholastic mellows. Throughout Navadvipa, no one other than Gangadasa Pandita could properly understand Nimai Pandita's explanations. According to their mundane mentality, the materialists saw Nimai Pandita in various ways. The atheists saw Him as Yamaraja personified, the materialists saw Him as Cupid personified, and the learned scholars saw Him as Brhaspati personified. Meanwhile, the Vaisnavas eagerly waited with the following hope: "When will the Lord manifest devotional service to Visnu within this world, which is devoid of devotion to Visnu?" Many people came to study in Navadvipa, which was the main educational center. Many Vaisnava residents of Cattagrama came and lived in Navadvipa in order to study and reside on the bank of the Ganges. In the afternoon, all the pure devotees would gather at the assembly of Sri Advaita. All the Vaisnavas in the assembly of Advaita felt great happiness in their hearts on hearing the glories of Lord Hari chanted by Mukunda, who was dear to all the Vaisnavas. For this reason the Lord was also very pleased at heart with Mukunda. As soon as Nimai saw Mukunda, He would challenge him with questions in logic, and both would then engage in loving debate. Nimai would also challenge other devotees headed by Srivasa. Fearing that Nimai would challenge them, they would all run away from Him. Having renounced topics not related to Krsna, the devotees did not love to hear anything except krsna-katha, and Nimai did not ask them anything other than questions on logic.

One day Nimai Pandita was coming on the main road with some students. At that time Mukunda saw Nimai from a distance and immediately tried to escape from His vision. On the pretext of describing the reason for Mukunda's behavior, Nimai narrated His and His devotees' glories to Govinda, who was His servant and doorkeeper, saying, "I have not yet revealed the topics of devotional service to Krsna. That is why Mukunda ran away from Me. But he will not do this for long, because I will manifest such pure devotional service and Vaisnava characteristics that even Lord Brahma and Lord Siva will come to My doorstep and roll on the ground."

Thereafter the author describes the godless atmosphere of Navadvipa at

that time. Although the devotees were always engaged in chanting the names of Krsna, the people of Nadia were so averse to Krsna and maddened by enjoyable objects like wealth and children that as soon as they heard the chanting of Krsna's names by devotees, particularly the four brothers headed by Srivasa, they ridiculed and teased them. Hearing the blasphemous words from the sinful atheists, the Vaisnavas felt great distress within their hearts and always thought, "When will Sri Krsnacandra appear within this world and eradicate the dearth of kirtana?" When the Vaisnavas informed Sri Advaita about the criticism and blasphemous words of the atheists, Acarya Prabhu vowed, "I will soon induce Krsna, who gives pleasure to the hearts of the devotees, to manifest here in Navadvipa." By the words of Sri Advaita, the distress of the Vaisnavas was mitigated.

Meanwhile, as Nimai increased Saci's joy by remaining absorbed in the pleasure of study, Sri Isvara Puri one day arrived incognito at Sri Advaita's house in Navadvipa. By seeing his wonderful effulgence, Advaita Acarya understood that Isvara Puri was a Vaisnava sannyasi. When Mukunda sang a song about Krsna in Advaita's assembly, the naturally deep ocean of love for Krsna in the pure heart of Isvara Puri overflowed. Thereupon everyone came to know that this devoted sannyasi was Isvara Puri.

One day as Sri Gaurasundara was returning home from teaching, by providence He met Isvara Puri on the way. The Lord, who is jagad-guru, displayed honor to His devotees by immediately offering obeisances to His servant. Seeing Nimai's wonderful effulgence, Isvara Puri inquired about His identity and the subject of His studies. Nimai answered all of Isvara Puri's inquiries and then respectfully brought him home for lunch. After Sacidevi cooked and offered foodstuffs to Krsna and fed Isvara Puri, Isvara Puri began to discuss topics of Krsna with Nimai. While discussing krsna-katha, Isvara Puri became overwhelmed with love of God. Isvara Puri stayed in Navadvipa at the house of Sri Gopinatha Acarya for a few months, and Nimai regularly went to see him. Seeing the devotion of Gadadhara Pandita, who was renounced from his childhood, Isvara Puri began to affectionately teach him his book, Sri Krsna-lilamrta. Every evening, after studying and teaching, Nimai went to offer obeisances to Isvara Puri. One day Isvara Puri requested Nimai Pandita to point out the mistakes in his Sri Krsna-lilamrta and indicated

his desire to correct the mistakes under Nimai's guidance. Hearing his words, the Lord condemned mundane scholarship and spoke the following invaluable nectarean words: "First of all, this book is composed by such a pure devotee as Puripada, and, moreover, it is full of topics about Krsna. Therefore whoever finds faults in this book is certainly an offender. The poetry of a pure devotee, in whatever form it may be, is always pleasing to Krsna. There is no doubt about it. The Supreme Lord never sees any grammatical faults in the statements of His devotees, for He is controlled by devotion and He accepts the sentiments of His devotees. A person who finds faults in the statements of a devotee is himself full of faults. No one is so audacious as to find faults in the descriptions of the Supreme Lord by a pure devotee like Puripada." But Isvara Puri repeatedly requested Nimai to point out the faults in his book. In this way Isvara Puri regularly spent an hour or two with Nimai discussing various subjects. After hearing a verse from Isvara Puri's book one day, Nimai Pandita sportingly said, "The verb in this verse should be parasmaipadi instead of atmanepadi 1." Another day, when Nimai came back, Isvara Puri said, "The verb that You have not accepted as atmanepadi, I have accepted as atmanepadi." In order to increase the glories and display the victory of His servant, the Lord did not point out any further faults. In this way, after spending some time enjoying educational pastimes with Nimai, Isvara Puri left Navadvipa to continue sanctifying the holy places of India.

Text 1

jaya jaya maha-mahesvara gauracandra

balya-lilaya sri-vidya-vilasera kendra//CB, Adi 11.1//

TRANSLATION

All glories to Sri Gauracandra, the Lord of lords. In His childhood He was the reservoir of scholastic pastimes.

COMMENTARY

The phrase vidya-vilasera kendra is explained as follows: The lack of proper philosophy or knowledge is called avidya. Although some people

claim that to achieve knowledge of an incomplete object is vidya, real knowledge is found only in knowledge of the Supreme Lord, who is complete. Although knowledge of Brahman and Paramatma aspects of the Absolute Truth is part of spiritual knowledge, in a comparative study of spiritual knowledge they are both limited and incomplete. The age for primary education of an ordinary human being is known as balya, or childhood. The enactment of educational pastimes that we find in the pastimes of Gaurasundara at that age are like the childhood activities of the spiritual world. The arrangement for learning and teaching children's literatures like grammar, the principle subject of language books, is simply based on giving and taking mundane knowledge. With the help of these children's literatures one can enter into and realize knowledge regarding transcendental sound. Although different languages born from the research of mankind are meant for bringing one to knowledge of the Supreme, they are not actually directing one to knowledge of the Supreme. Ordinary people could not observe even a tinge of spiritual education in the educational pursuits of Sri Gaurasundara in His childhood pastimes. Since Gaurasundara concealed Himself at that time, many people had no opportunity to see Him as the central figure of all spiritual knowledge. Although the objects of the external world, which act as servants of sensual knowledge, did not benefit the living entities through Sri Gaurasundara's studying grammar or teaching language, from the intellectual point of view He was nevertheless certainly present in each word as the Supersoul.

Text 2

ei-mate gupta-bhave ache dvija-raja

adhyayana vina ara nahi kona kaja//CB, Adi 11.2//

In this way, as Gaura, the best of the brahmanas, confidentially lived in Navadvipa, He had no engagement other than studying.

Texts 3-4

jiniya kandarpa-koti rupa manohara

prati-ange nirupama lavanya sundara

ajanu-lambita-bhuja, kamala-nayana

adhare tambula, divya-vasa-paridhana//CB, Adi 11.3-4//

TRANSLATION

His form was as enchanting as millions of Cupids. Each of His limbs was incomparably charming. His arms extended to His knees, and His eyes were like the petals of a lotus. He chewed betel nut and dressed divinely.

COMMENTARY

The words adhare tambula, “chewed betel nut,” are explained as follows: On seeing Sri Gaurasundara’s wonderfully sweet beauty, which defeats that of millions of Cupids, His matchless effulgence emanating from His bodily limbs, His long arms that stretch to His knees, His lotus eyes, His fine dress, and betel nuts between His lips, the conditioned souls, who have been awarded ugly material bodies, short arms, and harsh eyes and who desire sense gratification, consider Sri Gaurasundara as attached to material enjoyment and intoxication and possessing a material body like themselves. But if they understand the extraordinary glories of Sri Gaurasundara, it will help the envious living entities realize that their material bodies, which are fit to be eaten by dogs and jackals, and their minds, which are attached to misconceptions, are abominable. Although Sri Gaurasundara accepted innumerable items of enjoyment such as betel nuts, He instructed everyone for their eternal benefit to engage each and every item in the service of Sri Krsna, who is the only object of all enjoyment. In other words, He taught that if living entities eligible for being controlled by maya enjoy insignificant material sense objects, their inauspiciousness is guaranteed, for these items are eternally prescribed as ingredients for the service of the Supreme Lord. Although the display of such pastimes by Sri Gaurasundara is meant to be seen and analyzed by self-controlled sadhakas, the eternally envious ignorant observers are simply bewildered as a reward for their foolishness. Since Sri Gaurasundara is situated on the highest platform of the Absolute Truth, His exhibition of renunciation pastimes was not intended to protect Himself from the mundane difficulties imposed by nondevotional endeavors like those of conditioned souls who desire self-control and liberation and who display an indifferent lifestyle in order to remain detached or separate from material objects; rather, He empowered the most fortunate persons to understand the important truth that in the characteristics and personality of the Supreme Lord the

performance of such pastimes is not at all abominable or faulty.

Text 5

sarvadaya parihasa-murti vidya-bale

sahasra paduya-sange, yabe prabhu cale//CB, Adi 11.5//

TRANSLATION

As the Lord walked with thousands of students, by the strength of His knowledge He entertained everyone with His sharp wit.

Text 6

sarva-navadvipe bhrame’ tribhuvana-pati

pustakera rupe kare priya sarasvati//CB, Adi 11.6//

TRANSLATION

Visvambhara, the Lord of the three worlds, traveled all over Navadvipa holding in His hand His beloved Sarasvati, in the form of a book.

COMMENTARY

In the form of books, Maha-Laksmi Narayani, the goddess of speech, always remained in the lotus hands of her Lord, Gaura-Narayana, and thus fulfilled the meaning of the Lord’s name, Vacaspati, “the husband of the goddess of speech.”

Text 7

navadvipe hena nahi panditera nama

ye asiya bujhibeka prabhura vyakhyana//CB, Adi 11.7//

TRANSLATION

There was no scholar throughout Navadvipa who could understand Nimai’s explanations.

Text 8

sabe eka gangadasa maha-bhagyavan

ya’ra thani prabhu kare’ vidyara adana//CB, Adi 11.8//

TRANSLATION

The Lord discussed His explanations only with the most fortunate Gangadasa Pandita.

Text 9

sakala ‘samsari’ dekhi’ bole,—“dhanya dhanya

e nandana yahara, tahara kon dainya?”//CB, Adi 11.9//

TRANSLATION

All the materialistic people said, “The parents of this boy are certainly glorious. What can they be lacking?”

Text 10

yateka ‘prakrti’ dekhe madana-samana

‘pasandi’ dekhaye yena yama vidyamana//CB, Adi 11.10//

TRANSLATION

All the ladies considered the Lord to be as attractive as Cupid, and the atheists considered Him as death personified.

COMMENTARY

In this material world, the men are the enjoyers and the women are the objects of enjoyment. In other words, the women are enjoyed by the men and the men are enjoyed by the women. An enjoyer enjoys his objects of enjoyment with his senses. Both the male and female enjoy material objects through their jnanendriyas, or knowledge-acquiring senses, and karmendriyas, or working senses. Gaurasundara is directly Lord Krsna, therefore He is the abode of all beauty, surpassing millions of Cupids. Gaurasundara is never an object of enjoyment for mundane women, that is why He cannot be the object of worship for the gaura-nagaris. When a living entity becomes self-realized, the Madana-mohana form of

Gaurasundara manifests within his heart. Although the conditioned souls who identify themselves as women may consider Gaurasundara as an object of enjoyment, Gaurahari does not fulfill their prayers. The moods of master and servant are present in this material world. For the living entities to think themselves the masters of material nature rather than considering themselves the servants of the Supreme Lord is an impediment in their constitutional duties of devotional service. Sri Gaurasundara has personally displayed to the living entities the prime example of how to be a servant of the Supreme Lord and thus removed the enjoying mood from their conditioned minds. That is why the followers of Gaurahari cannot accept Him as nagara, the enjoyer of women. Lord Gaurasundara never demonstrated that He was under the control of any material conditions in His pastimes. But even if someone out of great misfortune forgets that he is the eternal servant of the servitor God and thinks himself to be the object of service, Sri Gaurasundara still awakens his service attitude towards Gaura-Krsna by removing such evil propensities.

Text 11

‘pandita’ sakala dekhe yena brhaspati

ei-mata dekhe sabe, ya’ra yena mati//CB, Adi 11.11//

TRANSLATION

All the learned scholars considered Him equal to Brhaspati. In this way everyone appreciated the Lord according to their own mentality.

Text 12

dekhi’ visvambhara-rupa sakala vaisnava

harisa-visada hai’ mane bhave’ saba//CB, Adi 11.12//

TRANSLATION

Seeing Visvambhara’s attractive form, the Vaisnavas felt both jubilation and lamentation.

Texts 13-14

“hena divya-sarire na haya krsna-rasa

ki karibe vidyaya, haile kala-vasa?”

mohita vaisnava saba prabhura mayaya

dekhiya o tabu keha dekhite na paya//CB, Adi 11.13-14//

TRANSLATION

They thought, “Although He has such a divine body, He has no attraction for Krsna. What good is His education if He simply wastes His time?” All the Vaisnavas were bewildered by the internal potency of the Lord, so even though they saw the Lord they didn’t understand Him.

COMMENTARY

For persons on the path of the ascending process, education continues up to the time of death. The knowledge that a living entity acquires during his lifetime does not help him in his next life. By seeing that Gaurasundara was as learned as Brhaspati and as beautiful as Cupid, ordinary people thought that such transcendental beauty and extraordinary knowledge would remain only for the duration of His life, that is, they were temporary—but the opulences of Krsna are actually eternal. They thought that if the opulences seen in Gaurasundara were those of a devotee rather than those of the absolute independent form of Krsna, who enjoys pastimes out of His own sweet will, it would particularly increase the happiness of the devotees. By the desire of the Lord, the Vaisnavas also did not understand at that time that Lord Gaurahari is directly the Supreme Personality of Godhead Krsna. Sri Krsna is an ocean of transcendental pastimes. By His own will, the influence of Yogamaya neither manifest Gaura’s covered pastimes nor gave an opportunity to the Vaisnavas to understand His Gaura form was that of the Supreme Personality of Godhead. Though they saw Him, they nevertheless did not see or understand His real form (as the Supreme Personality of Godhead). Ordinary conditioned souls had no right at all to perceive the Lord, who was engaged in covered pastimes.

Text 15

saksate o prabhu dekhi’ keha keha bole

“ki karye gonao kala tumi vidya-bhole?”//CB, Adi 11.15//

TRANSLATION

Although they directly saw the Lord, some of them said, “Why do You waste Your time in the fruitless pursuit of knowledge?”

COMMENTARY

In order to assist in the covered pastimes of the Lord, the Vaisnavas, by the will of the Lord, acted as ignorant people induced by material knowledge as they continually endeavored to convert Gaura into a servant of the Supreme Lord. Besides giving indirect hints, they also directly told Nimai not to remain absorbed in the cultivation of useless knowledge but to worship Hari, for that was beneficial.

Text 16

suniya hasena prabhu sevakera vakye

prabhu bole,—“tomara sikha o mora bhagye”//CB, Adi 11.16//

TRANSLATION

The Lord smiled on hearing His servants speak like this, and He replied, “I am fortunate to have You instruct Me.”

COMMENTARY

In reply, the Lord said, “It is My great fortune that you are all instructing Me to become a devotee of Hari.”

Text 17

hena-mate prabhu gonayena vidya-rase

sevaka cinite nare, anya jana kise?//CB, Adi 11.17//

TRANSLATION

As the Lord thus passed His time in scholastic pastimes, His servants could not recognize Him, so what to speak of others?

COMMENTARY

By the will of the Lord, and to assist in His covered pastimes, His eternal associates did not understand His glories but rather acted as ignorant. When the eternal associates of the Lord could not recognize Him, then how could ordinary materialists, who are expert in fruitive activities, know Him?

Text 18

catur-dik haite loka navadvipe yaya

navadvipe padile se vidya-rasa paya//CB, Adi 11.18//

TRANSLATION

People came from all over India to study in Navadvipa, for if one studied in Navadvipa he got a taste for education.

Text 19

catigrama-nivasi o aneke tathaya

padena vaisnava saba rahena gangaya//CB, Adi 11.19//

TRANSLATION

Many Vaisnavas came from Cattagrama to live on the bank of the Ganges and study in Navadvipa.

COMMENTARY

In order to study, the residents of the distant village of Cattagrama resided on the bank of the Ganges in Navadvipa.

Text 20

sabei janmiyachena prabhura ajnaya

sabei virakta krsna-bhakta sarvathaya//CB, Adi 11.20//

TRANSLATION

They were all renounced devotees of Krsna and had taken birth by the order of the Lord.

COMMENTARY

By the desire of Gaurasundara, all the devotees who had appeared in this world at that time became totally indifferent to material objects and constantly engaged in worshiping Krsna.

Text 21

anyo ‘nye mili’ sabe padiya suniya

karena govinda-carca nibhrte vasiya//CB, Adi 11.21//

TRANSLATION

After school hours, they regularly met together in a solitary place to discuss topics of Lord Krsna.

COMMENTARY

Not receiving any encouragement for worshiping Krsna from Sri Gaurasundara, the Vaisnavas of that time cultivated Krsna consciousness in seclusion. Wherever there is no direct manifestation of the Supreme Lord or His dear associate, nirjana-bhajana, or solitary worship of the Lord, is appropriate. Otherwise it is prescribed that one should engage in hari-kirtana only under the guidance of the Supreme Lord or His devotee.

Text 22

sarva-vaisnavera priya mukunda ekanta

mukundera gane drave’ sakala mahanta//CB, Adi 11.22//

TRANSLATION

Sri Mukunda was most dear to all the Vaisnavas. Their hearts all melted when He sang.

COMMENTARY

Those who are detached from material enjoyment and engaged in worshiping the Supreme Lord are called mahantas, or Vaisnavas. On hearing Mukunda singing about the pastimes of Lord Hari, the hearts of

such great souls melted.

Text 23

vikala haile asi’ bhagavata-gana

advaita-sabhaya sabe hayena milana//CB, Adi 11.23//

TRANSLATION

In the afternoon all the devotees regularly met in the house of Advaita Prabhu.

COMMENTARY

After completing their days work, the devotees gathered in the afternoons at the house of Advaita Acarya Prabhu in Sri Mayapur. Since Sri Gaurasundara had not yet manifest His pastimes as the shelter of the devotees, Sri Advaita Prabhu was the shelter of all Vaisnavas.

Text 24

yei-matra mukunda gayena krsna-gita

hena nahi jani, keba pade kon bhita?//CB, Adi 11.24//

TRANSLATION

As soon as Mukunda would begin singing about Krsna, everyone there fell to the ground in ecstatic love.

COMMENTARY

After hearing Mukunda sing about Krsna, all the listeners became overwhelmed with love of God and fell on the ground here and there.

Text 25

keha kande, keha hase, keha nrtya kare

gada-gadi yaya keha vastra na sambare//CB, Adi 11.25//

TRANSLATION

Some of them cried, some laughed, and others danced. The clothes of some persons scattered as they rolled on the ground.

COMMENTARY

The words vastra na sambare indicate that they were unable to keep their clothes in order.

Text 26

hunkara karaye keha malsat mare

keha giya mukundera dui paye dhare//CB, Adi 11.26//

TRANSLATION

Someone roared as he challenged the agents of Maya, and someone else caught hold of Mukunda's feet.

Text 27

ei-mata utheya paramananda-sukha

na jane vaisnava saba ara kona duhkha//CB, Adi 11.27//

TRANSLATION

In this way the Vaisnavas enjoyed great ecstasy and forgot all forms of distress.

Text 28

prabhu o mukunda-prati bada sukhi mane

dekhilei mukundere dharena apane//CB, Adi 11.28//

TRANSLATION

The Lord was most satisfied with Mukunda. Whenever the Lord saw him, He would stop him.

Text 29

prabhu jijnasena phanki, vakhane mukunda

prabhu bole,—“kichu nahe”, ara lage dvandva//CB, Adi 11.29//

TRANSLATION

The Lord would then ask Mukunda for some clarification on a point, and when Mukunda answered Him, the Lord would say, “Wrong!” and immediately an argument would begin.

COMMENTARY

Whatever Mukunda replied when challenged by the Lord, the Lord would immediately reject, and as a result they would begin to quarrel.

Text 30

mukunda pandita bada, prabhura prabhave

paksa-pratipaksa kari’ prabhu-sane lage//CB, Adi 11.30//

TRANSLATION

By the mercy of the Lord, Mukunda was very learned. Thus he was able to present arguments and counter-arguments to Nimai’s challenge.

COMMENTARY

By the mercy of the Lord there was no end to Mukunda’s knowledge. Mukunda engaged in a war of words with the Lord through his debate and counter-debate.

Text 31

ei-mata prabhu nija-sevaka cinina

jijnasena phanki, sabe yayena hariya//CB, Adi 11.31//

TRANSLATION

In this way the Lord recognized His devotees by challenging them for clarification on some point, but they were all defeated in the ensuing argument.

Text 32

srivasadi dekhile o phanki jijnasena

mithya-vakya-vyaya-bhahe sabe palayena//CB, Adi 11.32//

TRANSLATION

Srivasa and other devotees were all challenged in this way by the Lord, but they would all run away in fear of wasting time in useless arguments.

COMMENTARY

Fearful of useless talk, in the form of being challenged by Nimai, the devotees headed by Srivasa would run away from Him in order to avoid confrontation. Although the devotees were qualified to engage in philosophical debate, they were not eager to indulge in arguments on inconceivable subjects since dry arguments are inconclusive.

Text 33

sahaje virakta sabe sri-krsnera rase

krsna-vyakhya vinu ara kichu nahi vase//CB, Adi 11.33//

TRANSLATION

The devotees were naturally detached due to their advancement in Krsna consciousness. They did not care to hear anything other than topics related with Lord Krsna.

COMMENTARY

The rasika devotees of Adhoksaja Krsna are naturally detached from all objects not related with Krsna. Their resolute love was displayed by their seeing everything in relationship with Krsna. Because they realized the necessity of having a taste for Krsna consciousness, they considered the taste for inferior objects to be useless.

Text 34

dekhilei prabhu matra phanki se jijnase

prabodhite nare keha, sese upahase//CB, Adi 11.34//

TRANSLATION

As soon as the Lord saw any devotee, He would challenge him; and when he failed to give the correct response, the Lord would tease him.

COMMENTARY

Whenever Nimai met a devotee, He would greatly disturb him with His challenges. The devotees could not check Nimai by answering His challenges, therefore all their arguments ultimately ended in Nimai teasing them.

Text 35

yadi keha dekhe,—prabhu aisena dure

sabe palayena phanki-jijnasara dare//CB, Adi 11.35//

TRANSLATION

If any of them saw the Lord coming in the distance, they would run away out of fear of being challenged.

COMMENTARY

Fearful of uselessly wasting time in insignificant material arguments, the devotees of the Lord always avoided coming face to face with Nimai. In order to avoid meeting Him, they kept a distance from Him.

Text 36

krsna-katha sunitei sabe bhalavase

phanki vinu prabhu krsna-katha na jijnase//CB, Adi 11.36//

TRANSLATION

The devotees all loved to hear topics concerning Lord Krsna, but Nimai did not mention anything about Krsna when He challenged them.

COMMENTARY

The devotees loved to hear topics of Krsna, but the Lord bewildered them with subjects not related to Krsna for the purpose of keeping Himself

unknown or hidden from the devotees, thus maintaining His covered status.

Text 37

raja-patha diya prabhu aisena eka-dina

paduyara sange maha-auddhatera cina//CB, Adi 11.37//

TRANSLATION

One day, as Nimai walked on the main street with His students, He displayed symptoms of great pride.

COMMENTARY

While engaged in a battle of words with the students, Nimai often exhibited impudence or arrogance.

Text 38

mukunda yayena ganga-snana karibare

prabhu dekhi’ ade palaila katho dure//CB, Adi 11.38//

TRANSLATION

At that time Mukunda was on his way to take bath in the Ganges, but when he saw Nimai coming, he ran away.

Texts 39-40

dekhi’ prabhu jijnasena govindera sthane

“e beta amare dekhi’ palaila’ kene?”

govinda bolena,—“ami na jani, pandita!

ara kona-karye va calila kon-bhita” //CB, Adi 11.39-40//

TRANSLATION

Seeing this, the Lord inquired from Govinda, “Why did this boy run away upon seeing Me?” Govinda replied, “O Pandita, I don’t know. Perhaps he

went somewhere for some work."

COMMENTARY

The Govinda referred to in this verse is not the blacksmith Govinda; he was the Lord's associate, servant, and doorkeeper at that time.

Text 41

prabhu bole,—"janilana ye lagi' palaya

bahirmukha-sambhasa karite na yuyaya//CB, Adi 11.41//

TRANSLATION

The Lord said, "I know the reason why he's avoiding Me. He does not want to speak with a nondevotee.

COMMENTARY

Speaking on subject matters not related to Krsna is materialist speech. Conditioned souls engage material objects in their sense gratification with the help of their mind. Then, induced by material knowledge, the conditioned souls forget topics of Krsna and spend their time discussing topics related with the external energy. Those who are self-realized engage themselves in topics that are useful for the service of Hari. The conclusion is that a living entity should never waste time discussing anything other than topics of Hari.

Text 42

e beta padaye yata vaisnavera sastra

panji, vrtti, tika ami vakhaniye matra//CB, Adi 11.42//

TRANSLATION

"This boy studies only Vaisnava literatures, while I explain only panji, vrtti, and tika.

COMMENTARY

The words vaisnavera sastra refer to Srimad Bhagavatam, which is the

principle COMMENTARY on the Badarayana-sutras, or Brahma-sutras. It is stated: srimad-bhagavatam puranam amalam yad vaisnavanam priyam—"Srimad Bhagavatam is the spotless Purana and is most dear to the Vaisnavas." These words also refer to the six Vaisnava Puranas, headed by the Visnu Purana and the Padma Purana; the Vaisnava smrtis, such as that of Harita, from among the twenty Dharma-sastras, headed by that of Manu; the srutis, such as Gopala-tapani and Nrsimha-tapani; the histories, such as the Mahabharata and the original Ramayana; the Satvata Pancaratras headed by the Narada, Hayasirsa, and Prahlada; and the literatures written by exalted pure devotees.

Text 43

amara sambhase nahi krsnera kathana

ataeva ama' dekhi' kare palayana//CB, Adi 11.43//

TRANSLATION

"I do not speak anything about Krsna, therefore He ran away when he saw Me."

COMMENTARY

Since Sri Gaurasundara's statements contained no mention of the qualities of Krsna, the devotees left Him in the distance and went far away.

Text 44

santose padena gali prabhu mukundere

vyapadese prakasa karena apanare//CB, Adi 11.44//

TRANSLATION

The Lord called Mukunda some ill names, yet He was actually satisfied with him. At the same time He indirectly disclosed His identity.

COMMENTARY

Being satisfied at heart, the Lord manifested His own identity on the pretext of externally chastising Mukunda; in other words, He approved

the discussion of hari-katha. The devotees of Rama discuss the names of Sita-Rama rather than the names of Radha-Krsna, but their external exhibition of such difference in opinion is actually another way of hearing the names of Radha and Krsna. Similarly, the devotees of Krsna chant the names of Radha-Govinda before the devotees of Rama in order to test their qualification for chanting the names of Sita-Rama, the names indicating the regulative opulent feature of the Lord. Such quarrels in the service of Lord Hari are just contradictions of internal and external endeavors.

Text 45

prabhu bole,—“are beta kata dina thaka?

palaile kotha mora edaibe paka?”//CB, Adi 11.45//

TRANSLATION

The Lord said, “My dear boy, how long will you avoid My clutches? Do you think you will escape My association by running away?”

COMMENTARY

The word paka (pac+ghana, or a corruption of the word parikrama?) means “by chance or accident,” “device,” or “trick.”

Text 46

hasi’ bole prabhu—“age padon kata-dina

tabe se dekhiba-mora vaisnavera cina//CB, Adi 11.46//

TRANSLATION

Smiling, the Lord said, “When I finish My studies, then you will all see My Vaisnava qualities.”

Text 47

e-mata vaisnava mui haimu samsare

aja-bhava asibeka amara duyare//CB, Adi 11.47//

TRANSLATION

“I will be such a Vaisnava that Brahma and Siva will come to My door.

COMMENTARY

The authoritative demigods like Lord Brahma and Lord Siva are the dear friends of the Vaisnavas. Brahma, Siva, Narada, and others make an auspicious appearance wherever there are Vaisnavas who are attached to the service of the Lord. By worldly considerations, the demigods are very exalted. But the arrival of demigods at the doors of Vaisnavas, with whom they are affectionately bound, is a display of their humility.

Text 48

suna, bhai saba, ei amara vacana

vaisnava haimu mui sarva-vilaksana//CB, Adi 11.48//

TRANSLATION

“My dear brothers, listen to Me. I will certainly become an extraordinary Vaisnava.

COMMENTARY

The word sarva-vilaksana refers to one who is more attached to the service of the Lord than all other Vaisnavas. While comparing the levels of abhidheya, in order to ascertain who is the best of the souls surrendered to the Supreme Lord, Srila Rupa Gosvami has written in his Upadesamrta (10) as follows: “In the sastra it is said that of all types of fruitive workers, he who is advanced in knowledge of the higher values of life is favored by the Supreme Lord Hari. Out of many such people who are advanced in knowledge [jnanis], one who is practically liberated by virtue of his knowledge may take to devotional service. He is superior to the others. However, one who has actually attained prema, pure love of Krsna, is superior to him. The gopis are exalted above all the advanced devotees because they are always totally dependent upon Sri Krsna, the transcendental cowherd boy. Among the gopis, Srimati Radharani is the most dear to Krsna. Her kunda [lake] is as profoundly dear to Lord Krsna as this most beloved of the gopis. Who, then, will not reside at Radha-kunda and, in a spiritual body surcharged with ecstatic devotional

feelings [aprakrta-bhava], render loving service to the divine couple Sri Sri Radha-Govinda, who perform Their asta-kaliya-lila, Their eternal eightfold daily pastimes. Indeed, those who execute devotional service on the banks of Radha-kunda are the most fortunate people in the universe.”

Text 49

amare dekhiya ebe ye-saba palaya

tahara o yena mora guna-kirti gaya”//CB, Adi 11.49//

TRANSLATION

“Those who run away from Me today will chant My glories and qualities tomorrow.”

Text 50

eteka baliya prabhu calila hasite

ghare gela nija-sisya-ganera sahite//CB, Adi 11.50//

TRANSLATION

After speaking in this way, Nimai smiled and returned home with His students.

Text 51

ei-mata ranga kare visvambhara-raya

ke ta’ne janite pare, yadi na janaya?//CB, Adi 11.51//

TRANSLATION

Who can understand these pastimes enjoyed by Lord Visvambhara unless He reveals them?

Text 52

hena mate bhakta-gana nadiyaya vaise

sakala nadiya matta dhana-putra-rase//CB, Adi 11.52//

TRANSLATION

In this way the devotees resided in Navadvipa, which was filled with people intoxicated by wealth and children.

Text 53

sunilei kirtana, karaye parihasa

keha bole,—“saba peta pusibara asa”//CB, Adi 11.53//

TRANSLATION

As soon as such people heard the devotees’ kirtana, they taunted the devotees. Someone said, “This is just a means for filling their stomachs.”

COMMENTARY

Being induced by material knowledge, all the residents of Nadia were maddened by the affection of their wives and children and the accumulation of material education and wealth, thus they were averse to the service of Lord Hari. They neither had attachment for hearing the glories of the Lord nor did they realize the great necessity of chanting the glories of Krsna. That is why they neglected and derided the service of the Lord. They considered hari-kirtana, which meant for the service of the Lord, as a means of filling the stomach for those who are engaged in fruitive activities.

Text 54

keha bole,—“jnana-yoga ediya vicara

uddhatera praya nrtya,—e kon vyabhara?”//CB, Adi 11.54//

TRANSLATION

Another said, “They have given up the cultivation of knowledge to dance like madmen. What kind of behavior is this?”

COMMENTARY

Speculating on impersonal Brahman is called jnana. The impersonalists conclude that this jnana is the goal of life. Objects that are used as ingredients for the sense gratification of conditioned souls who are averse to Krsna are known as visaya, or sense objects. To remain indifferent to such objects, or to restrain one's mind from these objects, is called yoga. Persons who are following the philosophy of monism consider merging into Brahman or merging with the Lord as the ultimate goal of the living entities. Their sadhana is also based on impersonal Vedanta and astanga-yoga-sastras. The devotional service of the Lord, however, never produces such abominable and unpalatable temporary deceit. The restlessness that is found in persons who are inclined to the service of the Lord is not due to sense gratification. But since the impersonalists and yogis are situated on the platform of narrow-mindedness, they are unable to understand the endeavors of the Lord's devotees. This is confirmed in the Srimad Bhagavatam (11.2.40) in the following words: "When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants like a madman, not caring for outsiders."

In the consideration of abhidheya, temporary sadhanas followed by the jnanis and yogis are not accepted by the devotees. They know activities favorable to the service of eternally liberated souls as abhidheya-sadhana-bhakti. This does not mean that the sense gratification on the pretext of the duplicitous artificial hearing, chanting, dancing, and playing instruments of the aulas, baulas, kartabhajas, sahajiyas, sakhibhekis, smartas, and ativadis is approved as sadhana, or the cultivation of pure devotional service.

Text 55

keha bole,—"kata va padilun bhagavata

naciba kandiba,—hena na dekhilun patha//CB, Adi 11.55//

TRANSLATION

Someone else said, "I have studied Srimad Bhagavatam for a long time, but I have never found any mention of dancing and crying as a spiritual path.

COMMENTARY

Due to a poor fund of knowledge, the asslike, so-called scriptural reciters with steel-framed hearts proudly declare that there is no instruction in Srimad Bhagavatam that devotees should cry and dance while hearing and chanting the names of Krsna. Although the inauspicious instruction for the artificial dancing and crying that the proud reciters and listeners of Srimad Bhagavatam exhibit in order to fulfill their mundane selfishness is not found in Srimad Bhagavatam, the transformations of ecstatic love born from the loving service of Lord Krsna that are sometimes spontaneously manifested in the pure living entities who are absorbed in the service of Hari are profusely mentioned in Srimad Bhagavatam.

Text 56

srivasa-pandita-cari-bhaira lagiya

nidra nahi yai, bhai, bhojana kariya//CB, Adi 11.56//

TRANSLATION

“My dear brothers, because of Srivasa and his three brothers we cannot sleep after eating.

COMMENTARY

As a result of the pure devotees’ loud chanting for the pleasure of Lord Krsna, people who were attached to sense gratification felt disturbed in their enjoying the happiness of eating and sleeping and were thus greatly displeased. Since Srivasa Pandita and his three brothers loudly chanted the names of Krsna every night, the fruitive workers, who are prone to material enjoyment, could not respect such pure conceptions of abhidheya.

Text 57

dhire dhire ‘krsna’ balile ki punya nahe?

nacile, gaile, daka chadile, ki haye?”//CB, Adi 11.57//

TRANSLATION

"Is there no piety in softly chanting Krsna's names? Must one chant, dance, and shout loudly?"

COMMENTARY

Ordinary persons who were engaged in fruitive activities utilized their mundane experience to accumulate piety for their better arrangement of sense gratification. According to the logic, kamukah kamini-mayam pasyanti nikhilam jagat—"a lusty man sees the entire world as full of women," people thought that on the pretext of serving Hari the intelligent pure devotees were also accumulating piety to gratify their temporary senses like themselves. Being controlled by such base considerations, they thought that the Vaisnavas, like themselves, had a thirst for accumulating piety in all their activities. That is why the nondevotees, who were averse to the Lord, displayed a difference in opinion with the devotees' abhidheya-sadhana, or method of achieving the goal of life. They were partial to the artificial chanting of the holy names in a solitary place and opposed to the all-auspicious congregational chanting of the names of Krsna, thus they were misguided due to their concocted imagination. They foolishly declared that the Vaisnavas' activities for achieving the goal of life like singing and dancing for the pleasure of Krsna and loudly calling out the names of Krsna with love were equal, or even inferior, to artificial nirjana-bhajana, or chanting of the holy names in a solitary place.

Text 58

ei-mata yata papa-pasandira gana

dekhilei vaisnavere, kare, ku-kathana//CB, Adi 11.58//

TRANSLATION

In this way all the sinful atheists abused the Vaisnavas whenever they saw them.

COMMENTARY

The word samkathana refers to the disclosure of contrary feelings, while profusely criticizing the Vaisnavas.

Text 59

suniya vaisnava saba mahaduhkha paya

‘krsna’ bali’ sabei kandena urdhvaraya//CB, Adi 11.59//

TRANSLATION

Hearing their abusive words, the devotees were greatly distressed. They would chant Krsna’s name and cry loudly.

COMMENTARY

The Vaisnavas felt greatly distressed at heart on hearing the wicked words of the fruitive workers, mental speculators, and sense gratifiers. Considering these people’s pathetic condition, the Vaisnavas desired their eternal benefit and continually appealed to the Lord from the core of their hearts.

Text 60

“kata-dine e-saba duhkhera habe nasa

jagatere, krsnacandra, karaha prakasa”//CB, Adi 11.60//

TRANSLATION

“How long will this miserable condition last? O Krsnacandra, please manifest Yourself to these people.”

COMMENTARY

The devotees waited with the expectation that they would soon see the appearance of the Absolute Truth, Sri Krsna, within this material world. By the appearance of Krsna, all the darkness of ignorance in the material world would be destroyed—this thought gave them solace.

Text 61

sakala vaisnava mili’ advaitera sthane

pasandira vacana karena nivedane//CB, Adi 11.61//

TRANSLATION

The Vaisnavas all told Advaita Prabhu about the abusive words of the atheists.

COMMENTARY

Those who are averse to the service and pastimes of the Supreme Lord are called pasandis. The behavior and statements of such pasandis are full of envy for the Vaisnavas. Understanding Sri Advaita Prabhu as the leader amongst the Navadvipa Vaisnavas, all the Vaisnavas informed Him of the atheistic views of those who were opposed to the Vaisnavas.

Text 62

suniya advaita haya rudra-avatara

“samharimu saba” bali’ karaye hunkara//CB, Adi 11.62//

TRANSLATION

Hearing their account, Advaita Acarya became as angry as Lord Rudra and loudly exclaimed, “I will kill them all!

COMMENTARY

As the leader of the Visva-vaisnava Raja-sabha, Sri Advaita Prabhu became furious on hearing about the abusive words of the pasandis and loudly declared, “I will annihilate all of them!” Those less-intelligent persons who are averse to the Vaisnavas consider the anger of Vaisnava Acarya Advaita Prabhu as equal or similar to their own anger, which is born from disturbances to their sense gratification, and are thus certainly guaranteed of going to hell.

Text 63

“asiteche ei mora prabhu cakradhara

dekhiba ki haya ei nadiya-bhitara//CB, Adi 11.63//

TRANSLATION

“My Lord, who carries a cakra, is coming. Then you will see what

happens in Nadia.

COMMENTARY

Sri Advaita Prabhu began to tell the Vaisnavas who had approached Him for remedies that His worshipable Lord Visnu, who holds the Sudarsana cakra, is coming to Navadvipa soon. By Him, the ignorance of the fools would be destroyed.

Text 64

karaimu krsna sarva-nayana-gocara

tabe se 'advaita'-nama krsnera kinkara!//CB, Adi 11.64//

TRANSLATION

"I will make Krsna appear before the eyes of all, then this person named "Advaita" will be known as the servant of Krsna.

COMMENTARY

The devotees of Krsna are nondifferent from Krsna. Since the Absolute Truth is nondual, according to the concept of oneness the various manifestations of Visnu and His plenary portions are nondifferent from Him. According to the philosophy of difference, the living entities are situated on the platform of inconceivable oneness and difference. That is why Acarya Prabhu had to accept the title "Advaita." The philosophy of acintya-bhedabheda, which is eternally pure and primeval, was previously known as suddhadvaita. With the consent of sages coming in the line of Bodhayana, this philosophy was called visistadvaita by those in the line of Sri Ramanuja; yet actually, according to the consideration of variegatedness, this philosophy is only a partial manifestation of the acintya-bhedabheda philosophy. The philosophy of dvaitadvaita has a similar purpose to that described in the philosophies of suddhadvaita and visistadvaita, both of which have conclusions different from the philosophy of kevaladvaita, or exclusive monism, but it is also an incomplete manifestation of the acintya-bhedabheda philosophy. The philosophy of suddhadvaita, which openly and clearly establishes differences from the philosophy of kevaladvaita, is also a preliminary consideration of the acintya-bhedabheda philosophy. Therefore, desiring

to perfect the four philosophical conclusions of suddhadvaita (purified monism), visistadvaita (specific monism), dvaitadvaita (monism and dualism), and suddha-dvaita (purified dualism), Sri Advaita Prabhu, who was the Gaudiya Vaisnava Acarya, inaugurated the process of considering Vedanta in the Gaudiya Vaisnava way. Sri Gaurasundara and His followers, the Six Gosvamis, have generated new branches and subbranches of the philosophy of acintya-bhedabheda. In order to fulfill the meaning of His name, Advaita, and to manifest the form of Krsna to everyone—including Buddhists, karmis, and impersonalists—Sri Advaita Acarya, who is eternally situated as the servant of Krsna, manifested His own service propensity in this material world. The word sarva in this verse refers to former Vaisnava sages as well as followers of the philosophy of Madhvacarya, who appeared in the Middle Ages. The servant of Krsna has no engagement other than the service of Krsna. All their activities are meant to please Krsna. An acarya has no other thought or activity than: “Let everyone of this world be engaged in the devotional service of the Lord.” When devotional service mixed with fruitive activities turns into devotional service devoid of even a scent of fruitive activities it is called kevala-bhakti, or unalloyed devotional service. At that time the distinctions born from material considerations are eradicated and the spiritual distinctions between a servant and the Lord are awakened.

Text 65

ara dina kata giya thaka, bhai saba!

ethai dekhiba saba krsna anubhava”//CB, Adi 11.65//

TRANSLATION

“Please wait a few more days, My dear brothers, and you will see Krsna right here.”

COMMENTARY

Sri Advaita Prabhu said, “O devotees, please wait for some days. You will soon realize Krsna, within and without. By the strength of your devotional service, Sri Krsna, who enjoys with the gopis, will manifest His form as Sri Gaurasundara among you. By serving Him, you will achieve the perfection of serving Krsna.” This does not mean that Sri Advaita Prabhu

preached the philosophy of gopi-chadi gauranga-nagari, or becoming a lover of Gauranga who has left the gopis. In the performance of kirtana, which is the service of Sri Gaurasundara, the worship of Gaura is the worship of Krsna and the worship of Krsna is the worship of Gaura. Not understanding Sri Gaurasundara as Krsna and considering Sri Nityananda Svarupa as merely a spiritual master, foolish ignorant people fall from the devotional service of the Lord. Moreover, if they consider that the pastimes of Gaura are not those of Krsna but only the pastimes of a devotee, then they meet a similar fate. The pastimes of Sri Krsna are Sri Gaurasundara's pastimes of giving conjugal enjoyment, they are not contaminated with the philosophy of the prakrta-sahajiyas (mundane devotees). If a sadhaka considers that the pastimes of Sri Gaura are not those of Sri Krsna but are separate manifestations of variegated material enjoyment, he falls from his position and becomes a conditioned soul. Then, leaving the service of Lord Krsna, the illusory energy supplies him the evil propensity of imagining to enjoy Gaura. The pure devotees of Gaura do not associate with such so-called gaura-bhaktas, who are actually servants of maya and followers of the sakta philosophy. In the consideration of pure devotees, mixed devotional service is prominently found in the thirteen pseudo Vaisnava apa-sampradayas like baula, sahajiya, and gaura-nagari. Giving up such unwanted association is an exhibition of nonduplicitous devotion to Sri Gaurasundara. Until the propensity for serving Krsna is awakened in the heart of a living entity, his clear perception of Sri Gaurasundara remains covered by the spirit of material enjoyment. When this covering is removed, then, under the guidance of Sri Advaita Prabhu, one soon attains the fortune of seeing Sri Gaurasundara.

Text 66

advaitera vakya suni' bhagavata-gana

duhkha pasariya sabe karena kirtana//CB, Adi 11.66//

TRANSLATION

After hearing the words of Advaita, all the devotees forgot their distress and began kirtana.

Text 67

uthila krsnera nama parama-mangala

advaita-sahita sabe haila vihvala//CB, Adi 11.67//

TRANSLATION

As the auspicious sound of Krsna’s names arose, Advaita and the other devotees became overwhelmed.

COMMENTARY

While loudly chanting the sixteen name, or thirty-two syllable, Hare Krsna maha-mantra, or by loudly chanting the names of Sri Radha-Govinda, Sri Advaita Prabhu became overwhelmed in ecstasy. According to the learned viewpoint, the names of Sri Radha-Krsna that Sri Raghunatha dasa Gosvami has indicated in two of the concluding verses of Vilapa-kusumanjali beginning with asabharair amrta-sindhu-mayaih are included within the sixteen names, or thirty-two syllables, of the maha-mantra. The so-called devotees of the pseudo sampradayas who are opposed to the followers of Sri Rupa Gosvami, though identifying themselves as devotees, are unable to understand the identity of Krsna’s names, and being reluctant to accept the Hare Krsna maha-mantra composed of sixteen names, or thirty-two syllables, as names of Krsna, they thus consider the maha-mantra as an ordinary mantra. These offenders are traveling towards hell and are simply rebellious against the guru. One should discuss the verse tunde tandavini ratim 1 in this regard. The names of Sri Krsna, or in other words, the names “Hare Krsna”, indicate Sri Radha-Govinda, and the names “Hare Rama” also refer to Sri Radha-Govinda. Those who have learned to become subordinate to Sri Raghunatha dasa Gosvami, who is situated as the subordinate of Sri Rupa Gosvami Prabhuvara, who composed Sri Radhastaka and Sri Hari-namastaka, can never commit offences at the feet of Sri Jiva Gosvami. Sri Gaurasundara has incarnated in order to teach people that the names of Sri Radha-Govinda and Sri Radha-Govinda Themselves are nondifferent. He instructed the conclusions of acintya-bhedabheda to thoughtful persons.

Text 68

pasandira vakya-jvala saba gela dura

ei-mata pulakita navadvipa-pura//CB, Adi 11.68//

TRANSLATION

The pains caused by the atheists' abusive words were mitigated, as the city of Navadvipa became filled with ecstasy.

COMMENTARY

Sri Advaita Prabhu's solacing words extinguished the burning fire arising from the atheistic statements in which the devotees of Krsna were compared to atheists, who are envious of the Vaisnavas and who worship five gods. The attitude of atheism, in other words, the temperament of being envious of Vaisnavas and averse to devotional service, is present in the covered Buddhist codes of reconciliation and its propagation. Since this temperament was vanquished, in other words, when impersonalism, which is opposed to Vaisnavism, was temporarily checked in the town of Navadvipa, the material conceptions of the residents of Navadvipa were removed. As a result, the pure Vaisnavas were greatly pleased.

Text 69

adhyayana-sukhe prabhu visvambhara-raya

niravadhi jananira ananda badaya//CB, Adi 11.69//

TRANSLATION

Lord Visvambhara happily passed His days in study and always increased the joy of mother Saci.

COMMENTARY

The aim of Sri Gaurasundara's enjoyment of scholastic pastimes was to help the living entities of this world cultivate Krsna consciousness. Therefore the studying and teaching pastimes of Sri Sacinandana increased the happiness of Sacidevi. No one should consider Sacidevi, who is nondifferent from Yasoda, as being nondifferent from the external energy, maya, and thus become established in the sakta philosophy of the followers of Durga. Mayadevi, who is the external energy of the Lord

and the mother of the universe, can never become the mother of Gaurasundara. Rather, Saci is the personification of vatsalya-rasa, which nourishes spiritual bliss. Since the sense enjoyers, fruitive workers, and mental speculators glorify the secondary meanings of words, the primary meanings of words do not manifest in their hearts. Only persons who are engaged in the service of the Lord are fully qualified to understand the primary meanings. Such qualification is awakened in the heart of a living entity only by the mercy of Krsna.

Text 70

hena-kale navadvipe sri-isvara-puri

ailena ati alaksita-vesa dhari'//CB, Adi 11.70//

TRANSLATION

In the meantime, Sri Isvara Puri came in disguise to Navadvipa.

COMMENTARY

The word alaksita-vesa, or "in disguise," means that he was dressed in such way that people would not know that he was a devotee. In other words, he came dressed as an ekadandi-sannyasi.

Text 71

krsna-rase parama-vihvala mahasaya

ekanta krsnera priya ati-daya-maya//CB, Adi 11.71//

TRANSLATION

He was overwhelmed with love for Krsna. He was most merciful and dear to Lord Krsna.

COMMENTARY

In the consideration of worshipable objects, Krsna is the topmost. Krsna is the object of five kinds of rasas, Sri Narayana is the object of two and half rasas, and impersonal Brahman is the object of only santa-rasa. But this latter rasa, santa-rasa, is often not counted amongst the rasas. The impersonal spiritual abode of Brahman, though situated on the other side

of the Viraja, is devoid of the conceptions of servant and the served. On this side of the Viraja is Devi-dhama, wherein the material sky is situated. Mundane perishable objects are situated in this material sky. In the spiritual abode of spiritual variegatedness and spiritual characteristics, the conceptions of servant and served are present, but in this temporary material world the conceptions of servant and served are perverted. Relationships with Krsna in the five rasas are generally extremely rare in the material world. As far as the supreme excellence of rasas is concerned, though there is some similarity between material rasas and Vaikuntha rasas, material rasas are actually abominable reflections of spiritual rasas. That is why the rasas of this material world are known as virasa, or disgusting. In the consideration of the alambana, or support, of rasas in the spiritual world, the visaya, or object, is one nondual substance and the asraya, or subjects, are many. But in the material world we see the deviation that the objects are many and the subjects are many. In the spiritual world, the Absolute Truth, Vrajendra-nandana, is the only object and Baladeva is the manifestation of that object. Baladeva's four manifestations, the catur-vyuha, are situated in Maha-Vaikuntha. Because the objects of the material world are infected with the modes of material nature, they are subjected to the agitation of time. From the viewpoint of subjects, the controlling spirit found in the objects of abodes such as Kailasa contain material pride. In other words a connection with the three modes of material nature is found. Such pollution is not possible in the Absolute Truth, Lord Visnu, of the spiritual world. In the material world, the impermanence of rasas and the impermanence of the subjects and objects are abominable and contrary to the principles of Vaikuntha rasas. Under the subordination of Sri Madhavendra Puripada, Sri Isvara Puri was expert in relishing transcendental rasas in relationship with Krsna. The service attitude of Isvara Puri fully blossomed due to the austerity of Sri Madhavendra and his eagerness for achieving Krsna, therefore he received the direct mercy of Gaurasundara, who is nondifferent from Vrajendra-nandana. Sri Isvara Puri was completely overwhelmed with love for Krsna. In other words, mundane external feelings could not disturb his loving service. Because he was situated as the servant of the spiritual master, he was dear to Krsna, very dear, therefore he was equally merciful to all living entities. The prime example of mercy is to awaken one's devotion to Krsna, as this is the eternal propensity of the soul.

Text 72

tana vese tane keha cinite na pare

daive giya uthilena advaita-mandire//CB, Adi 11.72//

TRANSLATION

Wearing that dress, no one could recognize him as he arrived by providence at the house of Advaita.

COMMENTARY

Although Sri Navadvipa Mayapur was inhabited by many brahmanas and persons attached to proper codes of conduct, Sri Puripada arrived at the house of Sri Advaita Acarya, who was the leader of the Vaisnavas, due to the consideration that persons like to associate with like-minded persons. Particularly because Sri Advaita Prabhu was a disciple of Sri Madhavendra Puri. Therefore, knowing Him to be a Godbrother, Sri Isvara Puri went to the house of Sri Advaita and thus proved his spontaneous attachment to his spiritual master.

Text 73

yekhane advaita seva karena vasiya

sammukhe vasila bada sankucita haiya//CB, Adi 11.73//

TRANSLATION

He humbly sat down close to where Advaita Prabhu was performing His puja.

Text 74

vaisnavera teja vaisnavete na lukaya

punah punah advaita tahana pane caya//CB, Adi 11.74//

TRANSLATION

The effulgence of a Vaisnava cannot be hidden from another Vaisnava, and therefore Advaita Prabhu looked at him again and again.

Text 75

advaita bolena,—“bapa, tumi kon jana?

vaisnava-sannyasi tumi,—hena laya mana”//CB, Adi 11.75//

TRANSLATION

Advaita then said, “Dear Prabhu, who are you? I think you are a Vaisnava sannyasi.”

COMMENTARY

The phrase vaisnava-sannyasi is explained as follows: The karmi sannyasis follow the smrti principles of the renounced order of life and accept tridanda. In other words, they travel alone. The jnani-sannyasis accept ekadanda, and while cultivating the study of Vedanta they practice six sadhanas like peacefulness, self-control, and tolerance, and achieve their desired result. The Vaisnava sannyasis, however, completely give up both the desire for material sense enjoyment and the desire for renouncing sense enjoyment and engage in the unalloyed service of Lord Hari. The principles of giving up both material enjoyment and renunciation can be found in them. They are situated in the conception found in Srimad Bhagavatam (11.23.57):

etam sa asthaya paratma-nistham

adhyasitam purvatamair maharsibhih

aham tarisyami duranta-param

tamo mukundanghri-nisevayaiva

“I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Krsna. This was approved by the previous acaryas, who were fixed in firm devotion to the Lord, Paramatma, the Supreme Personality of Godhead.” By the mercy of Sri Madhavendra, Sri Advaita Prabhu was able to recognize His Godbrother. As disciples of Sri Madhavendra, Acarya Prabhu played the role of a householder, while Isvara Puripada played the role of a Vaisnava sannyasi. Therefore Acarya did not take much time to recognize him as His Godbrother.

Text 76

bolena isvara-puri,—“ami sudradhama

dekhibare ailana tomara carana”//CB, Adi 11.76//

TRANSLATION

Isvara Puri replied, “I am lower than a sudra. I have come here simply to see Your lotus feet.”

COMMENTARY

The word sudradhama (lower than a sudra) is often read as ksudradhama (lower than the lowest) by mistake. It is to be understood that when Sri Isvara Puripada referred to himself as sudradhama, it was a sign of humility. A self-realized Vaisnava, in particular, never identifies himself as belonging to the worldly varnasrama society. Sri Gaurasundara has instructed this to the conditioned souls who are situated in the principles of varnasrama by quoting the verses: naham vipro na ca nara-patir and trnad api sunicena. People traveling on the path of fruitive activities identify themselves according to the mundane caste divisions of saukra, by semen; savitra, by initiation; and daiksya, by becoming a perfect brahmana. The self-realized devotees of the Lord have no interest for such identification, because they have already developed faith in topics of Hari. In particular, it is impossible for a traveler on the path of devotional service to maintain conceptions of “I” and “mine,” which is one of the offences in chanting the holy names of the Lord. Being conditioned, the human beings consider themselves as being under the control of the three modes of nature. A person situated in the mode of goodness, surpassing the modes of passion and ignorance, displays the qualities of a brahmana in his behavior and activities. When one is situated in the mode of goodness and passion, he displays the qualities of a ksatriya. When one is situated in goodness and ignorance, he displays the qualities of a vaisya. When one is situated in the modes of passion and ignorance, he displays the qualities of a sudra. And when one is situated in ignorance, he displays qualities lower than those of a sudra, or those of a mleccha. In the Bhagavad-gita (4.13), the Supreme Lord has stated: “According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me.” According to this principle of dividing the varnas, the

activities of sudras are devoid of all samskaras. The other three varnas of twice-borns are qualified to undergo all samskaras, but the sudras are naturally bereft of all samskaras; they are only qualified for undergoing the samskara of marriage. Just as an absence of mundane pride is indicated by usage of the words trnad api sunica, the Vaisnavas who have given up pride for their varna identify themselves as belonging to castes lower than sudra. The karmi and jnani sannyasis proudly declare themselves as the most exalted in the material world, but Vaisnava sannyasis do not exhibit such mentality and external behavior. The karmi sannyasis are nirasir nirnamaskriyah—“not offering anyone blessings or obeisances,” the jnani sannyasis proudly identify themselves as “Narayana,” but the tridandi Vaisnava sannyasi, though respected by others as nondifferent from Narayana, nevertheless replies, daso ‘smi—“I am a servant.” He is devoid of mundane pride. Therefore he does not beg people for prestige like the other sannyasis. But if foolish people disrespect the Vaisnava sannyasi out of envy, then even ordinary smrti-sastras prescribe atonement. Non-Vaisnava sannyasis try to advance to the platform of adulterated paramahamsa, but Vaisnava sannyasis are naturally situated on the paramahamsa platform. Sri Puripada humbly replied that he came to Sri Advaita Prabhu in order to worship His lotus feet. Another reading is vipradhama, or “lowest of the brahmanas.”

Text 77

bujhiya mukunda eka krsnera carita

gaite lagila ati premera sahita//CB, Adi 11.77//

TRANSLATION

Understanding the situation, Mukunda began to sing a song about Krsna with great devotion.

Text 78

yei-matra sunilena mukundera gite

padila isvara-puri dhali’ prthivite//CB, Adi 11.78//

TRANSLATION

As the sound of Mukunda's singing entered his ears, Sri Isvara Puri fell to the ground.

COMMENTARY

The heart of Puripada was melted by the love-filled singing of Mukunda, and his body displayed ecstatic transformations of love. The shedding of artificial tears by pseudo sampradaya members who imitate the transcendental position of the actual Vaisnavas simply results in their being deprived of the devotees' association. Realizing their ineligibility, persons whose hearts are steel-framed display artificial duplicitous emotions in order to attract people—this falls in the category of pretentious emotions.

Text 79

nayanera jale anta nahika tahana

punah-punah bade prema-dharara payana//CB, Adi 11.79//

TRANSLATION

Incessant tears flowed from his eyes, and the waves of his love increased again and again.

Text 80

aste vyaste advaita tulila nija-kole

sincita haila anga nayanera jale//CB, Adi 11.80//

TRANSLATION

Advaita Prabhu hastily took him in His arms, and His entire body became wet with tears.

Text 81

samvarana nahe prema punah-punah bade

santose mukunda ucca kari' sloka pade//CB, Adi 11.81//

TRANSLATION

The symptoms of ecstatic love continued to increase rather than diminish as Mukunda began to loudly recite appropriate verses.

Text 82

dekhiya vaisnava saba premera vikara

atula ananda mane janmila sabara//CB, Adi 11.82//

TRANSLATION

The Vaisnavas' hearts were filled with incomparable happiness as they saw their transformations of ecstatic love.

Text 83

pache sabe cinilena sri-isvara-puri

prema dekhi sabei sanare 'hari-hari'//CB, Adi 11.83//

TRANSLATION

Later, when they learned that he was Isvara Puri, the devotees all remembered Lord Hari.

Text 84

ei-mata isvara-puri navadvipa-pure

alaksite bulena, cinite keha nare//CB, Adi 11.84//

TRANSLATION

In this way, as Isvara Puri wandered about Navadvipa in disguise, no one was able to recognize him.

Texts 85-86

daive eka-dina prabhu sri-gaurasundara

padaiya aisena apanara ghara

pathe dekha haila isvara-puri-sane

bhrtya dekhi’ prabhu namaskarila apane//CB, Adi 11.85-86//

TRANSLATION

One day, as Sri Gaurasundara was returning home from school, by providence He met Sri Isvara Puri. Seeing His eternal servant, the Lord offered him obeisances.

COMMENTARY

The etiquette that householders offer respects to members of the renounced order of life is prescribed in the Dharma-sastras. As a grhastha brahmana, Sri Gaurasundara duly offered obeisances to the Vaisnava sannyasi. Although Sri Gaurasundara is the Lord of the fourteen worlds and although He later enacted the pastime of accepting initiation from Isvara Puri, in reality Isvara Puri was the servant of Sri Gaurasundara.

Text 87

ati anirvacaniya thakura sundara

sarva-mate sarva-vilaksana-guna-dhara//CB, Adi 11.87//

TRANSLATION

Visvambhara’s personal beauty was indescribable. He was the reservoir of all extraordinary qualities.

Text 88

yadyapi tahana marma keha nahi jane

tathapi sadhvasa kare dekhi’ sarva-jane//CB, Adi 11.88//

TRANSLATION

Although people did not know His real identity, they nevertheless had great respect for Him.

Text 89

cahena isvara-puri prabhura sarira

siddha-purusera praya parama gambhira//CB, Adi 11.89//

TRANSLATION

When Isvara Puri saw Nimai's features, he could understand that Nimai was a most grave and exalted personality.

COMMENTARY

The words siddha-purusera praya mean "equal to a maha-bhagavata." One should not misunderstand that the word praya, or "almost," means that when Puripada saw Sri Gaurasundara he did not even consider Him a siddha-purusa. Rather, he understood that the Lord, who was dressed as a siddha-purusa, was worshipable, and since the Lord accepted the mood of a devotee, He appeared as a siddha-purusa.

Text 90

jijnasena,—"tomara ki nama, vipra-vara?

ki punthi padao, pada, kon sthane ghara?"//CB, Adi 11.90//

TRANSLATION

Isvara Puri inquired, "O best of the brahmanas, what is Your name? What are You studying and teaching, and where do You live?"

Text 91

sese sabe bolilena,—"nimai pandita"

"tumi se!" baliya bada haila harasita//CB, Adi 11.91//

TRANSLATION

When the others replied, "He is Nimai Pandita," Isvara Puri joyfully said, "So, You are Nimai!"

Text 92

bhiksa-nimantrana prabhu karilena ta'ne

mahadare grhe lai' calila apane//CB, Adi 11.92//

TRANSLATION

The Lord invited Isvara Puri for lunch and then respectfully brought him home.

COMMENTARY

It is the duty of householder brahmanas to invite Vaisnava sannyasis to their homes for lunch. Therefore as an ideal householder brahmana, Gaurasundara invited Sri Puripada to His house for lunch.

Text 93

krsnera naivedya saci karilena giya

bhiksa kari' visnu-grhe vasila asiya//CB, Adi 11.93//

TRANSLATION

Mother Saci prepared an offering for Krsna, and after honoring the prasada, Isvara Puri sat in the temple room.

COMMENTARY

After honoring krsna-prasada that had been cooked by Saci, Isvara Puripada sat in the temple room of Saci's house.

Text 94

krsnera prastava saba kahite lagila

kahite krsnera katha avasa haila//CB, Adi 11.94//

TRANSLATION

Thereafter, Isvara Puri became fully absorbed while describing topics of Lord Krsna.

COMMENTARY

While discussing topics of Krsna, Isvara Puri's spiritual senses became almost inert. He became intoxicated in the service of the Lord as if he were directly situated in the spiritual world. The subtle and gross designations of conditioned souls who are averse to the Lord are

obstacles on the path of realizing the kingdom of Vaikuntha. By discussing topics of Hari, such obstacles are surpassed.

Text 95

apurva premera dhara dekhiya santosa

na prakase' apana' lokera dina-dosa//CB, Adi 11.95//

TRANSLATION

The Lord was satisfied to see his unprecedented symptoms of love, which he did not disclose due to people's misfortunate position.

COMMENTARY

The words dina-dosa are explained as follows: Due to the conditioned soul's aversion to Lord Hari, they are cheated from the wealth of service attitude. Therefore they are called dina or krpana, poor or miserly, not brahmana. The Vaisnavas do not reveal their good fortune to the conditioned souls. The hearts of those who make a show of Vaisnavism to impress people are full of duplicity. Seeing the disqualification of ordinary people, Vaisnavas do not allow them to know the symptoms of their worship or the characteristics of their service. Because the prakrta-sahajiyas claim to be Vaisnavas, they cannot recognize pure devotees. In their first encounters with Sri Raya Ramananda and Sri Pundarika Vidyanidhi, respectively, Sri Pradyumna Misra and the residents of Navadvipa foolishly considered them as attached to material enjoyment. We will see in the Sixteenth Chapter of this book that a pseudo brahmana was beaten by a snake-charmer simply for imitating Sri Thakura Haridasa. Since the devotees who relish love of God do not exhibit their loving sentiments either in the marketplace or to the materialistic sahajiyas, the prakrta-sahajiyas consider such pure devotees of the Lord to be sense enjoyers and thus drown in the mire of offenses. Because this evil practice was going on in the world, Sri Puripada, though a Vaisnava sannyasi, did not exhibit transformations of love in the dress of a sannyasi.

Text 96

masa-kata gopinatha acaryera ghare

rahila isvara-puri navadvipa-pure//CB, Adi 11.96//

TRANSLATION

Isvara Puri stayed for a few months in Navadvipa at the home of Sri Gopinatha Acarya.

COMMENTARY

Gopinatha Acarya was a resident of Navadvipa, the son-in-law of Mahesvara Visarada, who lived in Vidyanagara, and the brother-in-law of Sarvabhauma Bhattacarya and Madhusudana Vacaspati. In the opinion of some, he was the incarnation of Lord Brahma. As described in Gaura-ganoddesa-dipika (75):

gopinathacarya-nama brahma jneyo jagat-patih

nava-vyuhe tu ganito yas tantre tantra vidibhih

"Gopinatha Acarya was the incarnation of Lord Brahma, the creator of the universe. He was one of the Nava Vyuhas and a knower of the Tantras." In the opinion of others, he was Ratnavali-sakhi of Vraja. As stated in the Gaura-ganoddesa-dipika (178):

pura prana-sakhi yasin namna ratnavali vraje

gopinathakhyakacaryo nirmalatvena visrutah

"Ratnavali, the prana-sakhi of Vraja, has now appeared as the pure, learned Gopinatha Acarya." Since Puripada came in the disciplic succession of the senior Vaisnava Sri Madhva Muni, he is included in the Brahma-sampradaya, which is one of the four authorized sampradayas. As a subordinate Vaisnava lives in the home of his guru, Puripada lived a few months in Navadvipa in the house of Gopinatha Bhattacarya, the incarnation of Lord Brahma.

Text 97

sabe bada ullasita dekhite tahane

prabhu o dekhite nitya calena apane//CB, Adi 11.97//

TRANSLATION

Everyone was overjoyed to see him, and the Lord would also regularly go to visit him.

Text 98

gadadhara panditera dekhi' prema-jala

bada prita vase' ta'ne vaisnava-sakala//CB, Adi 11.98//

TRANSLATION

Seeing Gadadhara Pandita's tears of love, all the Vaisnavas felt great affection for him.

Text 99

sisu haite samsare virakta bada mane

isvara-puri o sneha karena tahane//CB, Adi 11.99//

TRANSLATION

As he was detached from worldly life since childhood, Isvara Puri also felt similar affection for him.

Text 100

gadadhara-panditere apanara krta

punthi padayena nama 'krsna-lilamrta'//CB, Adi 11.100//

TRANSLATION

He had Gadadhara Pandita study a book that he had written named Krsna-lilamrta.

COMMENTARY

Sri Isvara Puripada composed or compiled the book, Sri Krsna-lilamrta, which he taught to Sri Gadadhara Pandita Gosvami, as he considered the boy worthy of affection.

Text 101

padaiya padiya thakura sandhya-kale

isvara-purire namaskaribare cale//CB, Adi 11.101//

TRANSLATION

After studying and teaching, the Lord went in the evening to offer His obeisances to Isvara Puri.

Text 102

prabhu dekhi' sri-isvara-puri harasita

'prabhu' hena na janena, tabu bada prita//CB, Adi 11.102//

TRANSLATION

Isvara Puri was happy to see Nimai, and though he did not know Him as the Supreme Lord, he still had love for Him.

Text 103

hasiya bolena,—"tumi parama-pandita

ami punthi kariyachi krsnera carita//CB, Adi 11.103//

TRANSLATION

Isvara Puri smiled and said, "You are a big scholar. I've written a book about the characteristics of Lord Krsna.

Text 104

sakala baliba,—kotha thake kon dosa?

ihate amara bada parama-santosa"//CB, Adi 11.104//

TRANSLATION

"I would be most satisfied if You would tell me if there is any fault in it."

Text 105

prabhu bole,—"bhakta-vakya krsnera varnana

ihate ye dosa dekhe, se-i ‘papi’ jana//CB, Adi 11.105//

TRANSLATION

The Lord replied, “Whoever finds fault in a devotee’s description of Lord Krsna is a sinful person.

Text 106

bhaktera kavitva ye-te-mate kene naya

sarvatha krsnera priti tahate niscaya//CB, Adi 11.106//

TRANSLATION

“Krsna is certainly pleased with His devotee’s poetry, even though it is imperfectly composed.

Text 107

murkha bole ‘visnaya’, ‘visnave’ bole dhira

dui vakya parigraha kare krsna vira//CB, Adi 11.107//

TRANSLATION

“An uneducated person may chant visnaya, while a sober person will chant the proper form, visnave, but the Supreme Lord Krsna will accept both forms when they are chanted with devotion.

COMMENTARY

To Lord Krsna, a pandita expert in correct language and someone ignorant of correct language are both equal. Of the two, Krsna bestows more mercy on the one who has more enthusiasm for the service of Krsna. Krsna, the omniscient Supersoul of every living entity, is not guilty of the fault of partiality. So-called learned persons who are devoid of devotion proudly consider themselves learned as they reveal their foolishness by pointing out faults in the transcendental language of the pure devotees. The Supreme Lord and master of Sarasvati confirms the foolishness of the so-called learned offenders who are envious of the devotees at every step. Thus their pride of learning is diminished. Due to the absence of realization in the Absolute Truth, Sri Krsna Caitanya, they

belch forth mundane knowledge of sense enjoyment. This is the cause of their disease and falldown.

Text 108

murkho vadati visnaya dhiro vadati visnave

ubhayos tu samam punyam bhava-grahi janardanah//CB, Adi 11.108//

TRANSLATION

“At the time of offering obeisances to Lord Visnu, a foolish person chants visnaya namah (this is improper due to faulty grammar) and a learned person chants visnave namah (this is the correct form). But both achieve equal piety by their offering of obeisances, because Lord Sri Janardana sees the sentiment of the living being, in other words, He sees the degree of devotion, or in other words, He awards the result accordingly (He does not see one’s foolishness or intelligence).

Text 109

ihate ye dosa dekhe, tahara se dosa

bhaktera varnana-matra krsnera santosa//CB, Adi 11.109//

TRANSLATION

“One who finds fault with a devotee is himself at fault, for a devotee’s descriptions are meant only for the pleasure of Krsna.

Text 110

ataeva tomara se premera varnana

ihate dusibeka kon sahasika jana?”//CB, Adi 11.110//

TRANSLATION

“Therefore who will dare find fault with your devotional descriptions of Krsna’s pastimes?”

Text 111

suniya isvara-puri prabhura uttara

amrta-sincita haila sarva-kalevara//CB, Adi 11.111//

TRANSLATION

Hearing Nimai’s reply was like a shower of nectar on the body of Isvara Puri.

Text 112

punah hasi’ bolena,—“tomara dosa nai

avasya baliba, dosa thake yei thani”//CB, Adi 11.112//

TRANSLATION

He then smiled and said, “You will not be at fault, but You must tell me if there is any error in the book.”

Text 113

ei-mata prati-dina prabhu ta’na sange

vicara karena dui cari danda range//CB, Adi 11.113//

TRANSLATION

Thereafter Nimai would daily sit with Isvara Puri for one or two hours to discuss his book.

Texts 114-119

eka-dina prabhu ta’na kavitva suniya

hasi’ dusilena, “dhatu na lage” baliya

prabhu bole,—“e dhatu ‘atmanepadi’ naya”

baliya calila prabhu apana-alaya

isvara-puri o sarva-sastrete pandita

vidya-rasa-vicare o bada harasita

prabhu gele sei ‘dhatu’ karena vicara

siddhanta karena tanhi asesa-prakara

sei ‘dhatu’ karena ‘atmanepadi’ nama

ara dine prabhu gele, karena vyakhyana

“ye dhatu ‘parasmaipadi’ bali’ gela tumi

taha ei sadhilun ‘atmanepadi’ ami” //CB, Adi 11.114-119//

TRANSLATION

After hearing his poetry one day, the Lord smiled and said, “The verb root of this sentence is incorrect. The atmanepadi form should not be used here.” After saying this, the Lord returned home. Isvara Puri was a learned scholar in the scriptures, and he enjoyed analyzing scholastic topics. After Nimai left, Isvara Puri considered the verb root that he had used and came to a conclusion from many different angles. He left the verb in its atmanepadi form, and when Nimai came the next day, he explained, “I have concluded that the verb that You said yesterday should be parasmaipadi should remain atmanepadi.”

COMMENTARY

Dhatus are verb roots that indicate actions. When mixed with the ten inflective classes beginning with lat they produce the various tenses and moods. Considering each verb in the three persons and three numbers results in nine forms for each tense and mood. Some of these roots are atmanepadi, and some are parasmaipadi; and apart from these, some are ubhayapadi. The parasmaipadi roots have 90 forms, and there are the same number of atmanepadi forms. Thus altogether there are 180 forms of these two kinds of roots.

Since Nimai Pandita said that the form of the root in the verse spoken by Isvara Puri was not atmanepadi, Isvara Puripada concluded that according to grammar the form of the root was ubhayapadi. Therefore there was no fault in using the atmanepadi form of the root.

Text 120

vyakhyana suniya prabhu parama-santosa

bhrtya-jaya-nimitta na dena ara dosa//CB, Adi 11.120//

TRANSLATION

When the Lord heard his explanation, He was most satisfied with His servant’s victory and He did not find any further fault.

Text 121

‘sarva kala prabhu badayena bhrtya-jaya’

ei ta’na svabhava sakala vede kaya//CB, Adi 11.121//

TRANSLATION

The Vedas declare that the Lord by nature always expands His devotees’ glories by making them victorious.

Text 122

ei-mata kata-dina vidya-rasa-range

achila isvara-puri gauracandra-sange//CB, Adi 11.122//

TRANSLATION

In this way Isvara Puri passed a few months enjoying scholastic pastimes with Sri Gauracandra.

Text 123

bhakti-rase cancala—ekatra nahe sthiti

paryatane calila pavitra kari’ ksiti//CB, Adi 11.123//

TRANSLATION

Isvara Puri, however, would not remain in one place due to the restless nature of his ecstatic love. He thus went out on pilgrimage to purify the earth.

COMMENTARY

After purifying the town of Navadvipa, Sri Isvara Puripada went elsewhere for the service of Krsna. Such traveling to different places by the maha-bhagavatas is considered restlessness by fools. But those who have strong enthusiasm for serving Krsna are not solicitors of material objects for sense gratification like the ordinary materialistic fools.

Text 124

ye sunaye isvara-purira punya-katha

ta'na vasa haya krsna-pada-padma yatha//CB, Adi 11.124//

TRANSLATION

Whoever hears the auspicious topics about Sri Isvara Puri lives at the lotus feet of Lord Krsna.

Texts 125-126

yata prema madhavendra-purira sarire

santose dilena saba isvara-purire

paiya gurura prema krsnera prasade

bhramena isvara-puri ati nirvirodhe//CB, Adi 11.125-126//

TRANSLATION

Sri Madhavendra Puri happily gave the complete treasure of his ecstatic love to Sri Isvara Puri. By the mercy of Krsna, Sri Isvara Puri obtained love of God from his spiritual master, so he traveled free from all anxieties.

COMMENTARY

A description of Sri Isvara Puripada's respectful and unalloyed service to his spiritual master, Sri Madhavendra Puripada, and the attainment of his mercy is found in the Caitanya-caritamrta (Antya 8.26-30).

Text 127

sri krsna-caitanya nityananda-canda jana

vrndavana dasa tachu pada-yuge gana//CB, Adi 11.127//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends this English TRANSLATION of the Gaudiya-bhasya COMMENTARY on Sri Caitanya-bhagavata, Adi-khanda, Chapter Eleven, entitled, “Meeting with Sri Isvara Puri.”

Chapter 12 Nimai Wanders Throughout Navadvipa

The Lord’s Wandering Throughout Navadvipa

This chapter mainly describes Sri Gauranga’s wandering the streets of Navadvipa, His discussing scriptures on the bank of the Ganges, and His manifestation of various opulences.

Among the best of teachers, learned scholars, and Bhattacaryas of Navadvipa, none could stand before or defeat Nimai in debate. In the company of His disciples, Nimai wandered the streets of Navadvipa like an independent Lord. One day by providence Nimai met Mukunda on the path and asked him why he stayed away from Him, and then Nimai also told Mukunda that if he could not answer His question He would not leave him alone. Knowing that Nimai had knowledge of only grammar, Mukunda resolved to silence Him by asking Him questions on alankara. Nimai, however, pointed out various alankaric faults while totally breaking Mukunda’s poetic talent to pieces. Seeing Nimai’s unlimited knowledge, Mukunda was astonished and resolved, “If such an intelligent person became a devotee of Krsna, I would never leave His association.” On another day, when Nimai met Gadadhara Pandita, He asked him the symptoms of liberation. When Gadadhara told the Lord the symptoms of liberation according to the conclusions of the nyaya-sastras, the Lord pointed out various faults. When Gadadhara Pandita said, “Mitigation of excessive misery is the symptom of liberation,” Mahaprabhu, the master of Sarasvati, refuted it. Every afternoon Nimai discussed the sastras with students on the bank of the Ganges.

Although the Vaisnavas were greatly pleased to hear the Lord’s wonderful explanations of the scriptures, they thought that if such a learned person as Nimai became a devotee of Krsna, then everything would be successful. The devotees prayed in this way: “Let Nimai have attachment for Krsna.” Out of love, some blessed Him, saying, “Let Nimai attain devotion to Krsna.” Whenever Nimai saw the devotees headed by Srivasa, He manifested the pastime of offering obeisances, thus demonstrating by His own behavior that devotional service to Krsna is awakened only by the blessings of devotees. According to their respective mentality and qualification, various people saw the Lord in various ways. Even the Yavanas were attracted to the Lord when they saw Him. Nimai taught His students grammar in the Candi-mandapa hall within the courtyard of the fortunate Mukunda Sanjaya of Navadvipa.

One day the Lord manifested transformations of ecstatic love on the pretext of a disorder of winds. Being illusioned by Yogamaya, the Lord’s friends and relatives, who have natural affection for Him, applied various medicinal oils on the Lord’s head. Sometimes the Lord, who always enjoys pastimes, proudly and loudly disclosed the truth about Himself. When by His own sweet will the Lord manifested a return to His normal state, everyone there happily chanted the names of Hari. At that time the residents of Nadia, whose only life and soul was Sri Gaura, joyfully distributed clothes and other items to the poor and distressed.

After sporting in the waters of the Ganges with His students at noontime, the Lord would return home, worship Lord Krsna, offer water to tulasi, circumambulate her, and then accept foodstuffs given by Laksmipriya. After glancing towards yoga-nidra for some time, He would again leave for teaching. On His way, He would talk and joke with the residents of Navadvipa.

One day, on reaching the house of a weaver, Nimai asked for some cloth and accepted what was given without payment. Another day Nimai went to the house of some cowherd men and asked for some yogurt and milk. Addressing the Lord as mama, or uncle, the cowherd men joked with Him in various ways and gave Him plenty of yogurt and milk free of charge. The Lord also revealed the truth about His own identity on the pretext of joking with them. One day the Lord accepted various divine perfumes from the perfume merchant, one day He accepted a garland of various flowers from the florist, and one day He accepted betel nuts and similar

spices from the pan merchant; in this way the Lord pleased them by accepting their free gifts. Being overwhelmed on seeing the matchless beauty of the Lord, everyone offered Him various free items. On another day when He arrived at the house of a conch merchant, the conch merchant gave Gaura-Narayana a conch and offered his obeisances. He did not ask any payment in exchange.

One day the Lord went to the house of an astrologer and asked about the details of His previous birth. As soon as the astrologer began to chant the Gopala mantra in order to calculate the Lord's horoscope, he immediately saw various pastimes of Krsna and wonderful forms of the Lord in his meditation. While seeing those wonderful forms, the astrologer opened his eyes and saw Gaurahari before him and then again entered into his meditation; but by the influence of the Lord's internal potency, he could not recognize the Lord. Struck with wonder, he thought, "Perhaps a demigod or someone expert in mantras has come here in the guise of a brahmana to test me."

One day the Lord went to the house of Sridhara and asked him, "Though you are serving the husband of Laksmi, why are you bereft of food and clothes? And why is your house old and broken? Why are ordinary people who worship Durga and Visahari so materially prosperous?" In reply, Sridhara said, "A king living in a palace and eating palatable foodstuffs and a bird living in its nest in a tree and eating whatever it finds in various places both pass their time in the same way. There is no difference in their enjoyment of happiness, because everyone enjoys their respective fruits of karma." In this way, on the pretext of joking, the Lord disclosed the glories of a devotee and daily obtained banana shoots, bananas, and banana flowers free of charge from Sridhara. The Lord revealed the truth of His own identity while disclosing the glories of Sridhara. He indicated that He belonged to a family of cowherds and that He was the controller of the Ganges and other energies. Then, as the Lord returned home from the house of Sridhara, His students also returned to their homes after the completion of their studies.

One day when the Lord saw the full moon in the sky, He became absorbed in the mood of Sri Vrndavanacandra, and in that mood He began to play wonderfully on a flute. No one other than Sacidevi could hear the sound of that flute. After hearing that sweet sound, Sacidevi came out of the room and saw Nimai sitting at the door of the Visnu

temple. As Sacidevi approached she could no longer hear the sound of the flute but she saw the moon directly manifest on her son's chest. In this way Sacidevi regularly saw unlimited opulences of Lord Gaura.

One day when Srivasa Pandita met the Lord on the pathway, he asked Him, "Nimai, why are You wasting time by not engaging Your mind in the worship of Krsna? What will You gain by studying and teaching day and night? People study only for the purpose of understanding devotional service to Krsna. If that is not achieved, then what is the benefit of such useless education? Therefore, do not waste anymore time. You have studied enough. Now, without wasting another moment, begin worshiping Krsna." Hearing these words from the mouth of His devotee, the Lord said, "O Pandita! You are a devotee; by your mercy, I will certainly be able to worship Krsna."

In conclusion, since the author, who is the king of devotees, did not take birth during the Lord's scholastic pastimes, he humbly laments that though he was bereft of experiencing this happiness, he nevertheless begs for the mercy of Gaurasundara and prays that remembrance of the transcendental pastimes of Gaura be ever illuminated in his heart in every birth. Wherever Sri Gaurasundara and Nityananda enact Their pastimes with Their associates, the author's only prayer is to remain with Them as Their servant.

Text 1

jaya jaya mahaprabhu sri-gaurasundara

jaya hauka prabhura yateka anucara//CB, Adi 12.1//

TRANSLATION

All glories to Mahaprabhu Sri Gaurasundara! All glories to the followers of the Lord!

Text 2

hena mate navadvipe sri-gaurasundara

pustaka laiya krida kare nirantara//CB, Adi 12.2//

TRANSLATION

In this way Sri Gaurasundara, with book in hand, always enjoyed pastimes in Navadvipa.

Text 3

yata adhyapaka, prabhu calena sabare

prabodhite sakti kona jana nahi dhare//CB, Adi 12.3//

TRANSLATION

He challenged any teacher He would meet, but none of them had the power to defeat Him.

COMMENTARY

Sri Gaurasundara defeated in scriptural debate all the teachers of Navadvipa, which was the center of education. None of the teachers could compete with Him or satisfy Him with answers to His challenges.

Text 4

vyakarana-sastre sabe vidyara adana

bhattacarya-prati o nahika trna-jnana//CB, Adi 12.4//

TRANSLATION

Although He was simply a student of grammar, He nevertheless considered the learned Bhattacaryas to be as insignificant as grass.

COMMENTARY

Learned scholars who are expert in philosophical literatures are known as Bhattacaryas. Although the Lord was studying and teaching only grammar, He nevertheless did not consider such great scholars as equal to even grass.

Text 5

svanubhavanande kare’ nagara-bhramana

samhati parama-bhagyavanta sisya-gana//CB, Adi 12.5//

TRANSLATION

The self-satisfied Lord traveled throughout Navadvipa along with His most fortunate students.

COMMENTARY

No one was able to contradict the Lord’s realized knowledge. The Lord wandered the streets of Navadvipa by His own sweet will. At that time the most fortunate subordinate students kept company with the Lord.

Text 6

daive pathe mukundera sange darasana

haste dhari’ prabhu ta’ne bolena vacana//CB, Adi 12.6//

TRANSLATION

One day by providence the Lord met Mukunda on the road. The Lord held Mukunda’s hand and spoke to him.

Text 7

“amare dekhiya tumi ki-karye palao?

aji ama’ prabodhiya vina dekhi yao?”//CB, Adi 12.7//

TRANSLATION

“Why do you run away as soon as you see Me? Let me see how you run away today without answering Me.”

Text 8

mane bhave mukunda,—“aji jinimu kemane?

ihana abhyasa saba matra vyakarane//CB, Adi 12.8//

TRANSLATION

Mukunda thought, “How will I defeat Him today? He is well versed only in

grammar.

Text 9

thekaimu aji jijnasiya ‘alankara!

mora sane yena garva na karena ara!”//CB, Adi 12.9//

TRANSLATION

“I’ll defeat Him with questions on alankara. Then He may not again display His pride before me.”

COMMENTARY

As soon as Mukunda was caught on the road by the Lord, he thought that Nimai always insulted him, thinking him as ignorant of grammar. Therefore, considering Nimai as inexperienced in alankara-sastras, he thought that he would raise questions or problems in alankara and completely defeat Nimai. In other words, if Nimai’s lack of knowledge in alankara-sastra were revealed, He would never again brag or exhibit pride over His learning before Mukunda.

The word thekaimu (thakaimu?—“I will cheat”) means “to put someone in danger or illusion,” “to confuse,” “to embarrass,” “to put obstacles or check one’s movement,” “to defeat,” or in other words “to overpower.”

Text 10

lagila jijnasa mukundera prabhu-sane

prabhu khande’ yata artha mukunda vakhane//CB, Adi 12.10//

TRANSLATION

Thereafter Mukunda began to ask the Lord questions. Whatever Mukunda established, the Lord would refute.

Text 11

mukunda bolena,—“vyakarana sisu-sastra

balake se ihara vicara kare matra//CB, Adi 12.11//

TRANSLATION

Mukunda said, “Grammar is studied only by children.

Text 12

alankara vicara kariba toma’ sane”

prabhu kahe,—“bujha tora yeba laya mane”//CB, Adi 12.12//

TRANSLATION

“Today we should discuss alankara.” The Lord replied, “As you desire.”

Text 13

visama-visama yata kavitva-pracara

padiya mukunda jijnasaye ‘alankara’//CB, Adi 12.13//

TRANSLATION

Mukunda then read some of the most difficult yet well-known verses and asked the Lord to point out any faults.

Text 14

sarva-sakti-maya gauracandra avatara

khanda khanda kari’ dose saba ‘alankara’//CB, Adi 12.14//

TRANSLATION

The omnipotent Lord Gauracandra then pointed out various faults in the verses.

COMMENTARY

Since Sri Gaurasundara is the omnipotent Supreme Personality of Godhead and the source of all incarnations, His knowledge in all scriptures is matchless. Therefore the Lord pointed out various ornamental faults in Mukunda’s questions.

Text 15

mukunda sthapite nare prabhura khandana!

hasiya hasiya prabhu bolena vacana//CB, Adi 12.15//

TRANSLATION

Mukunda was unable to reestablish what the Lord had refuted. The Lord then smiled and said to him.

Text 16

“aji ghare giya bhala-mate punthi caha

kali bujhibana jhata asibare caha”//CB, Adi 12.16//

TRANSLATION

“Go home for today and study your books carefully. Come early tomorrow and we’ll discuss further.”

COMMENTARY

The word bujhibana means “I will test you by analysis.”

Text 17

calila mukunda lai’ caranera dhuli

mane mane cintaye mukunda kutuhali//CB, Adi 12.17//

TRANSLATION

After Mukunda took the dust from Nimai’s feet and departed, he thought.

Text 18

“manusyera e-mata panditya ache kotha!

hena sastra nahika, abhyasa nahi yatha!//CB, Adi 12.18//

TRANSLATION

“An ordinary human being cannot possess such knowledge! There is no literature that He is not conversant with!

COMMENTARY

The Lord was learned in all scriptures; there was no scripture that the Lord had not already mastered. In fact, unlimited expertise in all scriptures was present in Him.

Text 19

e-mata subuddhi krsna-bhakta haya yabe

tileko ihana sanga na chadiye tabe"//CB, Adi 12.19//

TRANSLATION

"If such an intelligent person was a devotee of Krsna, then I would not leave His association for even a moment."

COMMENTARY

Mukunda began to think about the Lord as follows: "If such an extraordinary knowledgeable and intelligent person engaged His mind in worshiping Krsna, then I would not leave His association and go elsewhere for even a moment." Knowledge elevates a person to the highest position in this world or makes one extraordinarily respectable, but if along with such knowledge, devotion to the Lord manifests in a great personality, then it is like gold mixed with borax 1. Less-intelligent devotees should always hear the scriptures from learned devotees. By hearing scriptures in this way, one's devotional service will be refined. If a living entity considers devotional scriptures or spiritual knowledge as equal to ordinary mundane knowledge, which aims at material enjoyment, then his devotional service is not enhanced. Hearing topics of the Lord from pure devotees is the only support in the less-intelligent devotees' worship of the Supreme Lord. Otherwise their propensity for worshiping the Lord diminishes day by day, and, being attacked by the mundane beliefs of the sahajiyas, they fall from the worship of the Lord. Generally, prakrta-sahajiyas are very foolish. Proudly considering themselves expert in bhajana, they become confused by opposing the scriptures and stray far away from the mahajanas' all-auspicious statements like sadhu-sastra-guru-vakya, hrdaye kariya aikya—"One must consider the instructions of the sadhu, the revealed scriptures, and the spiritual master in order to understand the real purpose of spiritual

life.”

Text 20

ei-mate vidya-rase vaikuntha-isvara

bhramite dekhena ara dine gadadhara//CB, Adi 12.20//

TRANSLATION

In this way the Lord of Vaikuntha enjoyed the life of a scholar. One day, while wandering about Navadvipa, Nimai met Gadadhara.

Text 21

hasi’ dui hate prabhu rakhila dhariya

“nyaya pada tumi, ama’ yao prabodhiya”//CB, Adi 12.21//

TRANSLATION

The Lord smiled as He caught Gadadhara’s hands and said, “Aren’t you studying logic? Come, let us debate.”

Text 22

“jijnasaha”,—gadadhara bolaye vacana

prabhu bole,—“kaha dekhi muktira laksana”//CB, Adi 12.22//

TRANSLATION

Gadadhara said, “So, question me,” and Nimai asked, “What are the symptoms of liberation?”

Text 23

sastra-artha yena gadadhara vakhanila

prabhu bolena,—“vyakhya karite na janila”//CB, Adi 12.23//

TRANSLATION

Gadadhara then explained the symptoms of liberation according to the

scriptures, but Nimai countered, “You don’t know how to explain properly.”

COMMENTARY

Sri Gadadhara Pandita explained to Nimai the lesson that he had learned that day. Hearing this, the Lord replied, “Your explanation is not good.”

Text 24

gadadhara bole,—“atyantika duhkha-nasa

iharei sastre kahe muktira prakasa”//CB, Adi 12.24//

TRANSLATION

Gadadhara then said, “Liberation is freedom from misery. This is the meaning of liberation according to the scriptures.”

COMMENTARY

Sri Gadadhara said, “It is stated in various scriptures such as the Sankhya-sastras that mitigation of excessive distress is the symptom of liberation.” In the Sankhya-pravacana-sutras (1.1) it is stated: atha trividha-duhkhatyanta nivrtir atyanta purusarthah—“Mitigation of the threefold miseries is the goal of life.”

Text 25

nana-rupe dose’ prabhu sarasvati-pati

hena nahi tarkika, ye karibeka sthiti//CB, Adi 12.25//

TRANSLATION

Then the Lord, who is the husband of goddess Sarasvati, pointed out various faults in his statement. There was no one who could defeat His argument and silence Him.

COMMENTARY

The Lord is the direct manifestation of the Vaisnava literatures and the master of the goddess of learning, therefore no one can equal Him in

argument. Sri Gaurasundara properly pointed out how the symptoms of liberation mentioned in the nyaya-sastras are most useless and full of faults. Inaugurating the philosophy of Sri Madhvacaryapada, that moksam visnvanghri-labham—“the symptom of liberation is attainment of the lotus feet of Visnu,” He established that the existence of the gross and subtle bodies, which enjoy happiness and distress, is temporary, and the living entity’s eternal propensity, or constitutional duty, of devotional service to Lord Krsna is the symptom of liberation.

Text 26

hena jana nahika ye prabhu-sane bole

gadadhara bhave,—“aji varti palaile!”//CB, Adi 12.26//

TRANSLATION

No one even dared to speak with the Lord, and thus Gadadhara thought, “I’ll be relieved to get out of here!”

COMMENTARY

No one in the entire universe was qualified to face the Lord’s challenge or converse with Him. Gadadhara Pandita thought, “I’ll be saved if I can run away from Him.”

The word varti (from the Sanskrit dhatu vrt) means “I remain present,” “in this case I am spared,” or “I saved my life.”

Text 27

prabhu bole,—“gadadhara, aji yaha ghara

kali bujhibana, tumi asiha satvara”//CB, Adi 12.27//

TRANSLATION

The Lord said, “Gadadhara, you can go home today, but come early tomorrow so we can discuss more.”

Text 28

namaskari’ gadadhara calilena ghare

thakura bhramena sarva nagare nagare//CB, Adi 12.28//

TRANSLATION

Gadadhara offered his respects to Nimai and went home, and Nimai continued to wander through the streets of Navadvipa.

Text 29

parama-pandita-jnana haila sabara

sabei karena dekhi' sambhrama apara//CB, Adi 12.29//

TRANSLATION

Everyone considered Nimai a most learned scholar, so they treated Him with awe and reverence.

COMMENTARY

The Lord defeated all the teachers of Navadvipa by His unparalleled knowledge and was established as the most learned scholar. Everyone respected Him as the foremost scholar.

Text 30

vikale thakura sarva paduyara sange

ganga-tire asiya vaisena maharange//CB, Adi 12.30//

TRANSLATION

Every afternoon Nimai would sit on the bank of the Ganges with His students.

Text 31

sindhu-suta-sevita prabhura kalevara

tribhuvane advitiya madana sundara//CB, Adi 12.31//

TRANSLATION

The Lord's body is served by Laksmi, the daughter of the ocean. His

beauty surpasses that of Cupid and is therefore incomparable throughout the three worlds.

COMMENTARY

The word sindhu-suta refers to Sri Laksmidevi, who appeared during the churning of the ocean. She is described in the Brahma-samhita (29) as follows:

laksmi-sahasra-sata-sambhrama-sevyamanam

govindam adi-purusam tam aham bhajami

“I worship Govinda, the primeval Lord, who is always served with great reverence and affection by hundreds of thousands of laksmis or gopis.”

Text 32

catur-dike vediya vaisena sisya-gana

madhye sastra vakhanena sri-sacinandana//CB, Adi 12.32//

TRANSLATION

Surrounded by His students, Sri Sacinandana would give explanations on the scriptures.

Text 33

vaisnava-sakale tabe sandhya-kala haile

asiya vaisena ganga-tire kutuhale//CB, Adi 12.33//

TRANSLATION

In the evening all the Vaisnavas also gathered on the bank of the Ganges.

Text 34

dure thaki’ prabhura vyakhyana sabhe sune

harise visada sabhe bhave’ mane mane//CB, Adi 12.34//

TRANSLATION

As they listened to Nimai's explanations from a distance, they felt both happiness and lamentation.

Text 35

keha bole,—"hena rupa, hena vidya ya'ra

na bhajile krsna, nahe kichu upakara"//CB, Adi 12.35//

TRANSLATION

One of them said, "If anyone who possesses such beauty and knowledge does not worship Krsna, there is no benefit."

COMMENTARY

In this world a beautiful form is the object of praise, so also is great learning. But what is beautiful or learned, when those with beauty or learning factually neither benefit themselves nor others if they do not worship Krsna?

Text 36

sabei bolena, "bhai, uhane dekhiya

phanki-jijnasara bhaye yai palaira"//CB, Adi 12.36//

TRANSLATION

They all replied, "Dear brother, anyone who sees Him runs away in fear of facing His challenge."

Text 37

keha bole,—"dekha haile na dena ediya

mahadani-praya yena rakhena dhariya//CB, Adi 12.37//

TRANSLATION

Someone else said, "When He sees someone, He doesn't allow him to leave. He captures him just like a tax collector captures a debtor."

COMMENTARY

The phrase mahadani-praya means “like a highly posted royal servant who collects taxes, revenues, or rents.”

Text 38

keha bole,—“brahmanera sakti amanusi

kona mahapurusa va haya—hena vasi//CB, Adi 12.38//

TRANSLATION

Another said, “This brahmana has uncommon potency. I think He must be some great personality.

Text 39

yadyapiha nirantara vakhanena phanki!

tathapi santosa bada pana inha dekhi’//CB, Adi 12.39//

TRANSLATION

“Although He constantly asks shrewd questions, we still get great satisfaction just by seeing Him.

Text 40

manusyera emana panditya dekhi nai

krsna na bhajena,—sabe ei duhkha pai”//CB, Adi 12.40//

TRANSLATION

“We’ve never seen such knowledge in an ordinary person. Our only regret is that He doesn’t worship Krsna.”

Text 41

anyo ‘nye sabei sadhena saba’ prati

“sabhe bala,—’ihana hauka krsne rati’”//CB, Adi 12.41//

TRANSLATION

The Vaisnavas all requested each other, “Bless Nimai so that His mind will be fixed on Krsna.”

Text 42

dandavat hai’ sabhe padila gangare

sarva bhagavata meli’ asirvada kare//CB, Adi 12.42//

TRANSLATION

Then they all offered their obeisances on the bank of the Ganges and blessed Nimai with a prayer.

Text 43

“hena kara krsna—jagannathera nandana

to’ra rase matta hau, chadi’ anya-mana//CB, Adi 12.43//

TRANSLATION

“O Krsna, please let the son of Jagannatha Misra become absorbed in You without deviation.

COMMENTARY

The Vaisnavas of Navadvipa began to pray to Lord Krsna, “May Nimai Pandita, the son of Jagannatha Misra, give up all other endeavors and fully engage in worshiping Krsna. May Nimai Pandita also manifest uncommon endeavors in the devotional service of Krsna like those that have earned Him the highest elevated position of learning in the world.”

Text 44

niravadhi prema-bhave bhajuka tomare

hena, sanga krsna, deha’ ama’ sabakare”//CB, Adi 12.44//

TRANSLATION

“Let Him constantly worship You in love. O Lord, please let us have such

association.”

Text 45

antaryami prabhu,—citta janena sabara

srivasadi dekhilei kare’ namaskara//CB, Adi 12.45//

TRANSLATION

As the Supersoul, the Lord knows the heart of all living entities. Whenever He saw devotees like Srivasa, He would offer them His respects.

Text 46

bhakta asirvada prabhu sire kari’ laya

bhakta-asirvade se krsnete bhakti haya//CB, Adi 12.46//

TRANSLATION

The Lord accepted the devotees’ blessings on His head, for devotional service to Lord Krsna is attained only by the blessings of devotees.

COMMENTARY

Although the Lord is the only sovereign master of the fourteen worlds, He nevertheless accepted on His head the blessings of His devotees. The devotees’ blessings are so powerful that by their influence even a living entity who is averse to Krsna becomes attached to His lotus feet.

Text 47

keha keha saksate o prabhu dekhi’ bole

“ki karye gonao kala tumi vidya-bhole?”//CB, Adi 12.47//

TRANSLATION

Someone also directly told Nimai, “Why are You wasting Your time with mundane education?”

Text 48

keha bole,—“hera dekha, nimani-pandita!

vidyaya ki labha?—krsna bhajaha tvarita//CB, Adi 12.48//

TRANSLATION

Another person said, “Look, Nimai, what do You gain from studying? Just worship Krsna.

Text 49

pade kene loka?—krsna-bhakti janibare

se yadi nahila, tabe vidyaya ki kare?”//CB, Adi 12.49//

TRANSLATION

“Why do people study? Education is only for understanding devotional service of Lord Krsna. If that purpose is not served, then what is the use of Your education?”

COMMENTARY

Devotion to Krsna, or achieving devotional service to Krsna, is the perfection of all knowledge and learning. If devotion to Krsna is not attained, then all endeavors for accumulating knowledge are useless. Knowledge that does not awaken one’s attachment for Krsna simply increases one’s material illusion. That is why Srimad Bhaktivinoda Thakura has written in his Kalyana-kalpa-taru: jada-vidya yata mayara vaibhava, tomara bhajane badha. moha janamiya, anitya samsare, jivake karaye gadha—“Materialistic studies are the glare of maya only, for they are an obstacle to spiritual progress. They create illusion in this material world and turn the living entity into an ass.” In the Caitanya-caritamrta (Madhya 8.245) it is stated: “On one occasion the Lord inquired, ‘Of all types of education, which is the most important?’ Ramananda Raya replied, ‘No education is important other than the transcendental devotional service of Krsna.’”

Text 50

hasi’ bole prabhu,—“bada bhagya se amara

tomara sikhao more krsna-bhakti sara//CB, Adi 12.50//

TRANSLATION

The Lord smiled and said, “I am most fortunate, for you are all teaching Me that devotional service to Krsna is the essence of all education.

Text 51

tumi saba ya’ra kara subhanusandhana

mora citte hena laya, sei bhagyavan//CB, Adi 12.51//

TRANSLATION

“I sincerely feel that one who is blessed by all of you is most fortunate.

Text 52

kata-dina padaiya, mora citte ache

calimu bujhiya bhala vaisnavera kache”//CB, Adi 12.52//

TRANSLATION

“I’ve already decided that after teaching a while longer, I will go serve a pure devotee.”

COMMENTARY

The Lord said, “After studying in this way for a while longer, I will approach a maha-bhagavata Vaisnava and, after understanding topics of the spiritual world, I will follow him. In other words, I have a desire to first become expert in studies and then cultivate pure Vaisnava principles.”

Text 53

eta bali’ hase’ prabhu sevakera sane

prabhura mayaya keha prabhure na cine//CB, Adi 12.53//

TRANSLATION

After saying this, the Lord smiled at His servants. By His influence, however, no one could recognize Him.

Text 54

ei-mata thakura sabara citta hare’

hena nahi, ye jane apeksa nahi kare//CB, Adi 12.54//

TRANSLATION

In this way Nimai attracted the heart of everyone. There was no one who escaped His power of attraction.

Text 55

ei-mata ksane prabhu vaise ganga-tire

kakhana bhramena prati nagare nagare//CB, Adi 12.55//

TRANSLATION

Sometimes the Lord sat on the bank of the Ganges, and sometimes He wandered the streets of Navadvipa.

Text 56

prabhu dekhilei matra nagariya-gana

parama adara kari’ vandena carana//CB, Adi 12.56//

TRANSLATION

Whenever the residents saw the Lord, they would welcome Him with great respect.

Texts 57-59

nari-gana dekhi’ bole,—“ei ta’ madana

stri-loke pauka janme janme hena dhana”

pandite dekhaye brhaspatira samana

vrddha-adi pada-padme karaye pranama

yogi-gane dekhe,—yena siddha-kalevara

dusta-gane dekhe,—yena maha-bhayankara//CB, Adi 12.//

TRANSLATION

When the ladies saw Gaura, they said, “Here is Cupid Himself. Let women receive such a treasure birth after birth.” All the scholars saw Him as equal to Brhaspati, and even elderly men offered obeisances at His lotus feet. The yogis saw the Lord as the personification of mystic perfection, and the miscreants saw Him as the personification of death.

COMMENTARY

Sri Gaurasundara was so extraordinarily beautiful that ladies were overwhelmed on seeing His unmatched form. He was so brilliantly learned that scholars saw Him as the intelligent spiritual master Brhaspati, the yogis who survive on air and the munis who raise their semen saw Him as a siddha-mahapurusa, a perfected being, and the sinful ill-natured people saw Him as the formidable chastiser Yamaraja.

Text 60

divas-eko ya’re prabhu karena sambhasa

bandi-praya haya yena, pare’ prema-phansa//CB, Adi 12.60//

TRANSLATION

If the Lord spoke with someone just once, that person was bound by ropes of love.

COMMENTARY

Those who spoke to the Lord for even a day became bound by His inseparable love.

Text 61

vidya-rase yata prabhu kare’ ahankara

sunena, tathapi priti prabhure sabara//CB, Adi 12.61//

TRANSLATION

Although everyone heard about how the Lord was proud of His scholarship, they still loved Him dearly.

COMMENTARY

Generally those who are maddened with pride due to education become envious of other learned persons. Envious persons do not desire to hear glorification of other’s knowledge. But by seeing the Lord’s pride of learning, everyone became pleased.

Text 62

yavane o prabhu dekhi’ kare bada prita

sarva-bhuta-krpaluta prabhura carita//CB, Adi 12.62//

TRANSLATION

Even the Yavanas felt love for the Lord, for the Lord’s characteristic is to show mercy to all living entities.

COMMENTARY

The natural envious propensity of the Yavanas, who are envious of the Hindus, was not directed towards the Lord, rather it transformed into pure affection. Gaurahari exhibited special magnanimity towards everyone.

Text 63

padaya vaikuntha-natha navadvipa-pure

mukunda-sanjaya bhagyavantera duyare//CB, Adi 12.63//

TRANSLATION

The Lord of Vaikuntha taught His students in the courtyard of the fortunate Mukunda Sanjaya.

Text 64

paksa-pratipaksa sutra-khandana-sthapana

vakhane asesa-rupe sri-sacinandana//CB, Adi 12.64//

TRANSLATION

Arguments, counter-arguments, establishing and refuting the meaning of a sutra—these were all explained in various ways by the son of mother Saci.

COMMENTARY

Nimai Pandita explained the scriptures by various methods like debating and counter-debating, properly ascertaining an object, removing faulty conclusions, and establishing faultless conclusions.

Text 65

gosthi-saha mukunda-sanjaya bhagyavan

bhasaye anande, marma na janaye ta'na//CB, Adi 12.65//

TRANSLATION

Although they could not understand the Lord's explanations, the fortunate Mukunda Sanjaya and his family all floated in waves of ecstasy.

Text 66

vidya jaya kariya thakura yaya ghare

vidya-rase vaikunthera nayaka vihare//CB, Adi 12.66//

TRANSLATION

After completing His teaching at school, the Lord of Vaikuntha returned home still absorbed in His scholastic pastimes.

COMMENTARY

In order to vanquish the conceit of those who were proud of their knowledge, Visvambhara, the Lord of Vaikuntha and master of Sarasvati, drove away all materialism and anxieties by the waves of His scholastic pastimes and captured their hearts.

Text 67

eka-dina vayu-deha-mandya kari' chala

prakasena prema-bhakti-vikara sakala//CB, Adi 12.67//

TRANSLATION

One day, on the pretext of sickness due to excessive gas, the Lord manifested transformations of ecstatic love.

COMMENTARY

The gross body of the living entity is made of three elements—mucus, bile, and air. As soon as the nature of any one, two, or three of the three elements alters, the gross body is transformed or diseased. When the gross body is diseased, the mental condition is certainly affected. Although the mind is part of the subtle body, because it is presently joined with the gross body, it takes on the same nature. The word sighra, or "quickly," indicates a greater than normal movement of an object. Whenever the movement of an object is less than normal, the word mandya is used. When the air in the body changes its normal course of movement, then air-born diseases are formed. The service attitude of Krsna's servant that Sri Gaurasundara displayed with His pure transformations of ecstatic love and desire to serve the Supreme Lord was not understandable by ordinary people, therefore the Lord pretended to suffer from a disorder of His bodily airs. Actually, the transformation of loving devotion that manifests in a heart illuminated with pure goodness is not one of the air-born diseases, as imagined by foolish materialistic atheists. Those who are totally averse to the service of the Lord consider the most wonderful transformations of love for Krsna, which are desired by the spotless paramahamsas, as one of the forty-nine varieties of air-born diseases they are subjected to. It is to be understood that this is punishment for their aversion to the Lord.

Text 68

acambite prabhu alaukika sabda bole

gada-gadi yaya, hase, ghara bhangi' phele//CB, Adi 12.68//

TRANSLATION

The Lord suddenly uttered some unworldly sounds, then He laughed as He rolled on the ground and nearly damaged the house.

COMMENTARY

The word alaukika is explained as follows: Mundane sounds are generally received by the ears and the other four knowledge-acquiring senses. The sounds that the four other knowledge-acquiring senses are unable to receive are called alaukika, or uncommon, transcendental, sounds. The transformations of bodily limbs that manifest while uttering alaukika sounds is unintelligible to ordinary people. In this regard, one should carefully discuss the statement, vaisnavera kriya mudra vijneha na bujhaya—"Even a very intelligent man cannot understand the activities of a pure Vaisnava." The language and internal sentiments of a Vaisnava are not accessible to ordinary mundane people.

hari-rasa-madira-madati-matta

bhuvi viluthamo natamo nirvisamah

"Thoroughly maddened by the ecstasy of the intoxicating beverage of love for Krsna, we shall enjoy life running about, rolling on the ground and dancing in ecstasy." This statement of a Vaisnava is not understandable by ordinary people.

Text 69

hunkara garjana kare, malsat pure

sammukhe dekhaye ya're, taharei mare//CB, Adi 12.69//

TRANSLATION

He roared loudly and challenged everyone like a wrestler, then He beat whoever He could catch.

Text 70

ksane-ksane sarva-anga stambhakrti haya

hena murcha haya, loke dekhi' paya bhaya//CB, Adi 12.70//

TRANSLATION

Again and again His entire body became stunned, and He fell unconscious in such a way that people were frightened.

Text 71

sunilena bandhu-gana vayura vikara

dhaiya asiya sabhe kare pratikara//CB, Adi 12.71//

TRANSLATION

When Nimai's friends and relatives heard about His gastric disorder, they came running to treat Him.

Text 72

buddhimanta-khana ara mukunda-sanjaya

gosthi-saha ailena prabhura alaya//CB, Adi 12.72//

TRANSLATION

Buddhimanta Khan, Mukunda Sanjaya, and their associates all came to the Lord's house.

COMMENTARY

Both Buddhimanta Khan and Mukunda Sanjaya of Navadvipa were respectable, rich, and prosperous in all regards. Rich persons kept various medicines and doctors in their houses. Poor people who had no assets whatsoever depended on them for their survival.

Text 73

visnu-taila, narayana-taila dena sire

sabhe kare pratikara, ya'ra yena sphure//CB, Adi 12.73//

TRANSLATION

They applied some medicinal oils on the Lord's head and tried to cure Him any way they could.

Text 74

apana-icchaya prabhu nana karma kare

se kemane sustha haibeka pratikare//CB, Adi 12.74//

TRANSLATION

The Lord performs various pastimes by His own sweet will. How can He be cured by some external remedies?

COMMENTARY

The transformations of love that Sri Gaurasundara displayed in order to manifest His transcendental pastimes can not be cured by administering external medicine. Physical and mental diseases affect the gross and subtle bodies. Ecstatic transformations do not act upon temporary material designations, rather the service propensities of a living entity are displayed through the transcendental body surrendered to the Lord. The artificial transformations of the material body are completely unlike the devotional transformations found in self-realized souls. Considering the body as the self, foolish people wrongly desire to achieve mundane prestige by artificially manipulating their body and senses on the pretext of displaying ecstatic transformations.

Text 75

sarva-ange kampa, prabhu kare asphalana

hunkara suniya bhaya paya sarva-jana//CB, Adi 12.75//

TRANSLATION

All the limbs of the Lord shivered. He shouted loudly in such a way that everyone was frightened.

Text 76

prabhu bole,—“mui sarva-lokera isvara

mui visva dharon, mora nama ‘visvambhara’//CB, Adi 12.76//

TRANSLATION

He then declared, “I am the Lord of all. I maintain the universe, therefore I am named Visvambhara.

COMMENTARY

Although Sri Gaurasundara is nondifferent from Sri Krsna, the Supreme Personality of Godhead, the words spoken by Him in the mood of a devotee induce ordinary foolish people to wrongly consider Him an object of enjoyment. On the spiritual platform, the relationship between servant and the Lord is so intimate that the Lord does not appear to be separate. Such propensities were fully manifest in the gopis, who are situated on the adhirudha-mahabhava platform, wherein they engage in the pastimes of mohana and madana, attracting and intoxicating their beloved. In the consideration of servitorship, the word sarva-loka, or “everyone,” indicates that Sri Gaurasundara is the highest of all.

The word visva in this verse refers to Goloka of the spiritual sky. Although the separated perverted reflection of Goloka-Vaikuntha is more or less experienced within the fourteen worlds, the material universe is not Vaikuntha. Sri Gaurasundara is the only maintainer of all universes. The statements befitting the Supreme Lord in the mood of a devotee are meant for rejecting material considerations between the Lord and His devotees. The fierce poison of formidable impersonalism vomited by foolish, imperfect yogis who are conditioned by maya and who proclaim themselves as ahangrahopasakas, or self-worshipers, is extremely abominable, hated, and totally disapproved by Gaurasundara.

Text 77

mui sei, more ta’ na cine kona jane”

eta bali’ lada dei dhare sarva jane//CB, Adi 12.77//

TRANSLATION

“I am the Supreme Lord, but no one recognizes Me.” Saying this, the Lord tottered and everyone tried to catch Him.

Text 78

apana’ prakasa prabhu kare vayu chale

tathapi na bujhe keha ta’na maya-bale//CB, Adi 12.78//

TRANSLATION

In this way the Lord manifested Himself on the pretext of gastric disorder, yet by the influence of His illusory energy no one could understand Him.

Text 79

keha bole,—“haila danava adhisthana”

keha bole,—“hena bujhi dakinira kama”//CB, Adi 12.79//

TRANSLATION

Someone said, “He’s been possessed by a demon.” Someone else said, “This is the work of a witch.”

Text 80

keha bole,—“sadai karena vakya-vyaya

ataeva haila ‘vayu’,—janiha niscaya”//CB, Adi 12.80//

TRANSLATION

Another said, “Since He’s always speaking, it is certainly a gastric disorder.”

COMMENTARY

By speaking most uncommon words, Sri Gaurasundara tried to win the hearts of the people. That is why some ignorant persons, on observing the most talkative nature of the Lord, decided that His transformations of love were due to an increase in bodily airs.

Text 81

ei-mata sarva jane karena vicara

visnu-maya-mohe tattva na janiya tan’ra//CB, Adi 12.81//

TRANSLATION

In this way everyone gave different opinions, but by the influence of the Lord’s illusory potency no one understood the truth.

Text 82

bahu-vidha paka-taila sabhe dena sire

taila-drone thui taila dena kalevare//CB, Adi 12.82//

TRANSLATION

They applied various medicated oils on the Lord’s head and then they put Him in a wooden tub filled with oil and rubbed His body.

COMMENTARY

The word paka-taila refers to a medicinal oil made from various herbs that cures diseases born of air disorders.

The word taila-drone refers to a large wooden container filled with oil in which one can be immersed up to the neck—a barrel of oil.

Text 83

taila-drone bhase prabhu hase khalakhala

satya yena mahavayu kariyache bala//CB, Adi 12.83//

TRANSLATION

Immersed in that oil, the Lord began to laugh as if a terrible gastric disorder had actually infected Him.

Text 84

ei-mata apana icchaya lila kari

svabhavika haila prabhu vayu parihari’//CB, Adi 12.84//

TRANSLATION

While thus enjoying His pastimes according to His own will, the Lord became normal as if relieved of His gastric disorder.

Text 85

sarva-gane uthila ananda-hari-dhvani

keba ka're vastra deya,—hena nahi jani//CB, Adi 12.85//

TRANSLATION

Everyone then chanted the names of Hari in ecstasy, and in jubilation they distributed cloth to one another without discrimination.

Text 86

sarva-loke suni' haila harasita

sabe bole,—"jiu, jiu e-hena pandita"//CB, Adi 12.86//

TRANSLATION

Everyone was pleased to hear about the Lord's recovery, and they blessed Him, "Such a scholar should live a long life."

COMMENTARY

The phrase jiu, jiu (used in ancient Bengali) is a corruption of the Sanskrit word jivatu, which is a blessing meaning "live a long life."

Text 87

ei-mata ranga kare vaikunthera raya

ke ta'ne janite pare, yadi na janaya?//CB, Adi 12.87//

TRANSLATION

In this way the Lord of Vaikuntha enjoyed His pastimes. Who can understand those pastimes unless the Lord reveals them?

Text 88

prabhure dekhiya sarva-vaisnavera gana

sabhe bole,—"bhaja, bapa, krsnera carana//CB, Adi 12.88//

TRANSLATION

When all the Vaisnavas saw the Lord, they told Him, “Dear Nimai, please worship the lotus feet of Krsna.

Text 89

ksaneke nahika, bapa, anitya sarira

tomare ki sikhaimu, tumi mahadhira//CB, Adi 12.89//

TRANSLATION

“This body is temporary. It may be vanquished the next moment. But You are a sober person; what can we teach You?”

Text 90

hasiya prabhu sabare kariya namaskara

padaite cale sisya-samhati apara//CB, Adi 12.90//

TRANSLATION

The Lord smiled at the Vaisnavas and offered them obeisances, then He left for school with His students.

Text 91

mukunda-sanjaya punyavantera mandire

padayena prabhu candi-mandapa-bhitare//CB, Adi 12.91//

TRANSLATION

The Lord taught His students in the Candi-mandapa within the courtyard of the fortunate Mukunda Sanjaya.

Text 92

parama-sugandhi paka-taila prabhu-sire

kona punyavanta deya, prabhu vyakhya kare//CB, Adi 12.92//

TRANSLATION

As the Lord began to teach, His head was smeared with fragrant medicated oil that was given by some pious person.

Text 93

catur-dike sobhe punyavanta sisya-gana

majhe prabhu vyakhya kare jagat-jivana//CB, Adi 12.93//

TRANSLATION

Nimai, the life of the universe, sat and taught in the midst of His many fortunate students.

COMMENTARY

The word jagat-jivana indicates that Gaurasundara is the life and soul of the animate and inanimate beings. Persons who are averse to Gaura are included among the lifeless beings. Only the devotees of Gaura perceive the Lord’s mercy throughout the entire world. Persons who are bereft of Gaura’s mercy are like dead bodies, though living or breathing; though they are conscious living entities, they adore matter.

Text 94

se sobhara mahima ta’ kahite na pari

upama dibana kiba, na dekhi vicari’//CB, Adi 12.94//

TRANSLATION

I’m unable to describe or give a comparison for that wonderful scene.

Text 95

hena bujhi yena sanakadi-sisya-gane

narayane vedi’ vase badarikasrame//CB, Adi 12.95//

TRANSLATION

It appeared that Lord Narayana was sitting in Badarikasrama surrounded

by His disciples headed by Sanaka.

Badarikasrama is situated on the western bank of the Alakananda River in the northernmost side of the Himalayas, past Haridvara and Hrsikesa in the hilly regions of Kumayun and Gadaoala districts. The asrama of Badri-Narayana (Nara-Narayana) is situated there. The disciplic succession of Lord Narayana, headed by Vyasa and the four Kumaras, engage in worshiping the Supreme Lord at this place. They are situated in this world on Narayana’s four sides as His associates.

Text 96

tan’ sabare laiya yena prabhu se padaya

hena bujhi sei lila kare gaura-raya//CB, Adi 12.96//

TRANSLATION

Lord Gauracandra now enjoyed the same pastimes as when Lord Narayana personally taught His disciples.

Text 97

sei badarikasrama-vasi narayana

niscaya janiha ei sacira nandana//CB, Adi 12.97//

TRANSLATION

Sri Sacinandana is certainly that same Lord Narayana, who resides in Badarikasrama.

Text 98

ataeva sisya-sange sei lila kare

vidya-rase vaikunthera nayaka vihare//CB, Adi 12.98//

TRANSLATION

Therefore the Lord of Vaikuntha enjoyed those same pastimes while relishing scholastic pleasures with His students.

Text 99

padaiya prabhu dui prahara haile

tabe sisya-gana laiya ganga-snane cale//CB, Adi 12.99//

TRANSLATION

After teaching, at midday the Lord would take His students for bath in the Ganges.

Text 100

ganga-jale vihara kariya kata-ksana

grhe asi' kare prabhu sri-visnu-pujana//CB, Adi 12.100//

TRANSLATION

The Lord sported in the waters of the Ganges for some time and then returned home to worship Lord Visnu.

COMMENTARY

There was a temple of Visnu in the Lord's house. In that temple the Lord worshiped a salagrama-sila as Lord Krsna.

Text 101

tulasire jala diya pradaksina kari'

bhojane vasila giya bali' 'hari-hari'//CB, Adi 12.101//

TRANSLATION

Then, after watering and circumambulating tulasi, the Lord recited the name of Hari as He sat down to eat.

Text 102

laksmi dena anna, kha'na vaikunthera pati

nayana bhariya dekhe ai punyavati//CB, Adi 12.102//

TRANSLATION

Laksmi served rice and the Lord of Vaikuntha ate. The pious mother Saci watched to her full satisfaction.

Text 103

bhojana-antare kari’ tambula carvana

sayana karena, laksmi sevena carana//CB, Adi 12.103//

TRANSLATION

After finishing His meal, the Lord chewed betel nuts and then laid down while Laksmi massaged His lotus feet.

Text 104

kata-ksana yoga-nidra-prati drsti diya

punah prabhu calilena pustaka laiya//CB, Adi 12.104//

TRANSLATION

After taking some rest, the Lord again went out with His books.

COMMENTARY

The word yoga-nidra is explained as follows: The science of self-realization is called yoga. As through self-realization (for the devotees) external feelings are vanquished (or, for the Lord, His manifested pastimes in this world remain unmanifested), this has been compared with sleep. (This is the explanation of Sridhara Svami in his Svaprakasa COMMENTARY on the Visnu Purana.) Yogamaya is yoga-nidra, because she steals the symptoms of consciousness from everyone just as sleep does. (This is the explanation from Tosani.) Yoga-nidra is the predominating deity of the Lord’s energy. (This is the explanation of Viraraghava.)

Text 105

nagare asiya kare vividha vilasa

sabara sahita kare hasiya sambhasa//CB, Adi 12.105//

TRANSLATION

Nimai enjoyed various pastimes in the city and smiled as He talked with the residents.

Text 106

yadyapi prabhura keha tattva nahi jane

tathapi sadhvasa kare dekhi' sarva-jane//CB, Adi 12.106//

TRANSLATION

Although no one knew His real identity, the residents still offered Him respects whenever they saw Him.

Text 107

nagare bhramana kare' sri-sacinandana

devera durlabha vastu dekhe sarva-jana//CB, Adi 12.107//

TRANSLATION

Although Sri Sacinandana is rarely seen by even the demigods, He now wandered through the streets of Navadvipa within the sight of all.

COMMENTARY

Sri Gaurasundara is not perceivable by even the demigods. The demigods who reside in heaven are the best of the living entities under the three modes of material nature. Their advanced position is within the jurisdiction of temporary time and temporary existence—that is, it is not eternal. Since the Absolute Truth, Gaura-Krsna, is not visible even to the demigods, He is rarely attained; by His unlimited causeless mercy He manifests Himself only before the most fortunate souls. Such persons do not defy Him by considering Him a material object. But unfortunate persons do not see Him in this way. Their perception of the Lord is hindered by simply mundane conceptions. Therefore they achieve only some piety while seeing the Lord.

Text 108

uthilena prabhu tantu-vayera duyare

dekhiya sambhrame tantu-vaya namaskare//CB, Adi 12.108//

TRANSLATION

One day the Lord went to the house of a weaver, and the weaver respectfully offered Him obeisances.

COMMENTARY

In the word tantu-vaya, tantu means “thread” and vaya comes from the verb ve, which means “weaving.” Therefore the word tantu-vaya, or in common language, tanti, refers to those who weave cloth from thread.

The word duyara in the phrase tantu-vayera duyare is a corruption of the Sanskrit word dvara, or “door.” The portion of Vamana-pukura village that is even today known as Tantipada was inhabited at that time by cloth weavers. The late Kanticandra Radhi and his grandson Phanibhusana have identified themselves as belonging to the family of cloth weavers from the time of Mahaprabhu. Though they have tried to reestablish their residence at Ramacandrapura and Baragora-ghata, they in fact have no connection with the cloth weavers of Navadvipa at the time of Mahaprabhu. Though the descendants of the bell metal traders of ancient Navadvipa live in Kuliya even today, they nevertheless go to worship goddess Sasthi by worshiping the ancient Simantini-devi near Vamana-pukura, at the place now known as Khalse-pada. Therefore ancient Navadvipa cannot be located at the present day places of Baragora-ghata, Ramacandrapura, or Satakuliya. The weaving communities of Baragora-ghata and Kuliya can never be the same as the ancient weaving communities from the time of the Lord. The weaving communities from the time of the Lord are not opposed to the Lord even today, but some members of the weaving communities of Kuliya take advantage of the Lord while putting forward useless arguments to establish sakta philosophy.

Text 109

“bhala vastra ana”,—prabhu bolaye vacana

tantu-vaya vastra anilena sei-ksana//CB, Adi 12.109//

TRANSLATION

The Lord said, “Bring one nice piece of cloth,” and the weaver immediately brought some cloth.

Text 110

prabhu bole,—“e vastrera ki mulya lai?”

tantu-vaya bole,—“tumi apane ye diba”//CB, Adi 12.110//

TRANSLATION

The Lord then asked, “What is the price of this cloth?” The weaver replied, “Give me whatever You like.”

Text 111

mulya kari’ bole prabhu,—“ebe kadi nai”

tanti bole,—“dase pakse dio ye gosani//CB, Adi 12.111//

TRANSLATION

After settling the price, the Lord said, “I don’t have any money right now.” The weaver then said, “O Gosani, You can give me in ten or fifteen days.

COMMENTARY

The words dase pakse mean “after ten or fifteen days.”

Text 112

vastra laiya para’ tumi parama santose

pache tumi kadi more dio samavese”//CB, Adi 12.112//

TRANSLATION

“You take the cloth and happily wear it. You can pay me whenever You please.”

COMMENTARY

The word samavese means “after arranging, accumulating, or collecting.”

Text 113

tantu-vaya-prati prabhu subha-drsti kari’

uthilena giya prabhu goyalara puri//CB, Adi 12.113//

TRANSLATION

After mercifully glancing at the weaver, the Lord continued on to the house of a cowherd.

COMMENTARY

The word puri refers to a house, a village, or a city.

The phrase goyalara puri refers to a portion of the present day Svarupa-ganja or Gadigacha and Mahesa-ganja.

Text 114

vasilena mahaprabhu gopera duyare

brahmana-sambandhe prabhu parihasa kare//CB, Adi 12.114//

TRANSLATION

Mahaprabhu sat down on his veranda and began to make fun of the activities of the brahmanas.

Text 115

prabhu bole,—“are beta! dadhi dugdha ana

aji tora gharera laimu mahadana”//CB, Adi 12.115//

TRANSLATION

The Lord said, “O son, bring Me some milk and yogurt. Today I’m going to accept charity from your house.”

Text 116

gopa-vrnda dekhe yena saksat madana

sambhrame dilena ani' uttama asana//CB, Adi 12.116//

TRANSLATION

The cowherd men thought Nimai looked just like Cupid. They respectfully offered Him a nice asana.

Texts 117-118

prabhu-sange gopa-gana kare parihasa

'mama mama' bali' sabe karaye sambhasa

keha bole,—"cala, mama, bhata khai giya"

kona gopa kandhe kari yaya ghare laiya//CB, Adi 12.117-118//

TRANSLATION

They began to joke with the Lord and address Him as uncle. One of them said, "Come, uncle, let us go eat some rice." Then one of them took Nimai on his shoulder and carried Him to his house.

COMMENTARY

The phrase 'mama mama' bali is explained as follows: The cowherd men addressed Nimai as their maternal uncle. In the Hindu community of Bengal, all inferior castes accept the superiority of the brahmanas. That is why the lower castes address male members of the upper caste brahmana families as dada thakura even today. Since the cowherd ladies were accustomed to address Nimai as dada thakura, or elder brother, their cowherd sons sweetly addressed Nimai as mama, or maternal uncle, according to familial relationship. Since Nimai addressed the cowherd boys as beta, or sons, they were on the level of His son. As the Lord impulsively requests food from His servants, when Mahaprabhu also requested or desired a great donation or large present from the cowherd boys, then due to their intimate relationship with the Lord they humorously offered Him the insignificant gift of their cooked rice. The occupation or business of the cowherd community was to prepare

various foodstuffs from milk. The mothers of the cowherd boys breast fed them in their infancy and later fed them solid foods like cooked rice. Therefore they also humorously proposed to feed the Lord solid foods like cooked rice rather than soft children's foods like yogurt, milk, cheese, ghee, and butter.

Text 119

keha bole,—"yata bhata gharera amara

purve ye khaila, mane nahika tomara?"//CB, Adi 12.119//

TRANSLATION

Another said, "Don't You remember how You previously ate all the rice in my house?"

Text 120

sarasvati satya kahe, gopa nahi jane

hase mahaprabhu gopa-ganera vacane//CB, Adi 12.120//

TRANSLATION

Although the cowherd boys didn't realize it, by the grace of the transcendental goddess of learning, Sarasvati, whatever they spoke was true. Meanwhile, Nimai simply smiled at their words.

COMMENTARY

The cowherd boys conjectured that in His previous pastimes as Krsna, Nimai had accepted cooked rice from the houses of the cowherds. Their conjecture regarding Nimai was actually the truth. Hearing their humorous proposal, the Lord was unable to conceal His internal feelings and slightly smiled. In spite of the simple-minded cowherd boys' ignorance, Suddha Sarasvati-devi made the truth appear on their tongues through their words.

Text 121

dugdha, ghrta, dadhi, sara, sundara navani

santose prabhure saba gopa deya ani’//CB, Adi 12.121//

TRANSLATION

All the gopas then happily offered the Lord milk, ghee, yogurt, cream, and butter.

Text 122

goyala-kulere prabhu prasanna haiya

gandha-vanikera ghare uthilena giya//CB, Adi 12.122//

TRANSLATION

After being satisfied by the gopas, the Lord went to the house of a perfume merchant.

Text 123

sambhrame vanik kare carane pranama

prabhu bole,—“are bhai, bhala-gandha ana”//CB, Adi 12.123//

TRANSLATION

The merchant offered his respectful obeisances to the Lord, who said, “O brother, bring Me some of your best perfume.”

Text 124

divya-gandha vanik anila tata-ksana

“ki mulya laiba?” bole sri-sacinandana//CB, Adi 12.124//

TRANSLATION

The perfume merchant immediately brought some of his best perfume, and Sri Sacinandana inquired, “What is the price?”

Text 125

vanik bolaye,—“tumi jana, mahasaya!

toma' sthane mulya ki nite yukta haya?//CB, Adi 12.125//

TRANSLATION

The merchant replied, "You know, my dear sir! Is it befitting for me to take money from You?

Texts 126-127

aji gandha pari' ghare yaha ta' thakura

kali yadi ga'ye gandha thakaye pracura

duile o yadi ga'ye gandha nahi chade

tabe kadi dio more, yei citte pade" //CB, Adi 12.126-127//

TRANSLATION

"Today You apply this oil and go home. If after taking bath tomorrow the fragrance still remains, then You may pay me whatever You like."

Text 128

eta bali' apane prabhura sarva-ange

gandha deya vanik na jani kon range//CB, Adi 12.128//

TRANSLATION

After saying this, the merchant happily applied the perfume on the body of the Lord.

Text 129

sarva-bhuta-hrdaye akarse sarva-mana

se rupa dekhiya mugdha nahe kon jana?//CB, Adi 12.129//

TRANSLATION

The Lord is the Supersoul of all living entities, therefore He attracts the mind of all. Who is not attracted by seeing His beautiful form?

Text 130

vanikera anugraha kari’ visvambhara

uthilena giya prabhu malakara-ghara//CB, Adi 12.130//

TRANSLATION

Visvambhara bestowed His mercy on the merchant and then continued on to the house of a florist.

COMMENTARY

The word malakara refers to florists or those who make flower garlands for sale. In common language they are called malis.

Text 131

parama-adbhuta rupa dekhi malakara

adare asana diya kare namaskara//CB, Adi 12.131//

TRANSLATION

When the florist saw Nimai’s most wonderful form, he offered Him obeisances and a place to sit.

Text 132

prabhu bole,—“bhala mala deha’, malakara!

kadi-pati lage kichu nahika amara”//CB, Adi 12.132//

TRANSLATION

The Lord said, “O florist, I would like a nice garland, but I have no money with Me.”

COMMENTARY

In the phrase kadi-pati, which means “cash,” “expenses,” or “finance,” the word kadi comes from the Sanskrit word kapardaka and pati comes from the Sanskrit word patri.

Text 133

siddha-purusera praya dekhi' malakara

mali bole,—"kichu daya nahika tomara"//CB, Adi 12.133//

TRANSLATION

Appreciating that Nimai had the symptoms of a spiritually perfect soul, the florist said, "You don't need to pay."

Text 134

eta bali' mala dila prabhura sri-ange

hase mahaprabhu sarva-paduyara sange//CB, Adi 12.134//

TRANSLATION

After saying this, the florist garlanded the Lord, who smiled in the company of His students.

Text 135

malakara-prati prabhu subha-drsthi kari'

uthila tambuli-ghare gauranga sri-hari//CB, Adi 12.135//

TRANSLATION

After casting His merciful glance on the florist, Gauranga went to the house of betel nut merchant.

COMMENTARY

The word tambuli refers to those who sell tambula (pan). In common language they are called tamuli.

Text 136

tambuli dekhaye rupa madana-mohana

caranera dhuli lai' dilena asana//CB, Adi 12.136//

TRANSLATION

The merchant saw Nimai’s form as more enchanting than that of Cupid. He took dust from Nimai’s feet and offered Him a place to sit.

Text 137

tambuli bolaye,—“bada bhagya se amara

kon bhagye aila ama’-charera duyara”//CB, Adi 12.137//

TRANSLATION

The merchant said, “It is my great fortune that You have come to my house, insignificant as I am.”

COMMENTARY

The word charera refers to insignificant, abominable, fallen persons.

Text 138

eta bali’ apanei parama-santose

dilena tambula ani’, prabhu dekhi’ hase//CB, Adi 12.138//

TRANSLATION

In full satisfaction and without being asked, the merchant then offered betel nut to the Lord, who smiled.

Text 139

prabhu bole,—“kadi vina kene guya dila

tambuli bolaye,—“citte henai laila”//CB, Adi 12.139//

TRANSLATION

The Lord then said, “Why did you give Me betel without payment?” The merchant replied, “I was inspired to.”

COMMENTARY

The word guya is derived from the Sanskrit word guvak, which means “betel nuts.”

Text 140

hase prabhu tambulira suniya vacana

parama-santose kare tambula carvana//CB, Adi 12.140//

TRANSLATION

The Lord smiled on hearing the merchant's reply, and He chewed the betel nut with great satisfaction.

Text 141

divya parna, karpuradi yata anukula

sraddha kari' dila, ta'ra nahi nila mula//CB, Adi 12.141//

TRANSLATION

The merchant then devotedly offered Nimai some pan, camphor, and other spices free of cost.

COMMENTARY

In common language the word parna means pan, or the leaves of the tambula creeper. The word anukula refers to the various ingredients or spices used to enhance the taste of pan. The word mula means "price."

Text 142

tambulire anugraha kari' gaura-raya

hasiya hasiya sarva-nagare vedaya//CB, Adi 12.142//

TRANSLATION

After blessing the merchant, Gaura smiled as He continued wandering the streets of Navadvipa.

Text 143

madhupuri-praya yena navadvipa-puri

eko jati laksa-laksa kahite na pari//CB, Adi 12.143//

TRANSLATION

The city of Navadvipa was just like Mathura. Millions of people belonging to different castes lived there.

Text 144

prabhura vihara lagi’ purvei vidhata

sakala sampurna kari’ thuilena tatha//CB, Adi 12.144//

TRANSLATION

For the pleasure of the Lord, the creator had previously supplied Navadvipa with all opulences.

Text 145

purve yena madhupuri karila bhramana

sei lila kare ebe sacira nandana//CB, Adi 12.145//

TRANSLATION

The son of Saci now enjoyed the same pastimes that Krsna had previously enjoyed while wandering the streets of Mathura.

Text 146

tabe gaura gela sankha-vanikera ghare

dekhi’ sankha-vanik sambhrame namaskare//CB, Adi 12.146//

TRANSLATION

Thereafter Gaura visited the house of a conch merchant, who offered the Lord due respect.

COMMENTARY

The word sankha-vanik is known in common language as sankhari, or one who sell items made from conchshell.

Text 147

prabhu bole,—“divya sankha ana dekhi bhai!

kemane va laimu sankha, kadi-pati nai”//CB, Adi 12.147//

TRANSLATION

The Lord said, “Dear brother, let Me see some beautiful conches. But, alas, how will I take? I have no money.”

Text 148

divya-sankha sankhari aniya sei-ksane

prabhura sri-haste diya karila praname//CB, Adi 12.148//

TRANSLATION

Just then the merchant placed a beautiful conch in Nimai’s hand and offered Him obeisances.

Text 149

“sankha lai’ ghare tumi calaha, gosani!

pache kadi dio, na dile o daya nai”//CB, Adi 12.149//

TRANSLATION

“O Gosani, take this conch home with You. You may pay me later or not, it doesn’t matter.”

COMMENTARY

The word daya means “loss,” “agitation,” or “interest.”

Text 150

tusta haiya prabhu sankha vanikera vacane

calilena hasi’ subha-drsti kari’ ta’ne//CB, Adi 12.150//

TRANSLATION

Pleased by the words of the conch merchant, the Lord glanced mercifully

on him and departed.

Text 151

ei-mata navadvipe yata nagariya

sabara mandire prabhu bulena bhramiya//CB, Adi 12.151//

TRANSLATION

In this way the Lord visited every house in Navadvipa.

Text 152

sei bhagye adyapi nagarika-gana

paya sri-caitanya-nityanandera carana//CB, Adi 12.152//

TRANSLATION

For this reason even today the residents of Navadvipa attain the lotus feet of Lord Caitanya and Lord Nityananda.

Text 153

tabe icchamaya gauracandra bhagavan

sarvajnera ghare prabhu karila payan//CB, Adi 12.153//

TRANSLATION

The supremely independent Lord Gauracandra then went to the house of an astrologer.

Text 154

dekhiya prabhura teja sei sarva-jana

vinaya-sambhrama kari' karila pranama//CB, Adi 12.154//

TRANSLATION

As the astrologer saw the effulgence of the Lord, he humbly offered obeisances.

COMMENTARY

The word sarva-jana, or sab-janta in common language, refers to one who is perfect in Visnu-mantras, who is omniscient, and who knows past, present, and future.

Text 155

prabhu bole,—“tumi sarva-jana bhala suni

bola dekhi, anya-janme ki chilana ami?”//CB, Adi 12.155//

TRANSLATION

The Lord asked him, “I’ve heard that you are a good astrologer. Could you please tell Me who I was in My previous birth?”

Text 156

“bhala” bali’ sarva-jna sukrti cinte mane

japite gopala mantra dekhe sei-ksane//CB, Adi 12.156//

TRANSLATION

The pious astrologer agreed to the Lord’s request and began to chant the Gopala mantra within his mind.

Text 157

sankha, cakra, gada, padma, catur-bhuja syama

srivatsa-kaustubha-vakse mahajyotir-dhama//CB, Adi 12.157//

TRANSLATION

At that moment the astrologer saw a beautiful blackish personality with four hands holding the conch, disc, club, and lotus flower. His chest was decorated with Srivatsa and the brilliantly effulgent Kaustubha gem.

COMMENTARY

The word sankha refers to the Pancajanya conch, the word cakra refers to the Sudarsana cakra, gada refers to the Kaumodaki club, and padma

refers to the Srivasa lotus. It is stated in the Brahma-vaivarta Purana (Prakrti-khanda, Chapter 14): “Behold Lord Hari, who is holding the conch, disc, club, and lotus in His four hands. His enchanting form is blackish like the new rain cloud.”

Srivatsa is an upanga, or secondary limb, of Lord Visnu, situated as a white tuft of hair curling clockwise on His chest. Another opinion is given by Bharata Muni in his COMMENTARY on the Amara-kosa as follows: “The devotees of Krsna accept Srivatsa as a special jewel like Kaustubha, which adorns the chest of the Lord.”

Kaustubha, the upanga, or secondary limb, of Lord Visnu is the best of all jewels and is situated on the chest of Visnu. In the Laghu-bhagavatamrta it is stated:

kaustubhas tu mahatejah koti-surya-sama-prabhah

idam kim uta vaktavyam pradipad ati-diptiman

“The most effulgent Kaustubha gem is as bright as millions of suns. How can the source of all illumination be compared to a lamp?” Hemacandra the dictionary compiler has said:

sankho ‘sya pancajanyo ‘nkah srivatso ‘sis tu nandakah

gada kaumudaki capam sarnga cakram sudarsanah

manih syamantako haste bhuja-madhye tu kaustubhah

“The name of Lord Visnu’s conch is Pancajanya, the white hairs on His chest that curl clockwise are called Srivatsa, His sword is called Nandaka, His club is called Kaumodaki, His bow is called Sarnga, His disc is called Sudarsana, the jewel in His hand is called Syamantaka, and the jewel on His chest is called Kaustubha.”

Text 158

nisabhage prabhure dekhena bandi-ghare

pita-mata dekhaye sammukhe stuti kare//CB, Adi 12.158//

TRANSLATION

He saw the Lord in the prison cell being offered prayers by His parents at the dead of night.

Text 159

sei-ksane dekhe—pita putre lai' kole

sei ratre thuilena aniya gokule//CB, Adi 12.159//

TRANSLATION

He then saw Vasudeva carry the Lord that night to Gokula.

Text 160

punah dekhe,—mohana dvi-bhuja digambare

katite kinkini, navanita dui kare//CB, Adi 12.160//

TRANSLATION

The astrologer again saw the Lord as an enchanting two-armed naked child with a string of small bells around His waist and butter in His two hands.

Text 161

nija-ista-murti yaha cinte anuksana

sarva-jna dekhaye sei-sakala laksana//CB, Adi 12.161//

TRANSLATION

The astrologer saw His worshipable Lord decorated with all the symptoms that he had meditated on.

Text 162

punah dekhe tribhangima murali-vadana

catur-dike yantra-gita gaya gopi-gana//CB, Adi 12.162//

TRANSLATION

He then again saw the threefold bending form of the Lord playing on His flute and surrounded on all sides by the gopis, who were singing and playing various musical instruments.

COMMENTARY

The phrase yantra-gita refers to singing with the accompaniment of musical instruments.

Text 163

dekhiya adbhuta, caksu mele sarva-jana

gaurange cahiya punah-punah kare dhyana//CB, Adi 12.163//

TRANSLATION

After seeing this wonderful vision, the astrologer opened his eyes and saw Gauranga standing before him. Then he again entered into meditation.

Text 164

sarva-jna kahaye,—“suna, sri-bala-gopala!

ke achila dvija ei, dekhao sakala”//CB, Adi 12.164//

TRANSLATION

The astrologer said, “O Bala-gopala, please listen! Quickly show me who this brahmana was.”

Text 165

tabe dekhe,—dhanurdhara durvadala-syama

virasane prabhure dekhaye sarva-jana//CB, Adi 12.165//

TRANSLATION

The astrologer then saw the Lord with a greenish durva grass complexion holding a bow in His hand and sitting on a royal throne.

Text 166

punah dekhe prabhure pralaya-jala majhe

adbhuta varaha-murti, dante prthvi saje//CB, Adi 12.166//

TRANSLATION

Thereafter he saw the Lord in the middle of the waters of devastation. He had the wonderful form of a boar, and He held the earth on His tusks.

Text 167

punah dekhe prabhure nrsimha-avatara

maha-ugra rupa bhakta-vatsala apara//CB, Adi 12.167//

TRANSLATION

He then saw the Lord as Nrsimha. Although He appeared most ferocious, He was the ultimate well-wisher of His devotees.

Text 168

punah dekhe tanhare vamana-rupa dhari'

bali-yajna chalite achena maya kari'//CB, Adi 12.168//

TRANSLATION

Next he saw the form of Vamana, waiting to deceive Bali at his sacrifice.

Text 169

punah dekhe,—matsya-rupe pralayera jale

karite achena jala-krida kutuhale//CB, Adi 12.169//

TRANSLATION

He then saw the form of Matsya happily sporting in the waters of devastation.

Text 170

sukrti sarva-jna punah dekhaye prabhure

matta haladhara-rupa sri-musala kare//CB, Adi 12.170//

TRANSLATION

The pious astrologer then saw the intoxicated form of Lord Balarama, holding a plow and club in His hands.

Text 171

punah dekhe jagannatha-murti sarva-jana

madhye sobhe subhadra, daksine balarama//CB, Adi 12.171//

TRANSLATION

He next saw the form of Jagannatha, with Balarama on His right and Subhadra in-between.

Text 172

ei-mata isvara-tattva dekhe sarva-jana

tathapi na bujhe kichu,—hena maya ta'na//CB, Adi 12.172//

TRANSLATION

In this way the astrologer saw the Lord's various incarnations, but due to the Lord's illusory energy he was unable to ascertain the meaning of what he had seen.

Text 173

cintaye sarva-jna mane haiya vismita

"hena bujhi,—e brahmana maha-mantra-vit//CB, Adi 12.173//

TRANSLATION

The astrologer was struck with wonder and thought, "I think that this brahmana is expert in the chanting of mantras.

Text 174

athava devata kona asiya kautuke

pariksite amare va chale vipra-rupe//CB, Adi 12.174//

TRANSLATION

“Otherwise He may be a demigod who has come disguised as a brahmana to test me.

Text 175

amanusi teja dekhi’ viprera sarire

sarva-jna kariya kiba kadarthe amare?”//CB, Adi 12.175//

TRANSLATION

“I see a supernatural effulgence emanating from the body of this brahmana. Has He come to discredit me?”

Text 176

eteka cintite prabhu balila hasiya

“ke ami, ki dekha, kene na kaha bhangiya?”//CB, Adi 12.176//

TRANSLATION

The Lord smiled and asked the thoughtful astrologer, “Who am I? What did you see? Tell Me everything in detail.”

Text 177

sarva-jna bolaye,—“tumi calaha ekhane

vikale kahimu mantra japi’ bhala mane”//CB, Adi 12.177//

TRANSLATION

The astrologer said, “You please go home for now. I will tell You everything in the afternoon after I peacefully chant my mantra.”

Text 178

“bhala bhala” bali’ prabhu hasiya calila

tabe priya-sridharera mandire aila//CB, Adi 12.178//

TRANSLATION

Smiling, the Lord agreed to the astrologer’s request and went to the house of His dear devotee Sridhara.

COMMENTARY

Sridharera mandira, the house of Sridhara, is situated on an elevated tract of land at one end of Mayapur, near the village of Saradanga and one mile east of Chand Kazi’s samadhi. There is a small pond nearby.

Text 179

sridharere prabhu bada prasanna antare

nana chale aisena prabhu ta’na ghare//CB, Adi 12.179//

TRANSLATION

Sridhara was very dear to the Lord’s heart, and the Lord would therefore visit him on various pretexts.

Text 180

vakovakya-parihasa sridharera sange

dui cari danda kari’ cale prabhu range//CB, Adi 12.180//

TRANSLATION

The Lord would tease Sridhara in the course of their regular conversations, which would last for an hour or two.

COMMENTARY

The word vakovakya means “conversation” or “speaking and hearing.”

Text 181

prabhu dekhi’ sridhara kariya namaskara

sraddha kari’ asana dilena vasivara//CB, Adi 12.181//

TRANSLATION

When Sridhara saw that Nimai had arrived, he offered Him obeisances and a place to sit.

Text 182

parama-susanta sridharera vyavasaya

prabhu viharena yena uddhatera praya//CB, Adi 12.182//

TRANSLATION

Sridhara was always peaceful in his behavior, while the Lord enjoyed playing the role of an agitated young man.

COMMENTARY

The word vyavasaya means “behavior,” “dealings,” or “nature.” The phrase uddhatera praya refers to an externally mischievous display of arrogance while actually benefiting the living entities by accepting service.

Text 183

prabhu bole,—“sridhara, tumi ye anuksana

‘hari hari’ bola, tabe duhkha ki karana?//CB, Adi 12.183//

TRANSLATION

The Lord said, “Sridhara, you always chant the name of Hari, so why are you always afflicted by poverty?

Text 184

laksmi-kante sevana kariya kene tumi

anna-vastre duhkha pao, kaha dekhi, suni?”//CB, Adi 12.184//

TRANSLATION

“Can you please tell Me why, after serving the beloved Lord of Laksmi, you do not get sufficient food and clothes?”

COMMENTARY

Lord Narayana is the omnipotent sole proprietor of unlimited opulences. In order to test His own servant, Sridhara, the Lord asked him why the servants of Narayana remain afflicted with poverty in this world even though they are eligible for the wealth of their Lord. Although the followers of sakta philosophy who wish to mitigate their poverty or gratify their senses and fulfill their self-interest offer water and tulasi leaves at the feet of Lord Narayana and thus receive mundane opulences or temporary benefits, they do not achieve eternal good fortune. But the fully surrendered servants of Narayana who are engaged in unalloyed service do not accept any exchange for their service. In order to exhibit the ideal example of such Vaisnava qualities, the Lord’s associates from Vaikuntha display various poverty stricken pastimes. By such pastimes, however, they do not feel any misery. They have the following strong conviction at heart: tomara sevaya duhkha haya yata, se o ta’ parama sukha —“Whatever misery comes in the course of Your service is my greatest happiness.” They do not desire anything from the Lord for their own sense gratification. But foolish persons, through material vision inspired by external considerations, think that Vaisnavas are afflicted by various needs. Since due to a lack of wealth, Sridhara Vipra or other pure devotees of the Lord appear from the material point of view unable to accumulate fine items of enjoyment for dressing and eating like ordinary people, such questions may naturally arise. This is clearly seen in this conversation between Sridhara and Sri Gaurasundara.

Text 185

sridhara bolena,—“upavasa ta’ na kari

chota hauka, bada hauka, vastra dekha pari”//CB, Adi 12.185//

TRANSLATION

Sridhara replied, “At least I’m not starving, and whether small or large I’m still wearing some cloth.”

COMMENTARY

In reply to Nimai's question, Sridhara said, "I have no difficulties due to a lack of food and clothing. I do not completely fast, I eat something or another. Though I do not have the opportunity to wear fine clothing, I cover myself somehow with torn cloth."

Text 186

prabhu bole,—"dekhilana ganthi dasa-thani

ghare bola, dekhitechi khadagachi nai//CB, Adi 12.186//

TRANSLATION

The Lord said, "But I see your cloth is mended in ten places, and the roof of your cottage has no straw.

COMMENTARY

The word ganthi (a corrupted form of the Sanskrit word granthi) means "knotted," "tied," or "sown."

The Lord then said, "I can see that there are many knots all over your old torn cloth, and there are many holes in the thatched roof of your old cottage."

Text 187

dekha, ei candi-visaharire pujiya

ke na ghare khaya pare' saba nagariya"//CB, Adi 12.187//

TRANSLATION

"Look at other people. They worship Candi or Visahari, so they have no scarcity for food or cloth."

COMMENTARY

The Lord further said, "Just see how the followers of sakta philosophy live happily and comfortably, not by worshiping the eternally revered Supreme Lord but by worshiping Candika-devi, who awards benedictions for sense gratification like wealth, followers, and conquest of enemies, and by worshiping Visahari, who destroys the fear of snakes! And you

have brought on yourself this pathetic condition by engaging in the service of the Lord without expressing any desire for material happiness and comfort!" Through this question put before the great devotee Sridhara, Sri Gaurasundara revealed the mentality of pure Vaisnavas and illustrated proper philosophy. In Srimad Bhaktivinoda Thakura's famous book named Jaiva-dharma the mentality of the sakta philosophy followers, who desire material advancement, is described. We can see by his description that communities desirous of material advancement and puffed up with false pride based on perishable material wealth, followers, knowledge, and their deceitful civilization are cheated out of achieving the ultimate goal of life on account of seeing the external poverty of the Vaisnavas and attributing various needs and abominations on the Vaisnavas. Actually they do not understand that the Vaisnavas alone are the rightful heirs of Lord Narayana's entire sixfold opulences.

Text 188

sridhara bolena,—"vipra, balila uttama

tathapi sabara kala yaya eka-sama//CB, Adi 12.188//

TRANSLATION

Sridhara then replied, "O brahmana, what You say is indeed correct, yet the time passes equally for everyone.

Text 189

ratna ghare thake, raja divya khaya pare'

paksi-gana thake, dekha, vrksera upare//CB, Adi 12.189//

TRANSLATION

"The king has jewels in his house, and he eats opulent food. Meanwhile, the birds live in trees.

Text 190

kala punah sabara samana hai' yaya

sabe nija-karma bhunje isvara-icchaya"//CB, Adi 12.190//

TRANSLATION

“Yet time passes equally for everyone, as they all enjoy the fruits of their previous activities by the will of the Lord.”

COMMENTARY

In reply to the Lord’s question, Sridhara Vipra said, “Although according to mundane calculation the worshipers of the demigods who do not worship Visnu appear superior, the Vaisnavas and non-Vaisnavas both pass their lives in the same way. Actually non-Vaisnavas are busy making arrangements for their comfortable material happiness through material advancement while remaining indifferent to the service of Lord Hari, and the Vaisnavas are always busy serving the Lord while remaining indifferent to material advancement and thus have no opportunity to act as sense enjoyers. As a king lives in his palace, which is full of unlimited jewels, pearls, wealth, and opulences, receiving unlimited care, affection, and respect from his many order-carriers, servants, and associates and thus passes his time accumulating many valuable foodstuffs and clothes that he desires, in a similar way birds who are nourished without endeavor by mother nature also build their nests with straw and grasses at the tops of high trees and pass their time accumulating their respective foods from here and there by their own hard labor, without the help of anyone else. Everyone passes their life in the same way, and everyone lives within this world, enjoying the happiness and distress of their own karma. As a result of my karma I am also passing my time in the service of the Lord according to my own intelligence and taste without desiring external material advancement. Therefore according to material calculation I have no necessities at all. Those with equal vision do not discriminate between objects of sense enjoyment; rather, discriminating between inferior and superior objects of sense enjoyment simply indicates one’s likes and dislikes. In ancient times, due to the scarcity of varieties of enjoyment like good food and clothing, people were extremely poor and narrow-minded. In the course of time people gradually became more busy in activities of material sense enjoyment and continued such endeavors with the support of mundane physics and science. If we minutely study, however, we will see that there is not much difference between the people’s happiness and distress in the two time periods. Although there is certainly an increase and decrease in the necessities of life, since conditioned souls welcome

enjoyment of the fruits of their activities according to their respective desires, all living entities pass their time in the same way. But those who are devotees of the Lord achieve happiness from His service and thus pass their time in unalloyed happiness, considering even so-called external misery as happiness. And those who are engaged in material enjoyment, which is not related with the Lord, pass their time in temporary adulterated happiness and distress."

Texts 191-192

prabhu bole,—"tomara vistara ache dhana

taha tumi lukaiya karaha bhojana

taha mui vidita karimu kata dine

tabe dekhi, tumi loka bhandiba kemane?" //CB, Adi 12.191-192//

TRANSLATION

The Lord then said, "You have great wealth that you are secretly enjoying. I will soon disclose this to everyone. Then how will you cheat us?"

COMMENTARY

After hearing Sridhara's words, the Lord replied, "You are already very rich, so there is no need for you to accumulate external mundane wealth. Therefore you do not consider external worldly scarcity as poverty. One who is engaged in the service of the fully omnipotent Lord cannot have any weakness or scarcity at all. After a few days I will reveal to the human society that is ignorant of the position and glories of the Vaisnavas that the Vaisnavas are the sole proprietors of all wealth. It will no longer remain secret that the Vaisnavas are situated on the topmost platform and are the proprietors of everything, including all opulences. I will soon disclose this to all the foolish ignorant people of the world." The materialists, who are attached to sense gratification and who are greedy for material advancement, cannot measure the expertise and supremacy of the Vaisnavas through their own broken, limited yardstick. That is why they are completely cheated out of receiving the Vaisnavas' mercy and understanding the Absolute Truth. Since the value of their qualification is

so meager, the Vaisnavas conceal their real identities from them.

Text 193

sridhara bolena,—“ghare calaha, pandita

tomaya amaya dvandva na haya ucita”//CB, Adi 12.193//

TRANSLATION

Sridhara said, “O Pandita, please go home now. It is not proper for us to argue.”

COMMENTARY

The Lord externally accepted the doctrine of the sakta philosophy and opposed the path of devotional service followed by Sridhara. The Lord, acting as one of the ordinary persons amongst whom there are differences of opinion, is actually disclosing the real form and process of Vaisnava philosophy on the pretext of questions and answers.

Text 194

prabhu bole,—“ami toma’ na chadi emane

ki amare diba’, taha bola ei-ksane//CB, Adi 12.194//

TRANSLATION

The Lord said, “I’m not going to leave you so easily. First tell Me what you’ll give Me.”

COMMENTARY

After Sridhara and the Lord personally exhibited pastimes of giving and taking, the Lord is trying to accept a portion of Sridhara’s confidential internal and ordinary external wealth.

Text 195

sridhara bolena,—“ami khola veci’ khai

ihate ki dimu, taha balaha, gosani!”//CB, Adi 12.195//

TRANSLATION

Sridhara said, “I maintain myself by selling leaf cups. So tell me, what can I give You, Gosani?”

COMMENTARY

The Lord personally displayed pastimes of poverty and want and accepted ingredients earned through the physical and mental labor of poverty-stricken poor people in order to benefit them. Sridhara said, “According to Your own calculation, whatever wealth I have, is not even sufficient for me. Therefore I cannot give charity like a wealthy person. What can I give You? The fruitive workers who are maddened within this material world are busy enjoying the fruits of their respective activities. They donate a portion of their wealth and become famous as charitable persons. But there is no possibility of achieving such fame for a poor penniless person like me.”

Texts 196-197

prabhu bole,—“ye tomara pota dhana ache

se thakuka ekhane, paiba taha pache

ebe kala, mula, thoda deha kadi-vine

dile, ami kandala na kari toma’ sane” //CB, Adi 12.196-197//

TRANSLATION

The Lord said, “Let your hidden treasure remain for now. I’ll take that later. For now, give Me some bananas, banana flowers, and banana stalks free of charge. Then I won’t argue with you.”

COMMENTARY

In answer to this, the Lord said, “At present I do not want the spiritual wealth that you possess. I am only trying to take a portion of your external wealth. I will accept spiritual service from you after some time. For now, relieve My needs with your service as a sadhaka. As a spiritual master, I am the worshipable object of sadhana-bhakti. So for now I will accept a portion of your ordinary wealth as an offering.” In the Sri Narada

Pancaratra it is stated:

surarse vihita sastre harim uddisya ya kriya

saiva bhaktir iti prokta taya bhaktih para bhavet

“O sage amongst the demigods, Narada, those activities prescribed in the revealed scriptures for satsifying the Supreme Personality of Godhead, Lord Hari, are called the regulative principles of bhakti, (sadhana-bhakti), by practicing which one may attain the highest bhakti (prema).” Some people who are intoxicated by material existence think, “Whatever activities we must perform in this life, or the duties that are prescribed in this world by the niti-sastras, must be totally followed as long as we have a human body. Apart from these duties there is no need for performing devotional service to the Supreme Lord, because the Absolute Truth is neither a product of this material world nor perceivable by the senses, rather the Absolute Truth is just the opposite. Therefore as long as we are alive we will remain fruitive enjoyers, and our only perpetual occupation will be to enjoy the fruits of our karma. Service to the Supreme Lord is not our occupation; we will think about this in the next world or after death.” But they do not know that the material objects that we see are diametrically incompatible with each other. Both propensities—service and enjoyment—are present in every object, either in manifest or unmanifest form. If someone partially manifests a attitude for enjoying the object of worship, no one should count his service attitude on the same level as those with a pure service attitude. To consider the object of worship as the ideal object of enjoyment is totally reprehensible. When a worshiper is self-realized, then his worship is purified, his perception of the worshipable object is purified, and the ingredients he offers in worship are purified. Though many rituals in the process of worship appear incongruous from the external point of view, if one’s intelligence for understanding the purport and essence of the srutis is awakened, then he can appreciate unalloyed devotional service, which is situated beyond material enjoyment and renunciation. Some persons who accept material enjoyment as the goal of life think that all objects of this visible world are unfit for the service of the Lord and are simply meant for the enjoyment of the living entities—in other words, they are not ingredients for the service of the Lord—for the proper utility of all objects is to increase the living entities’ thirst for sense enjoyment, not to be engaged in the service of the Lord. But Sri Gaurasundara said, “All

objects can be seen in relationship to Krsna. If the living entities simply give up their attachment for sense gratification, then such vision is possible. If one renounces objects that are related to Krsna, considering them mundane, then he is misusing his renunciation. Actually, the purpose of renunciation is to give up attachment for matter and engage the mind in the Supreme Lord."

Texts 198-200

mane bhave sridhara,—"uddhata vipra bada

kon dina amare kilaya pache dada

marile o brahmanere ki karite pari?

kadi-vina prati-dina dibare o nari

tathapiha bale chale ye laya brahmane

se amara bhagya bate, dimu prati-dine"

TRANSLATION

Sridhara thought, "This brahmana is very aggressive. I'm afraid that one day He will beat me. But even if He beats me, what can I do to a brahmana? At the same time, I can't supply Him free of charge every day. Anyway, whatever this brahmana takes by force or deceit, that is my good fortune. So I'll continue to give Him every day."

COMMENTARY

Sridhara Vipra thought, "Prabhu has a very arrogant nature. If I do not act according to His will, then He may even beat me. Moreover, I am personally poor and unable to meet the expenses of my own food and clothing. Therefore it is impossible for me to give anything free of cost. Nevertheless a brahmana is the representative of the Supreme Lord; if I can help Him without duplicity in any way, then there is a possibility of awakening my good fortune. For this reason whatever He will take from me either by force or trickery, I have no objection. I will be prepared to give Him every day. If by His exhibition of force or trickery this brahmana is benefited by me in any way, then I will consider it the result of my good

fortune." By this pastime, Sri Gaurasundara and His devotee, Sridhara, set an example for living entities who desire their own benefit to earn unknown piety. Although the smarta communities, or persons who are expert in worldly morality, consider the behavior of both as unsatisfactory and apparently contradictory, a living entity who is self-realized can understand that such exchanges are the source of unlimited auspiciousness. Great personalities who desire the welfare of other living entities give fallen souls the opportunity to earn unknown piety; it is to be understood that their apparent use of force and trickery is only for the benefit of others (in other words, for the benefit of the fallen souls).

Text 201

cintiya sridhara bole,—"sunaha, gosani!

kadi-pati tomara kichui daya nai//CB, Adi 12.201//

TRANSLATION

Thinking in this way, Sridhara said, "Listen, Gosani, don't worry about money.

Text 202

thoda, kala, mula, khola dimu bhala mane

tabe ara kandala na kara, ama' sane"//CB, Adi 12.202//

TRANSLATION

"I'll happily give You some bananas, banana flowers, leaf cups, and banana stalks, but please don't fight with me."

Text 203

prabhu bole,—"bhala bhala, ara dvandva nai

tabe thoda' kala bhala yena pai"//CB, Adi 12.203//

TRANSLATION

The Lord said, "Good, then I won't fight anymore. But see that I get good quality bananas and banana stalks."

Text 204

sridharera kholaya nitya karena bhojana

sridharera thoda-kala-mula sri-vyanjana//CB, Adi 12.204//

TRANSLATION

The Lord daily used Sridhara's leaf cups, and He ate subjis made from Sridhara's plantains, banana flowers, and banana stalks.

Text 205

sridharera gache yei lau dhare cale

taha khaya prabhu dugdha-maricera jhale//CB, Adi 12.205//

TRANSLATION

Whenever a squash grew on the roof of Sridhara's cottage, the Lord would eat it, cooked with milk and black pepper.

Text 206

prabhu bole,—"amare ki vasaha, sridhara!

taha kahilei ami cali' yai ghara//CB, Adi 12.206//

TRANSLATION

The Lord then said, "Tell Me, what do you think of Me? After you answer this, I'll go home."

Text 207

sridhara bolena,—"tumi vipra—visnu-amsa"

prabhu bole,—"na janila, ami—gopa vamsa//CB, Adi 12.207//

TRANSLATION

Sridhara replied, "You are a brahmana, a portion of Lord Visnu." The Lord said, "You don't know. Actually I'm from a gopa family.

COMMENTARY

In answer to the Lord’s question, Sridhara replied, “O Pandita, You are a portion of Lord Visnu.” The Lord immediately protested, “Even though I am not a portion of Visnu, in other words, even though I am the svayam-rupa and source of all incarnations, I appear in the family of cowherd men, in other words, I am Krsna, the son of Nanda.”

Text 208

tumi ama’ dekha,—yena brahmana-chaoyala

ami apanare vasi yehena goyala”//CB, Adi 12.208//

TRANSLATION

“Although you see Me as the son of a brahmana, I consider Myself a cowherd boy.”

COMMENTARY

“Although you see Me as the son of a brahmana, I nevertheless know that I am the son of a cowherd.”

Text 209

hasena sridhara suni’ prabhura vacana

na cinila nija-prabhu mayara karana//CB, Adi 12.209//

TRANSLATION

Sridhara smiled at the Lord’s words, but due to the illusory energy he could not recognize his Lord.

COMMENTARY

Since Sri Gaurasundara presently desires to conceal His covered or confidential scholastic pastimes, by the supreme will of the Lord, Sridhara, the best of devotees and eternal associate of the Lord, could not properly understand the hidden pastimes of his eternally worshipable Lord, Sri Gaura-Krsna.

Text 210

prabhu bole,—“sridhara, tomare kahi tattva!

ama’ haite tora saba gangara mahattva//CB, Adi 12.210//

TRANSLATION

The Lord then said, “Sridhara, let Me tell you the truth. The glories of your Ganges are due to Me.”

COMMENTARY

While describing the truth about Himself, the Lord said to Sridhara, “All that you have heard about the special glories of Ganga, who springs from the lotus feet of Visnu—that Ganga and her glories have emanated from Me. In other words, I am the original cause of the Ganga.”

Text 211

sridhara bolena,—“ohe pandita-nimani!

ganga kariyao ki tomara bhaya nai?//CB, Adi 12.211//

TRANSLATION

Sridhara replied, “Nimai Pandita! Aren’t You afraid of insulting Ganga in this way?

COMMENTARY

In reply to this, Sridhara said, “You are so arrogant that You don’t believe that Ganga, who purifies all living entities, is the destroyer of sins! Besides that, You not only consider Yourself superior to Ganga, You even claim to be the source of the Ganga.”

Text 212

vayasa badile loka kotha sthira haye

tomara capalya aro dvi-guna badaye”//CB, Adi 12.212//

TRANSLATION

“One is supposed to become sober as he grows up, but I see that Your restlessness has doubled.”

COMMENTARY

“As a man gets older, his childhood restlessness gradually diminishes, but what is this! I see that Your restlessness is gradually increasing with Your age!”

Text 213

ei-mata sridharera sange ranga kari’

ailena nija-grhe gauranga sri-hari//CB, Adi 12.213//

TRANSLATION

After joking with Sridhara in this way, Lord Gauranga returned to His home.

Text 214

visnu-dvare vasilena gauranga-sundara

calila paduya-varga ya’ra yatha ghara//CB, Adi 12.214//

TRANSLATION

Sri Gaurasundara sat down at the door of His Visnu temple, and His students all returned to their homes.

Text 215

dekhi’ prabhu paurnamasi-candrera udaya

vrndavana-candra-bhava haila hrdaya//CB, Adi 12.215//

TRANSLATION

As Nimai saw the full moon one night, His heart became absorbed in the mood of Sri Vrndavanacandra.

Text 216

apurva murali-dhvani lagila karite

ai bai ara keha na paya sunite//CB, Adi 12.216//

TRANSLATION

Nimai then began to play a flute in a most enchanting tune, which only mother Saci could hear.

Text 217

tribhuvana-mohana murali suni' ai

ananda-magane murcha gela sei thani//CB, Adi 12.217//

TRANSLATION

When mother Saci heard the sound of that flute, which attracts the three worlds, she fell unconscious in ecstasy.

Text 218

ksaneke caitanya pai' sthira kari' mana

apurva murali-dhvani karena sravana//CB, Adi 12.218//

TRANSLATION

After a while she regained consciousness and steadied her mind, as she continued listening to the wonderful sound of the flute.

Text 219

yekhane vasiya ache gauranga-sundara

sei-dike sunilena vamsi manohara//CB, Adi 12.219//

TRANSLATION

Saci then noticed that the enchanting sound of the flute was coming from the direction where Nimai was sitting.

Text 220

adbhuta suniya ai aila bahire

dekhe,—putra vasiyache visnura duyare//CB, Adi 12.220//

TRANSLATION

Mother Saci came outside in astonishment and saw that her son was sitting at the door of the Visnu temple.

Text 221

ara nahi payena sunite vamsi-nada

putrera hrdaye dekhe akasera canda//CB, Adi 12.221//

TRANSLATION

She could no longer hear the sound of the flute, but she saw the full moon on the chest of her son.

Text 222

putra-vakse dekhe candra-mandala saksate

vismita haiya ai cahe cari-bhite//CB, Adi 12.222//

TRANSLATION

Seeing the moon on the chest of her son, Saci was struck with wonder and began looking around.

Text 223

grhe asi' vasi' ai lagila cintite

ki hetu,—niscaya kichu na pare karite//CB, Adi 12.223//

TRANSLATION

Mother Saci then went back inside and began to think about the reason for such a vision.

Text 224

ei-mata kata bhagyavati saci ai

yata dekhe prakasa, tahara anta nai//CB, Adi 12.224//

TRANSLATION

In this way the most fortunate mother Saci saw unlimited manifestations of opulence.

Text 225

kona-dina nisa-bhage saci ai sune

gita, vadya-yantra vaya kata-sata jane//CB, Adi 12.225//

TRANSLATION

One night Saci heard hundreds of people singing and playing musical instruments.

Text 226

bahu-vidha mukha-vadya, nrtya, pada-tala

yena maha-rasa-krida sunena visala//CB, Adi 12.226//

TRANSLATION

By the sound of dancing and various wind instruments, she considered that a grand rasa-lila festival was taking place.

Text 227

kona-dina dekhe sarva badi-ghara-dvara

jyotir-maya bai kichu na dekhena ara//CB, Adi 12.227//

TRANSLATION

One day all she could see was a brilliant spiritual effulgence permeating her house.

Text 228

kona-dina dekhe ati-divya nari-gana

laksmi-praya sabe, haste padma-vibhusana//CB, Adi 12.228//

TRANSLATION

On another day she saw many divine women, who all held lotus flowers in their hands and resembled the goddess fortune.

Text 229

kona-dina dekhe jyotir-maya deva-gana

dekhi’ punah ara nahi paya darasana//CB, Adi 12.229//

TRANSLATION

One day she saw the effulgent demigods, but when she looked again she couldn’t see them.

Text 230

aira e-saba drsti kichu citra nahe

visnu-bhakti-svarupini vede yan’re kahe//CB, Adi 12.230//

TRANSLATION

It is not astonishing that Saci had such visions, for the Vedas describe her as the personification of devotional service to Lord Visnu.

COMMENTARY

Devaki, the mother of Prsnigarbha, is the personification of devotional service to Lord Visnu. Mothers of the Lord like Yasoda, Devaki, and Saci serve the Lord in pure vatsalya-rasa. Therefore, even though such mothers are worshipable to the Lord, they are not bereft of pure spiritual service.

Text 231

ai ya’re sakrt karena drsti-pate

sei haya adhikari e saba dekhite//CB, Adi 12.231//

TRANSLATION

Whoever receives the merciful glance of mother Saci becomes eligible to see such opulences.

Text 232

hena-mate sri-gaurasundara vanamali

ache gudha-rupe nijanande kutuhali//CB, Adi 12.232//

TRANSLATION

In this way Sri Gaurasundara, who is nondifferent from Lord Krsna, lived in Navadvipa incognito, while relishing His own ecstasy.

COMMENTARY

The phrase gaurasundara vanamali indicates that Sri Gaurasundara is nondifferent from Vrajendra-nandana.

Text 233

yadyapi eteka prabhu apana’ prakase

tathapiha cinite na pare kona dase//CB, Adi 12.233//

TRANSLATION

Although the Lord manifested His opulences in various ways, His servants were still unable to recognize Him.

Text 234

hena se auddhatya prabhu karena kautuke

te-mata uddhata ara nahi navadvipe//CB, Adi 12.234//

TRANSLATION

The arrogance that was sportingly displayed by Nimai was unmatched throughout Navadvipa.

Texts 235-240

yakhana ye-rupe lila karena isvara

sei sarva-srestha, ta’ra nahika sosara

yuddha lila-prati iccha upaje yakhana

astra-siksa-vira ara na thake temana

kama-lila karite yakhana iccha haya

laksarbuda vanita se karena vijaya

dhana vilasite se yakhana iccha haya

prajara gharete haya nidhi koti-maya

emana uddhata gaurasundara ekhane

ei prabhu virakta-dharma laibe yakhane

se virakti-bhakti-kana kotha tribhuvane?

anye ki sambhave taha?—vyakta sarva jane//CB, Adi 12.235-240//

TRANSLATION

The pastimes enjoyed by the Lord are supreme in all respects. Whenever the Lord desires to fight, He becomes the topmost hero and no one can surpass His prowess with weapons. Whenever the Lord desires to enjoy conjugal pastimes, He manifests millions of beautiful women. Whenever the Lord desires to enjoy opulence, He fills His servant’s homes with millions of oceans of wealth. In this way the arrogant nature now manifest by the Lord immediately vanished when He accepted the path of renunciation. At that time not even a fragment of the renunciation and devotion that He manifest could be found throughout the three worlds. Is this possible for anyone else?

COMMENTARY

Sri Gaurasundara, who is the source of all incarnations, who performs pastimes out of His own sweet will, and who is the reservoir of transcendental pastimes, personally fought with the demons Madhu and Kaitabha in His incarnation as Hayasirsa, the demon Hiranyaksa as Varaha, the demon Hiranyakasipu as Nrsimha-deva, and demons

headed by Ravana in His incarnation as Ramacandra. In His conjugal pastimes as Krsna, the source of all incarnations, He engages in the rasa dance with innumerable cowherd damsels, yet in the houses of His subjects He displays affluent pastimes as the Supreme Lord, full in six opulences. Sri Gaurasundara, who enacts such wonderfully variegated pastimes, is also most expert in displaying various arrogant and mischievous pastimes. Moreover, when Gaurasundara later manifests the pastime of accepting the sannyasa order of life, then His detachment for topics not related with the Lord, His direct experience of the Supreme Lord, and His attachment for the service of the Lord will be the ideal example for those desirous of serving the Lord. Even a particle of renunciation and devotion exhibited by Gaurasundara is rarely found within the three worlds. Everyone knows that such an ideal attitude of service to Krsna will not be found within the three worlds.

Gaurasundara, the source of all incarnations, did not exhibit any pastime of learning how to fight with weapons, accepting millions of girlfriends, or enjoying affluence in His pastimes as Gaura, rather such pastimes were displayed in His various other incarnations. Although He is the source of all incarnations, in this incarnation He displays only pastimes of magnanimity; He did not exhibit any conjugal pastimes in the course of His magnanimous Gaura pastimes. In order to disgrace Him before the eyes of ordinary persons, those who belong to apa-sampradayas like the gaura-nagaris attribute deviations in proper behavior to the Lord’s pure character, which is exemplary for everyone, but it should be known that their mentality is a source of offenses.

Text 241

ei-mata isvarera sarva-srestha-karma

sabe sevakere hare, se tahana dharma//CB, Adi 12.241//

TRANSLATION

The activities of the Lord are supreme in all respects, but it is His nature to accept defeat at the hands of His devotees.

COMMENTARY

The activities of the supreme controller, isvarera karma, are always

superior to the activities of the controlled. The former are transcendental and incomparable and therefore matchless, eternal, and relishable, while the latter are mundane, or worldly, incomplete, abominable, and temporary. But since the characteristics of those who are controlled by love of God are even more relishable than those of the controller, their characteristics are capable of defeating those of the controller. In the Padma Purana it is stated:

aradhananam sarvesam visnor aradhanam param

tasmat parataram devi tadiyanam samarcanam

“Of all types of worship, worship of Lord Visnu is best, and better than the worship of Lord Visnu is the worship of His devotee, the Vaisnava.”

Text 242

eka-dina prabhu aisena raja-pathe

panca sata paduya prabhura cari-bhite//CB, Adi 12.242//

TRANSLATION

One day Nimai, along with five or seven students, was walking down the main road.

Text 243

vyavahare raja-yogya vastra paridhana

ange pita-vastra sobhe krsnera samana//CB, Adi 12.243//

TRANSLATION

Nimai was dressed like a king. The yellow cloth that covered His body made Him look just like Krsna.

Text 244

adhare tambula, koti-candra sri-vadana

loke bole,—“murti-manta ei ki madana?”//CB, Adi 12.244//

TRANSLATION

As He chewed betel nut, His face resembled millions of moons. People who saw Him inquired, “Is He Cupid?”

Text 245

lalate tilaka-urddhva, pustaka sri-kare

drsti-matre padma-netre sarva-papa hare’//CB, Adi 12.245//

TRANSLATION

His forehead was decorated with tilaka, and in His hands He carried some books. A glance from His lotus eyes destroyed all sins.

Text 246

svabhave cancala paduyara varga-sange

bahu dolaiya prabhu aisena range//CB, Adi 12.246//

TRANSLATION

As the restless-natured Lord walked along with His students, His arms swung back and forth.

Text 247

daive pathe aisena pandita srivasa

prabhu dekhi’ matra ta’na haila maha-hasa//CB, Adi 12.247//

TRANSLATION

By providence, Srivasa Pandita was coming from the opposite direction at that time. Upon seeing the Lord, Srivasa began to laugh loudly.

Text 248

ta’ne dekhi’ prabhu karilena namaskara

“cirajivi hao” bole srivasa udara//CB, Adi 12.248//

TRANSLATION

Nimai offered obeisances to Srivasa, who blessed Nimai by saying, “Live forever.”

COMMENTARY

Sandipani Muni as the teacher of Krsna, Garga Muni as the priest, Bhrgu Muni as the examiner, and, in gaura-lila, Brahmananda Puri as a Godbrother of Isvara Puri and Srivasa Pandita as a senior brahmana, all considered the Lord as an subordinate object of affection and care and thus acted as guardians of the Lord. But it should be understood that in the mood of awe and reverence, such behavior is harmful to the principles of service.

Texts 249-253

hasiya srivasa bole,—“kaha dekhi, suni?

kati caliyacha uddhatera cudamani?

krsna na bhajiya kala ki-karye gonao?

ratri-dina niravadhi kene va padao?

pade kene loka?—krsna-bhakti janibare

se yadi nahila, tabe vidyaya ki kare?

eteke sarvada vyartha na gonao kala

padila ta’, ebe krsna bhajaha sakala”

hasi’ bole mahaprabhu,—“sunaha, pandita!

tomara krpaya seha haibe niscita” //CB, Adi 12.249-253//

TRANSLATION

Srivasa smiled and inquired, “O best of the arrogant, where are You going? Why do You uselessly waste Your time by not worshiping Krsna? Why do You spend day and night simply teaching mundane knowledge? Why do people study? Education is only for understanding devotional service of Lord Krsna. Therefore don’t uselessly waste Your time any

longer. You've studied enough. Now You should worship Krsna." Nimai smiled and said, "Listen, Pandita! That will certainly be done by your mercy."

COMMENTARY

One day while walking on the road, the Lord met Srivasa Pandita. When the Lord offered him obeisances, Srivasa blessed Him, saying, "May You live long." Srivasa continued, "O Nimai, if You give up the worship of Krsna and spend Your time in activities not related with Krsna, there will be no possibility of Your achieving eternal auspiciousness. The purpose of learning and teaching in this world is achieved only by dovetailing these activities in the devotional service of Krsna. If devotion to Krsna is not awakened by the cultivation of knowledge, then such cultivation is meaningless and fruitless. You have already studied many books, therefore do not delay any longer. Immediately engage in the topmost fruit of all studies, the worship of Lord Hari." In answer to this, the Lord said, "O Pandita, you are a devotee of the Lord. By your blessing I will soon become attached to the lotus feet of the Lord."

Text 254

eta bali' mahaprabhu hasiya calila

ganga-tire asi' sisya-sahite milila//CB, Adi 12.254//

TRANSLATION

After speaking in this way, Mahaprabhu smiled and departed for the bank of the Ganges, where He met His students.

Text 255

ganga-tire vasilena sri-sacinandana

catur-dike vediya vasila sisya-gana//CB, Adi 12.255//

TRANSLATION

Sri Sacinandana then sat on the bank of the Ganges with His students surrounding Him on all sides.

Text 256

koti-mukhe sei sobha na pari kahite

upama o ta'ra nahi dekhi trijagate//CB, Adi 12.256//

TRANSLATION

I could not describe the beauty of that scene even if I had millions of mouths. There is no comparison in the three worlds.

Text 257

candra-tara-gana va baliba, seho naya

sakalanka,—ta'ra kala ksaya-vrddhi haya//CB, Adi 12.257//

TRANSLATION

I cannot compare that scene with the moon surrounded by stars, because the moon has spots and it also waxes and wanes.

Text 258

sarva-kala-paripurna e prabhura kala

niskalanka, teni se upama dure gela//CB, Adi 12.258//

TRANSLATION

This Lord, however, is eternally complete and spotless, therefore a comparison with the moon is unjustified.

Text 259

brhaspati-upama o dite na yuyaya

tenho eka-paksa,—deva-ganera sahaya//CB, Adi 12.259//

TRANSLATION

I cannot compare Nimai with even Brhaspati, because Brhaspati is partial to the demigods.

Text 260

e prabhu—sabara paksa, sahaya sabara

ataeva se drstanta na haya inhara//CB, Adi 12.260//

TRANSLATION

This Lord, however, is partial to everyone, and therefore a comparison with Brhaspati is also unjustified.

Text 261

kamadeva-upama va diba, seho naya

tenho citte jagile, cittera ksobha haya//CB, Adi 12.261//

TRANSLATION

Nor can I compare Nimai with Cupid, because if Cupid appears in one’s heart, that heart becomes agitated.

Text 262

e prabhu jagile citte, sarva-bandha-ksaya

parama-nirmala suprasanna citta haya//CB, Adi 12.262//

TRANSLATION

When this Lord appears in one’s heart, however, all one’s material bondage is destroyed and his heart becomes pure and happy.

Text 263

ei-mata sakala drstanta yogya naya

sabe eka upama dekhiya citte laya//CB, Adi 12.263//

TRANSLATION

Therefore all these comparisons are improper. But there is one comparison that I can think of.

Texts 264-265

kalindira tire yena sri-nanda-kumara

gopa-vrnda-madhye vasi’ karila vihara

sei gopa-vrnda lai’ sei krsnacandra

bujhi,—dvija-rupe ganga-tire kare ranga//CB, Adi 12.264-265//

TRANSLATION

Just as the son of Nanda enjoyed His pastimes sitting amongst the cowherd boys on the bank of the Yamuna, that same Krsna in the form of a brahmana now enjoyed pastimes sitting with those same cowherd boys on the bank of the Ganges.

COMMENTARY

The Lord sat on the bank of the Ganges surrounded by His students. Three comparisons are given in this regard: (1) the moon surrounded by the stars, (2) Brhaspati surrounded by the demigods, and (3) Cupid. But these three comparisons are unable to properly describe the Lord’s unparalleled beauty and sitting posture, because (a) the moon has black marks resembling a rabbit, it waxes and wanes, and it cannot be seen in daylight, while Gauracandra is devoid of black spots and diminishment; (b) Brhaspati is the spiritual master of just one party (only the demigods) and has no sympathy for the opposing party, the demons, while Gaurasundara is the spiritual master of everyone; and (c) Cupid appears in the mind of a person and causes mundane agitation, while the appearance of Gaurasundara vanquishes all bondage and enlivens the living entities. Though these comparisons give an incomplete and partial indication of the Lord’s beauty, they are unable to give a complete description. Therefore Govinda in His unparalleled pastimes of sitting on the bank of the Yamuna with the cowherd boys is the best and ideal comparison to Gaura, who is nondifferent from Him.

Text 266

ganga-tire ye-ye-jane dekhe prabhu-mukha

sei paya ati-anirvacaniya sukha//CB, Adi 12.266//

TRANSLATION

Whoever saw the Lord’s face as He sat on the bank of the Ganges attained indescribable happiness.

Texts 267-270

dekhiya prabhura teja ati-vilaksana

ganga-tire kanakani kare sarva-jana

keha bole,—“eta teja manusera naya”

keha bole,—“e brahmana visnu-amsa haya”

keha bole,—“vipra raja haibeka gaude

sei ei bujhi,—ei kathana na nade

raja-cakravarti-cihna dekhiye sakala”

ei-mata bole ya’ra yata buddhi-bala//CB, Adi 12.267-270//

TRANSLATION

Seeing the Lord’s extraordinary effulgence, everyone on the bank of the Ganges began to whisper to one another. Someone said, “An ordinary human does not have such effulgence.” Someone else said, “This brahmana is a portion of Lord Visnu.” Another said, “I think He will fulfill the prediction that a brahmana will become the king of Gauda, for He has all the symptoms of a king.” In this way everyone spoke according to their understanding.

COMMENTARY

Seeing the Lord’s effulgence, no one considered Him equal to an ordinary human being. Some people thought He was a portion of Visnu, and some thought that the time had come for fulfillment of the prediction that a brahmana would become the king of Bengal. In other words, on seeing Him it appeared to people that He would in the future become king of Bengal, or in other words, the Lord of the Gaudiyas. This prediction could not prove otherwise.

Text 271

adhyapaka-prati saba kataksa kariya

vyakhya kare prabhu ganga-samipe vasiya//CB, Adi 12.271//

TRANSLATION

Meanwhile, the Lord pointed out faults in the other teachers as He engaged in explaining the scriptures on the bank of the Ganges.

Text 272

‘haya’ vyakhya ‘naya’ kare ‘naya’ kare ‘haya’

sakala khandiya, sese sakala sthapaya//CB, Adi 12.272//

TRANSLATION

Nimai established correct statements as incorrect and incorrect statements as correct. Then, after refuting all other explanations, He again established the proper meaning with new explanations.

COMMENTARY

Sri Gaurasundara began to exhibit such ingenious scholastic pastimes that He easily refuted the challenges of all ordinary people and established His own conclusions. He would first refute a challenge and then reestablish it by His own ingenuity.

Text 273

prabhu bole,—“ta’re ami bali ye ‘pandita’

eka-bara vyakhya kare amara sahita//CB, Adi 12.273//

TRANSLATION

The Lord said, “I consider a person learned if he is able to discuss with Me.

Text 274

sei vyakhya vyakhyana kariya ara-bara

ama’ prabodhibe,—hena sakti ache ka’ra?”//CB, Adi 12.274//

TRANSLATION

“Who has the power to refute Me by establishing a different explanation?”

Text 275

ei-mata isvara vyanjena ahankara

sarva-garva curna haya sunina sabara//CB, Adi 12.275//

TRANSLATION

As the Supreme Lord exhibited His pride in this way, He smashed the pride of all others.

COMMENTARY

The words vyanjena ahankara mean “manifesting pride.”

Text 276

kata va prabhura sisya, ta’ra anta nai

kata va mandali hai’ pade thani thani//CB, Adi 12.276//

TRANSLATION

The Lord had innumerable students, who studied in groups under His direction.

Text 277

prati-dina dasa bisa brahmana-kumara

asiya prabhura pa’ya kare namaskara//CB, Adi 12.277//

TRANSLATION

Every day ten or twenty brahmana boys came to offer obeisances to the Lord.

Text 278

“pandita, amara padibana toma’ sthane

kichu jani,—hena krpa kariba apane”//CB, Adi 12.278//

TRANSLATION

They would say, “O Pandita, we wish to study with You. Please be merciful, so that we may learn something.”

Text 279

“bhala bhala”,—hasi prabhu bolena vacana

ei-mata prati-dina bade sisya-gana//CB, Adi 12.279//

TRANSLATION

The Lord smiled and said, “Good. Good.” Thus the number of His students increased day by day.

Text 280

ganga-tire sisya-sange mandali kariya

vaikunthera cudamani achena vasiya//CB, Adi 12.280//

TRANSLATION

The Lord of Vaikuntha would sit amidst the circle of His students on the bank of the Ganges.

Text 281

catur-dike dekhe saba bhagyavanta loka

sarva-navadvipa prabhu-prabhave asoka//CB, Adi 12.281//

TRANSLATION

Fortunate people watched from all sides, and by the influence of the Lord the entire city of Navadvipa became free from lamentation.

Text 282

se ananda ye-ye-bhagyavanta dekhileka

kon jana ache,—ta'ra bhagya balibeka?//CB, Adi 12.282//

TRANSLATION

Who can calculate the good fortune of the pious souls who saw those pastimes?

Text 283

se ananda dekhileka ye sukrti jana

ta'ne dekhile o, khande samsara-bandhana//CB, Adi 12.283//

TRANSLATION

Just by seeing a pious soul who has seen those pastimes one is freed from material bondage.

COMMENTARY

The transcendental Vaikuntha pastimes of Sri Gaurasundara are so ecstatic that if one sees a person who sees such pastimes, one is freed from attachment to material existence.

Text 284

haila papistha-janma, na haila takhane!

hailana vancita se-sukha-darasane!//CB, Adi 12.284//

TRANSLATION

My sinful birth did not take place at that time! Therefore I was cheated from seeing those pastimes!

COMMENTARY

The author, who is the incarnation of Sri Vyasa, the spiritual master of the entire world, and a Vaisnava acarya, is teaching the example of humility by lamenting in the following way: "Alas! Such an unfortunate birth as

mine did not take place during the transcendental pastimes of Sri Gaurasundara, so I was not fortunate enough to see those ecstatic pastimes!” Materialist persons take birth in order to enjoy the fruits of their respective past misdeeds, but if such births take place during the manifest pastimes of the Lord, they become glorious by seeing those pastimes though they have taken abominable births.

Text 285

tathapiha ei krpa kara gauracandra!

se-lila-smrti mora hauka janma janma//CB, Adi 12.285//

TRANSLATION

Still, O Gauracandra, please be merciful to me so that I may remember those pastimes birth after birth.

COMMENTARY

“Since I could not take birth during the manifest pastimes of Gaura, my only prayer at the feet of the Lord is that in all of my future births His pastimes may ever remain present in my mind and thus awaken my good fortune.”

Text 286

sa-parsade tumi nityananda yatha-yatha

lila kara’,—mui yena bhrtya hana tatha//CB, Adi 12.286//

TRANSLATION

Wherever You and Nityananda perform pastimes with Your associates, may I be present there as a servant.

COMMENTARY

“Wherever the pastimes of Sri Gaura-Nityananda and Their associate devotees are manifest, may I receive the opportunity to serve them at all those places, life after life. This is my prayer at the lotus feet of Sri Gaurasundara.”

Text 287

sri krsna-caitanya nityananda-canda jana

vrndavana dasa tachu pada-yuge gana//CB, Adi 12.287//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends this English TRANSLATION of the Gaudiya-bhasya COMMENTARY on Sri Caitanya-bhagavata, Adi-khanda, Chapter Twelve, entitled, “The Lord’s wandering throughout Navadvipa.”

Chapter 13 Nimai Defeats The Digvijaya

Defeating Digvijayi

This chapter describes Nimai’s victory over and deliverance of Digvijayi Pandita, who had received the favor of Sarasvati and who was proud of his knowledge.

When Nimai Pandita was residing in Navadvipa as the crest-jewel of all teachers, a great Digvijayi Pandita who had received a benediction from Sarasvati arrived there. The Digvijayi had already defeated in argument the learned scholars of all provinces, and after hearing that the scholars of Navadvipa were famous for their learning throughout India, he proudly arrived in Navadvipa in order to defeat the scholars there. Hearing about the arrival of the Digvijayi Pandita, the entire scholarly community of Navadvipa became most restless and worried. When the students of Nimai Pandita gave Him this news, He told them, “The Supreme Lord and destroyer of everyone’s pride always destroys the pride of arrogant persons. Trees with fruits and persons with good qualities are always humble. Because great Digvijayi kings like Haihaya, Nahusa, Vena, Bana, Naraka, and Ravana were excessively intoxicated with pride, the Lord ultimately destroyed their pride. Therefore the Lord will soon destroy the pride of this Digvijayi who has come to Navadvipa.” After speaking in

this way, the Lord sat on the bank of the Ganges that evening and began to contemplate how to conquer this Digvijayi. At that time, as the full moon shone in the sky, the Digvijayi arrived before the Lord and was informed by the students about the identity of the wonderfully effulgent Nimai Pandita. The Lord first exchanged a few words with the Digvijayi and then respectfully and tactfully requested him to describe the glories of the Ganges. Thereupon the Digvijayi began to quickly and incessantly compose and recite verses in glorification of Gangadevi like the rumbling of hundreds of clouds. Everyone there was struck with wonder on seeing the amazing poetic ability of the great Digvijayi. When the Digvijayi stopped after incessantly reciting verses for three hours, the Lord requested him to explain the verses. As soon as Digvijayi began to explain, the Lord pointed out innumerable faults in alankara and other literary rules in the beginning, middle, and end of his description. The Digvijayi could not reply to any of the Lord’s challenges; all his ingenuity became overshadowed. When on seeing this, the Lord’s students were about to laugh, the Lord checked them and solaced the Digvijayi in various ways. He told the Digvijayi to go home, take rest, and, after studying further, return the next day. Being extremely embarrassed and saddened within, the Digvijayi began to think, “I have defeated even the extraordinary scholars of the six branches of philosophy, but due to providence I have finally been defeated by a young ordinary grammar teacher! How is it possible? It must be that I have committed some offense at the feet of Sarasvati-devi.” Thinking in this way, he began to chant the Sarasvati mantra and soon fell asleep. That very night, Sarasvati appeared before Digvijayi Pandita and disclosed to him the real identity of Nimai Pandita. She said, “Nimai Pandita is not an ordinary worldly scholar. He is the omnipotent and original Supreme Personality of Godhead. Sarasvati-devi is only a shadow of His internal potency. This Sarasvati, who is the shadow of the internal potency of the Lord, is ashamed to stand before Narayana, therefore she remains in the background.” Devi further told the Digvijayi Pandita that he had now actually achieved the fruit of his worship, because he had the good fortune of seeing the Lord of innumerable universes. Then, after instructing the Digvijayi to quickly go to the Lord and surrender at His lotus feet, she disappeared. When the Digvijayi awoke from his sleep, he immediately went to the Lord and informed Him with faltering words of the details of his dream and the instructions of Sarasvati-devi. The Lord, who is the master of Sarasvati, also instructed Digvijayi about the

superiority of spiritual knowledge, which is favorable for worshiping the Supreme Lord, and the abomination of material knowledge, which is the source of false pride and domination. The Lord said, “The fruit of cultivating knowledge is to fix the mind at the lotus feet of Krsna, and devotion to Visnu, or spiritual knowledge, is the only truth and desirable object.” After speaking these words of instruction, the Lord particularly forbade Digvijayi from revealing to anyone the truths that he had heard from Sarasvati, which are confidential to even the Vedas. By the mercy of the Lord, devotion, detachment, and spiritual knowledge simultaneously manifest in the body of Digvijayi Pandita and, being fully satisfied by achieving pure devotional service, he became trnad api sunica—“more humble than a straw in the street.” While describing the nature of Gaura’s mercy, the author has written, “Even a most proud person becomes extremely humble by the mercy of Gaura. Even persons who are intoxicated with pride due to material wealth give up royal happiness to live in the forest and worship Hari. If the most alluring objects desired by materialistic persons are abundantly available to persons who have received the mercy of the Lord, they can easily abandon them. What to speak of royal happiness, the devotees of Krsna consider even the happiness of liberation as insignificant.” When the scholars of Navadvipa saw the wonderful prowess of Nimai Pandita and His victory over the Digvijayi in this way, they desired to confer on Him the title of Badisimha, and thus His matchless glories were declared.

Text 1

jaya jaya dvija-kula-dipa gauracandra

jaya jaya bhakta-gosthi-hrdaya-ananda//CB, Adi 13.1//

TRANSLATION

All glories to Sri Gauracandra, the shining light of the family of brahmanas. All glories to the Lord, who increases the happiness in the hearts of His devotees.

Text 2

jaya jaya dvara-pala-govindera natha

jiva-prati kara, prabhu, subha-drsti-pata//CB, Adi 13.2//

TRANSLATION

All glories to the Lord of Govinda the doorkeeper. O Lord, please glance mercifully on the living entities.

Text 3

jaya adhyapaka-siroratna vipra-raja

jaya jaya caitanyera bhakata-samaja//CB, Adi 13.3//

TRANSLATION

All glories to the crest jewel of teachers and the king of brahmanas. All glories to the devotees of Lord Caitanya.

Text 4

hena-mate vidya-rase sri-vaikuntha-natha

vaisena sabara kari' vidya-garva-pata//CB, Adi 13.4//

TRANSLATION

In this way the Lord of Vaikuntha enjoyed His scholastic pastimes by vanquishing the scholars' pride.

Text 5

yadyapiha navadvipe pandita samaja

koty-arbuda adhyapaka nana-sastra-raja//CB, Adi 13.5//

TRANSLATION

Navadvipa was full of millions of learned scholars, each of whom had mastered various scriptures.

COMMENTARY

The phrase nana-sastra-raja, if taken as an adjective for the teachers, means that they had mastered various scriptures, in other words, they

had complete knowledge of all scriptures; and if taken as a noun, refers to various principle scriptures.

Text 6

bhattacarya, cakravarti, misra va acarya

adhyapana vina ka’ro ara nahi karya//CB, Adi 13.6//

TRANSLATION

Bhattacaryas, Cakravartis, Misras, and Acaryas had no occupation other than teaching.

Text 7

yadyapiha sabei svatantra, sabara jaya

sastra-carca haile brahmareha nahi saya//CB, Adi 13.7//

TRANSLATION

These scholars were all independent and so victorious in debating scriptures that they disregarded persons as learned as Lord Brahma.

COMMENTARY

Everyone put forward their independent opinions and endeavored to defeat others. They had no patience to hear the opinion of others in scriptural topics and even disregarded the conclusions of scholars who were as learned as Lord Brahma. They tried to defeat the most respectable scholars through their arguments.

Text 8

prabhu yata niravadhi aksepa karena

parampara, saksateha sabei sunena//CB, Adi 13.8//

TRANSLATION

The Lord constantly rebuked these scholars, who had to directly or indirectly hear those taunts.

Text 9

tathapiha hena jana nahi prabhu-prati

dvirukti karite ka’ro nahi sakti kati//CB, Adi 13.9//

TRANSLATION

Nevertheless, not one of them was able to counter the Lord’s challenges.

Text 10

hena se sadhvasa janme prabhure dekhiya

sabei yayena eka-dike namra haiya//CB, Adi 13.10//

TRANSLATION

They were so frightened on seeing the Lord that they would humbly try to avoid Him.

COMMENTARY

The word sadhvasa means “awe and reverence,” “panic,” “fear,” or “suspicion.”

Text 11

yadi va kahare prabhu karena sambhasa

sei-jana haya yena ati bada dasa//CB, Adi 13.11//

TRANSLATION

Whoever the Lord spoke with would become His staunch follower.

COMMENTARY

Whenever the Lord addressed someone, that person felt particularly honored and he would thus desire to serve the Lord.

Text 12

prabhura panditya-buddhi sisu-kala haite

sabei janena ganga-tire bhala-mate//CB, Adi 13.12//

TRANSLATION

Everyone on the banks of the Ganges knew well that the Lord was most intelligent from His very childhood.

Text 13

kona-rupe keha prabodhite nahi pare

iha o sabara citte jagaye antare//CB, Adi 13.13//

TRANSLATION

Within their hearts they knew that the Lord could not be defeated in argument.

Text 14

prabhu dekhi' svabhavei janmaye sadhvasa

ataeva prabhu dekhi' sabe haya vasa//CB, Adi 13.14//

TRANSLATION

Therefore they naturally became frightened when they saw the Lord, and they were obliged to accept subordination to Him.

Text 15

tathapiha hena ta'na mayara badai

bujhibare pare ta'ne,—hena jana nai//CB, Adi 13.15//

TRANSLATION

Nevertheless, the influence of the illusory energy is such that no one was able to recognize Him.

Text 16

tenho yadi na karena apana' vidita

tabe ta’ne keha nahi jane kadacita//CB, Adi 13.16//

TRANSLATION

No one can possibly recognize the Lord unless and until He reveals Himself.

Text 17

tenho punah nitya suprasanna sarva-rite

tahana mayaya punah sabe vimohite//CB, Adi 13.17//

TRANSLATION

The Lord is eternally merciful to the living entities in every respect, yet due to the influence of His illusory energy everyone remained ignorant of His identity.

Text 18

hena-mate sabare mohiya gauracandra

vidya-rase navadvipe kare prabhu ranga//CB, Adi 13.18//

TRANSLATION

In this way Gauracandra bewildered everyone as He enjoyed His scholastic pastimes in Navadvipa.

Text 19

hena-kale tatha eka maha-digvijayi

aila parama-ahankara-yukta hai’//CB, Adi 13.19//

TRANSLATION

In the meantime a proud champion of learning arrived in Navadvipa.

COMMENTARY

Some people say that maha-digvijayi refers to Kesava Kasmiri, or Kesava Bhatta, the disciple of Gangalya Bhatta of the Nimbarka-

sampradaya. In consideration of the time factor, there is a difference of opinion in this regard. In his Dig-darsini COMMENTARY on the Hari-bhakti-vilasa, Srimad Gopala Bhatta Gosvami Prabhu has quoted many verses from Kesava Bhatta's Krama-dipika as evidence. Later on, this Kesava Bhatta was accepted as an acarya in the disciplic succession of the Nimbarka-sampradaya. If Kesava Bhatta, the author of Krama-dipika, was accepted in the disciplic succession of the Nimbarka-sampradaya, however, then the author of Sri Hari-bhakti-vilasa would have mentioned it in his writing.

Text 20

sarasvati-mantrera ekanta upasaka

mantra japi' sarasvati karileka vasa//CB, Adi 13.20//

TRANSLATION

He was a staunch devotee of goddess Sarasvati; by chanting her mantra he had won her favor.

Text 21

visnu-bhakti-svarupini, visnu-vaksah-sthita

murti-bhede rama,—sarasvati jagan-mata//CB, Adi 13.21//

TRANSLATION

Sarasvati is the personification of devotional service to Lord Visnu. Being nondifferent from Laksmi, she eternally resides on the chest of Lord Visnu. She is the mother of the universe.

COMMENTARY

Rama refers to Sri-sakti, or Laksmi, who resides on the chest of Visnu. Sarasvati is the personification of devotional service, or Bhu-sakti. She is the consort of the holy name of the Lord.

The phrase jagan-mata refers to Visnu's Nila, Lila, and Durga saktis. Although the features of Rama, Sarasvati, and Durga are different, they are all actually nondifferent from Sri Narayani, or Laksmi, the internal

potency of Sri Narayana. They are all personifications of Lord Visnu's service. Since they are all principal asraya-vigrahas, they are the mothers of the universe.

Text 22

bhagya-vase brahmanera pratyaksa haila

'tribhuvana digvijayi' kari' vara dila//CB, Adi 13.22//

TRANSLATION

Due to the brahmana's great fortune, she appeared before him and blessed him to conquer the three worlds.

COMMENTARY

Spiritual knowledge, or Sarasvati, hides her real identity from those who are proud, foolish, attached to material enjoyment, and absorbed in the false ego of thinking themselves the doers; and in her shadow form of Dusta Sarasvati, she deceives them by awarding them benedictions. Though such puffed-up people who receive her benedictions are able to conquer the three worlds, they are eligible for being totally defeated by the Supreme Lord, who is the ultimate giver of all benedictions. Sarasvati-devi never desires that her worshipable Lord may be defeated, so she deceives the conditioned souls who are bewildered by maya from chanting the glories of the Lord's holy names. When Suddha Sarasvati-devi sees that her worshiper is not inclined towards the service of the Supreme Lord, she bewilders him with material knowledge, which is her shadow form.

Text 23

yan'ra drsti-pata-matre haya visnu-bhakti

'digvijayi'-vara va tahana kon sakti?//CB, Adi 13.23//

TRANSLATION

What is the difficulty for her to bless one to become a champion of learning when simply by her merciful glance one achieves devotional service to Lord Visnu?

COMMENTARY

When by the nonduplicitous merciful glance of Suddha Sarasvati-devi one achieves the highest benediction of devotion to Lord Visnu, then it is easy and extremely insignificant for her to award the people of this world benedictions like becoming a Digvijayi.

Text 24

pai sarsvatira saksate vara-dana

samsara jiniya vipra bule sthane-sthana//CB, Adi 13.24//

TRANSLATION

After directly receiving the benediction of goddess Sarasvati, the brahmana traveled from province to province, defeating the local scholars wherever he went.

Text 25

sarva-sastra jihvaya aise nirantara

hena nahi jagate, ye dibeka uttara//CB, Adi 13.25//

TRANSLATION

All the scriptures resided on the tip of his tongue. There was no one in the world who could answer his challenge.

Text 26

ya’ra kaksa-matra nahi bujhe kona-jane

digvijayi hai’ bule sarva sthane-sthane//CB, Adi 13.26//

TRANSLATION

Many scholars were not even able to understand his questions, so he easily conquered the scholars wherever he went.

Text 27

sunilena bada navadvipera mahima

pandita-samaja yata, ta’ra nahi sima//CB, Adi 13.27//

TRANSLATION

He then heard about the glories of Navadvipa, wherein endless learned scholars resided.

Text 28

parama-samrddha asva-gaja-yukta hai’

saba’ jini’ navadvipe gela digvijayi//CB, Adi 13.28//

TRANSLATION

Thus after conquering all other provinces, the champion scholar came to Navadvipa along with his opulent entourage, which included horses and elephants.

Text 29

prati ghare ghare prati pandita-sabhaya

maha-dhvani upajila sarva-nadiyaya//CB, Adi 13.29//

TRANSLATION

As a result, a loud commotion arose in every house and every assembly of learned scholars in Nadia.

Text 30

“sarva-rajya-desa jini’ jaya-patra lai’

navadvipe asiyache eka digvijayi//CB, Adi 13.30//

TRANSLATION

People everywhere were heard saying, “A champion scholar has come to Navadvipa with a certificate of victory from scholars all over the country.

COMMENTARY

The word jaya-patra refers to a certificate of conquest that a party who has lost in a battle of arguments or test of scholarship awards to the victorious party. This is proof of the winning party's superior scholarship.

Text 31

sarasvatira vara-putra' suni' sarva-jane

pandita sabara bada cinta haila mane//CB, Adi 13.31//

TRANSLATION

When all the learned scholars of Navadvipa heard that he was favored by Sarasvati, they began to worry.

Text 32

"jambudvipe yata ache panditera sthana

saba jini' navadvipa jagate vakhana//CB, Adi 13.32//

TRANSLATION

"Of all places of learning throughout Jambudvipa, Navadvipa surpasses all.

COMMENTARY

Jambudvipa, in which India is situated, is one of the seven islands. By her own glories, Navadvipa was the most famous and celebrated of all places adorned with intelligent people in India.

Text 33

hena-sthana digvijayi yaibe jinina

samsare ei apratistha ghusibe sunina//CB, Adi 13.33//

TRANSLATION

"If this Digvijayi is victorious in such a place as this, then scholars all over the world will condemn us.

Text 34

yujhite va ka’ra sakti ache ta’na sane?

sarasvati vara yan’re dilena apane?//CB, Adi 13.34//

TRANSLATION

“Yet who has the ability to debate with one who has received the blessings of Sarasvati?

Text 35

sarasvati vakta yan’ra jihvaya apane

manusye ki vade kabhu pare ta’na sane?//CB, Adi 13.35//

TRANSLATION

“Since Sarasvati resides on his tongue, how can a human being debate with him?”

Text 36

sahasra sahasra maha-maha-bhattacarya

sabei cintena mane, chadi’ sarva karya//CB, Adi 13.36//

TRANSLATION

Thousands of great Bhattacaryas left their duties out of anxiety.

Text 37

catur-dike sabei karena kolahala

“bujhibana ei-bara yata vidyabala”//CB, Adi 13.37//

TRANSLATION

All over Navadvipa people were heard saying, “Now we’ll understand the power of our knowledge.”

Text 38

e-saba vrttanta yata paduyara gane

kahilena nija-guru gaurangera sthane//CB, Adi 13.38//

TRANSLATION

The students went and informed their teacher, Gauranga, of all these incidents.

Text 39

“eka digvijayi sarasvati vasa kari’

sarvatra jiniya bule jaya-patra dhari’//CB, Adi 13.39//

TRANSLATION

“A Digvijayi who has been blessed by Sarasvati and who has conquered scholars throughout the world has come with his certificate of victory.

Text 40

hasti, ghoda, dola, loka, aneka samhati

samprati asiya haila navadvipe sthiti//CB, Adi 13.40//

TRANSLATION

“He has arrived in Navadvipa surrounded by elephants, horses, palanquins, and many followers.

Text 41

navadvipe apanara pratidvandvi caya

nahe jaya-patra mage sakala-sabhaya”//CB, Adi 13.41//

TRANSLATION

“He has come to Navadvipa seeking an opponent. Otherwise he demands a certificate of victory from the scholars of Navadvipa.”

COMMENTARY

After arriving in Navadvipa, Digvijayi Pandita searched for a suitable opponent from the rival camp. If there was no suitable scholar in Navadvipa able to debate with him, then the Digvijayi demanded that the scholars issue him a certificate stating that all the scholars of Navadvipa had been defeated by him.

Text 42

suni' sisya-ganera vacana gauramani

hasiya kahite lagilena tattva-vani//CB, Adi 13.42//

TRANSLATION

Hearing the words of His students, the jewel-like Gauranga smiled and began to describe the nature of the Supreme Lord.

Text 43

"suna, bhai saba, ei kahi tattva-katha

ahankara na sahena isvara sarvatha//CB, Adi 13.43//

TRANSLATION

"Listen, dear brothers. The Supreme Lord never tolerates false pride.

COMMENTARY

Hearing about Digvijayi's bragging from the Navadvipa students, who were afraid of their imminent defeat, Sri Gaurasundara solaced them by describing the nature, or truth, of the Supreme Lord as follows: "The Supreme Lord, who is the controller of maya, completely destroys the false ego of proud persons who are controlled by maya—that is, He destroys the pride of proud persons—and does not assist them in maintaining their pride in any way. As stated in the Srimad Bhagavatam (10.14.20): "O supreme creator and master, You defeat the false pride of the faithless demons and show mercy to Your saintly devotees."

Text 44

ye-ye-gune matta hai' kare ahankara

avasya isvara taha karena samhara//CB, Adi 13.44//

TRANSLATION

“Whenever the Lord sees someone proud of some personal quality, He certainly removes the cause of that pride.

COMMENTARY

Three modes of material nature are present in this material kingdom. The three modes keep their identities intact by remaining distinct while mixing with the other modes. When the modes of passion and ignorance are subdued by the mode of goodness, a living entity becomes situated in the mode of goodness. But even in such a mode of goodness, a specific relationship with the modes of passion and ignorance still remains. When the specific relationship with both passion and ignorance is completely absent in the mode of goodness, it is called visuddha-sattva or nirguna—pure goodness or transcendence. In order to manifest His Vaikuntha pastimes by bringing into equilibrium the ever-conflicting three modes of nature, under whose control intoxicated egoistic persons exhibit their pride, the Supreme Lord removes the opposing nature of the modes and establishes them on the platform of transcendence. The false ego born of the modes of nature is agitated by time, in other words, the concepts of “I” and “mine,” which are born from the modes, are found within the time factor and are destroyed in due course of time. Therefore the relationship of the living entities with the modes of nature is only temporary, not eternal. The three states of birth, maintenance, and death, which are born of the modes of nature, are not eternal. Therefore they are ephemeral. Activities performed with aversion to the Lord by living entities who consider themselves the doers are inferior, while activities performed as service by living entities who consider themselves servants of the Lord are superior or eternal.

Text 45

phalavanta vrksa ara gunavanta jana

‘namrata’ se tahara svabhava anuksana//CB, Adi 13.45//

TRANSLATION

“The nature of both the tree laden with fruit and the man decorated with good qualities is that they bow down with humility.

COMMENTARY

Just as a tree bends down with a burden of fruits, persons who are in the mode of goodness exhibit humility as a result of their good qualities. Persons who are averse to the purport of statements like “a little education is dangerous,” “a small fish jumps too much,” and “a castor oil plant grows like a tree” praise their own small achievements due to material destitution and thus become reluctant to display humility before others. That is why Sri Gaurasundara has taught for the benefit of people in general that only those persons who consider themselves lower than the straw in the street are always eligible to serve the Supreme Lord by chanting the holy name of Hari. The living entities possess minute quantities of the Lord’s nature. In the Bhagavad-gita the living entities are described as para prakrti, or superior nature. While exhibiting pastimes as the spiritual master for the entire world and while describing the nature of the living entities who possess saintly qualities, Sri Gaurasundara has displayed the ideal example of actual humility.

Text 46

haihaya, nahusa, vena, bana, naraka, ravana

maha-digvijayi suniyacha ye ye-jana//CB, Adi 13.46//

TRANSLATION

“You must have heard of the great Digvijayis of the past like Haihaya, Nahusa, Vena, Bana, Naraka, and Ravana.

COMMENTARY

Haihaya, or Kartaviryarjuna, was the King of Mahismatipura. He received one thousand arms by the blessing of Lord Dattatreya and was killed by the hands of Lord Parasurama. A description of these incidents is found in the Srimad Bhagavatam (9.15.17-35), the Mahabharata (Tirtha-yatra-parva of the Vana-parva 115.10-18 and 116.19-24), the Hari-vamsa (1.33), the Vayu Purana (Chapter 94), the Matsya Purana (Chapter 43) and the Markandeya Purana (Chapter 16).

Nahusa was born in the womb of Svarbhanavi by Ayu, who was the son of Pururava, the saintly king of the dynasty of the moon-god. He was the father of Maharaja Yayati. A description of Nahusa's becoming intoxicated by opulence, illusioned, and falldown is described in the Mahabharata (Ajagara-parva of the Vana-parva, 280.11-14, 181.30-37 and Udyoga-parva 11.10-24, Chapter 12, and Chapter 17), the Hari-vamsa (1.28), the Vayu Purana (Chapter 92), and the Brahma Purana (Chapter 11).

Vena was the ghostly haunted, atheistic son of the saintly King Anga. A description of his atheism born of self-worship, his immediate destruction by the curse of brahmanas who observed his cruelty towards other living entities, and the appearance of Maharaja Prthu from the churning of his arms is found in the Srimad Bhagavatam (4.13.39-49 and 4.14.1-46). Vena was averse to serving the Lord through lust, fear, envy, familial relationship, affection, or devotion and averse to the strong favorable cultivation of Krsna consciousness, so as a result of his heinous sins he fell into the darkest region of hell forever. That is why there was no hope for his deliverance. The saintly King Yudhisthira spoke to Sri Narada Muni in the Srimad Bhagavatam (7.1.32) as follows:

katamo 'pi na venah syat pancanam purusam prati

tasmat kenapy upayena manah krsne nivesayet

"Somehow or other, one must consider the form of Krsna very seriously. Then, by one of the five different processes mentioned above, one can return home, back to Godhead. Atheists like King Vena, however, being unable to think of Krsna's form in any of these five ways, cannot attain salvation. Therefore, one must somehow think of Krsna, whether in a friendly way or inimically."

The hundred-armed Bana was a dear servant of Rudra and son of Maharaja Bali, the king of the demons. His other name is Mahakala. A description of Bana and the vanquishment of his pride by Krsna is found in the Tenth Canto of Srimad Bhagavatam, Chapters 62 and 63, and in the Hari-vamsa (2.1.18).

Naraka was a great demon born in the womb of Bhumi, mother earth, by the touch of Varahadeva. His death at the hands of Krsna is described in the Srimad Bhagavatam (10.59.1-22), in the Hari-vamsa (2.63), and in

the Visnu Purana (5.29).

Ravana’s birth, austerities, and pride resulting from victories in battle by the influence of a benediction are described in the Ramayana (Uttara-kanda, Chapters 9-39). Descriptions of his anger on hearing news of the death of Khara and Dusana at the hands of Sri Rama and the incidents beginning with his kidnapping of maya Sita up to his death are found in the Ramayana (Aranya-kanda, Chapters 31-56, Sundara-kanda, Chapters 4-22, Lanka-kanda, Chapters 6-16, 26-31, 40, 59, 62, 63, 93, 96, 101, 103, and 111), in the Mahabharata (Draupadi-harana-parva within the Vana-parva, Chapters 274, 277, 280, 284, and 289), and in the Srimad Bhagavatam, Ninth Canto, Chapter 10.

The word maha-digvijayi refers to brahmanas who conquer the eight directions on the strength of their knowledge, ksatriyas who conquer the eight directions in battle on the strength of their arms, and vaisyas who conquer the eight directions on the strength of their wealth, earned through farming and trade.

Text 47

bujha dekhi, ka’ra garva curna nahi haya?

sarvatha isvara ahankara nahi saya//CB, Adi 13.47//

TRANSLATION

“Try to think, whose pride was not smashed? The Supreme Lord never tolerates anyone’s false ego.

Text 48

eteke tahara yata vidya-ahankara

dekhibe ethai saba haibe samhara”//CB, Adi 13.48//

TRANSLATION

“Therefore you will see this Digvijayi’s scholastic pride vanquished here in Navadvipa.”

Text 49

eta bali’ hasi’ prabhu sisya-gana-sange

sandhya-kale ganga-tire ailena range//CB, Adi 13.49//

TRANSLATION

After saying this, Nimai smiled. Then in the evening He took His students to the bank of the Ganges.

Text 50

ganga-jala sparsa kari’, ganga namaskari’

vasilena sisya-sange gauranga sri-hari//CB, Adi 13.50//

TRANSLATION

After sprinkling some Ganges water on His head and offering obeisances, Lord Gauranga sat down on the bank with His students.

Text 51

aneka mandali hai’ sarva-sisya-gana

vasilena catur-dike parama-sobhana//CB, Adi 13.51//

TRANSLATION

As the students sat around the Lord in various groups, it created an unprecedented scene.

Text 52

dharma-katha, sastra-katha asesa kautuke

ganga-tire vasiya achena prabhu sukhe//CB, Adi 13.52//

TRANSLATION

The Lord jubilantly engaged in discussing varnasrama-dharma and scriptural topics on the bank of the Ganges.

COMMENTARY

The word dharma-katha refers to ordinary varnasrama topics, which are accessible to the senses.

There is a dearth of spiritual knowledge in this world, therefore instructions for removing the living entities' darkness of ignorance by administering topics of transcendental knowledge are called sastra-katha.

Text 53

kahare na kahi' mane bhavena isvare

"digvijayi jinibana kemana prakare?"//CB, Adi 13.53//

TRANSLATION

Though He did not say anything, the Lord thought, "How shall I defeat this Digvijayi?

Text 54

e viprera haiyache maha-ahankara

'jagate mahara pratidvandvi nahi ara'//CB, Adi 13.54//

TRANSLATION

"This brahmana has become most proud, because he thinks there is no one in the world to oppose him.

Text 55

sabha-madhye jaya yadi kariye ihare

mrta-tulya haibeka samsara-bhitare//CB, Adi 13.55//

TRANSLATION

"If I defeat him in an assembly, it would be equal to death for him.

Text 56

viprere laghava karibeka sarva-loke

lutibe sarvasva, vipra maribeka soke//CB, Adi 13.56//

TRANSLATION

“Everyone would belittle him, they would plunder his belongings, and he would die in lamentation.

COMMENTARY

The Lord is the perfect example of proper conduct and is always respectful to the people of this world, therefore He began to contemplate how miserable the world-renowned scholar Digvijayi would become when defeated. He thought, “If I defeated the conceited Digvijayi in public, he would feel great misery at heart. Moreover, if he were defeated, he would be finished. He would certainly be harassed, all his wealth, elephants, horses and other possessions would be forcibly taken away by others, and the brahmana would merge in lamentation. Keeping all these considerations in mind, I will have to defeat the Digvijayi in a secluded place.”

The word laghava (used as an adjective in ancient Bengali, it is presently not used) means “neglected,” “insulted,” “harassed,” “hated,” “insignificant,” “fallen,” “devoid of heaviness or existence,” “useless,” “liquid,” and “light.”

Text 57

duhkha na paibe vipra, garva haibe ksaya

virale se karibana digviyayi jaya//CB, Adi 13.57//

TRANSLATION

“Therefore I will defeat him in a private place, so that his pride will be destroyed but he won’t be hurt.”

Text 58

ei-mata isvara cintite sei-ksane

digvijayi nisaya aila sei-sthane//CB, Adi 13.58//

TRANSLATION

While the Lord was thinking in this way, night fell and the Digvijayi arrived

at that spot.

Texts 59-60

parama nirmala nisa purna-candravati

kiba sobha haiya achena bhagirathi

sisya-sange ganga-tire achena isvara

ananta-brahmande rupa sarva manohara//CB, Adi 13.59-60//

TRANSLATION

It was a clear full moon night, and the Ganges looked most enchanting. As the Lord sat with His students, His attractive form was unmatched throughout innumerable universes.

COMMENTARY

Another reading of verse 59 is hari bali' gora nace bahu tuli', jagamana bandhala karuna bola bali'—"Gaura danced with His arms raised while chanting 'Hari bol!' By His merciful chanting, He captured the minds of everyone." Though this verse is found in some editions, it is inappropriate at this juncture because it is inconsistent with the meaning of verses 52 and 68 of this chapter.

Text 61

hasya-yukta sri-candra-vadana anuksana

nirantara divya-drsti dui sri-nayana//CB, Adi 13.61//

TRANSLATION

A smile decorated the Lord's moonlike face, and His beautiful eyes showered merciful glances.

Text 62

mukta jini' sri-dasana, aruna adhara

dayamaya sukomala sarva-kalevara//CB, Adi 13.62//

TRANSLATION

His teeth defeated the luster of a string of pearls, and His reddish lips resembled the color of the rising sun. He was full of compassion, and all the limbs of His body were delicate.

Text 63

sri-mastake suvalita cancara sri-kesa

simha-griva, gaja-skanda, vilaksana vesa//CB, Adi 13.63//

TRANSLATION

His head was adorned with beautiful curly black hair. His dress was divine, His neck resembled that of a lion, and His shoulders were like those of an elephant.

COMMENTARY

The word vilaksana means “extraordinary” or “spiritual.”

Text 64

suprakanda sri-vigraha, sundara hrdaya

yajna-sutra-rupe tanhi ananta-vijaya//CB, Adi 13.64//

TRANSLATION

His body was very large, and His attractive chest was adorned by Lord Ananta in the form of a brahmana thread.

COMMENTARY

Sri Anantadeva adorns the body of Sri Narayana as the sacred thread, one of the ten forms in which serves the Lord.

Text 65

sri-lalate urddhva-sutilaka manohara

ajanu-lambita dui sri-bhuja sundara//CB, Adi 13.65//

TRANSLATION

An enchanting mark of tilaka decorated His forehead, and His beautiful arms reached to His knees.

Text 66

yoga-patta-chande vastra kariya bandana

vama-uru-majhe-thui’ daksina carana//CB, Adi 13.66//

TRANSLATION

The Lord wore His cloth like a sannyasi, and He sat with His right foot on His left thigh.

Text 67

karite achena prabhu sastrera vyakhyana

‘haya’ ‘naya’ kare, ‘naya’ karena pramana//CB, Adi 13.67//

TRANSLATION

As the Lord explained the scriptures, He established correct statements as incorrect and incorrect statements as correct.

Text 68

aneka mandali hai’ sarva-sisya-gana

catur-dike vasiya achena susobhana//CB, Adi 13.68//

TRANSLATION

All of His students sitting around Him in groups created an enchanting scene.

Text 69

apurva dekhila digvijayi suvismita

mane bhave,—“ei bujhi nimai pandita?”//CB, Adi 13.69//

TRANSLATION

Seeing that wonderful scene, Digvijayi was astonished and thought, “Is this Nimai Pandita?”

Text 70

alaksite sei sthane thaki’ digvijayi

prabhura saundarya ca’he eka-drsti hai’//CB, Adi 13.70//

TRANSLATION

Digvijayi remained incognito as he gazed steadily on the Lord’s beautiful form.

Text 71

sisya-sthane jijnasila,—“ki nama ihana?”

sisya bole,—“nimai pandita khyati ya’na”//CB, Adi 13.71//

TRANSLATION

He then asked a student, “What is His name?” and the student replied, “He is the famous Nimai Pandita.”

Text 72

tabe ganga namaskari’ sei vipra-vara

ailena isvarera sabhara bhitara//CB, Adi 13.72//

TRANSLATION

The best of the brahmanas then offered his obeisances to the Ganges and entered the Lord’s assembly.

Text 73

ta’ne dekhi’ prabhu kichu isat hasiya

vasite balila ati adara kariya//CB, Adi 13.73//

TRANSLATION

Seeing him, the Lord slightly smiled as He offered him a seat with great respect.

Text 74

parama-nihsanka sei, digvijayi ara

tabu prabhu dekhila sadhvasa haila tan’ra//CB, Adi 13.74//

TRANSLATION

Although the Digvijayi was very brave by nature and a champion of learning besides, he was nevertheless frightened on seeing the Lord.

Text 75

isvara-svabhava-sakti ei-mata haya

dekhitei matra ta’ne, sadhvasa janmaya//CB, Adi 13.75//

TRANSLATION

The power of the Supreme Lord’s natural characteristic is such that the very sight of Him produces fear.

COMMENTARY

Another reading of this verse is danda dekhite ki bahu kakhana uthaya?—“Will one raise his hand when he sees a stick?” In other words, if one sees a stick in the hands of his opponent he will never attack him simply on the strength of his arms. Similarly, Gaura-Narayana, who is the Lord of lords and the chastiser of everyone, has such potency, or such opulence, that none of His controlled subjects are able to transgress or surpass Him. The purport is that the Digvijayi, who is like a well of limited knowledge, did not dare to challenge Gaurasundara, who is the ocean of unlimited knowledge, but rather became completely frightened.

Text 76

sata panca katha prabhu kahi’ vipra-sange

jijnasite tan're kichu arambhila range//CB, Adi 13.76//

TRANSLATION

After exchanging a few words of introduction, the Lord began to sportingly inquire from him.

Texts 77-80

prabhu kahe,—"tomara kavitvera nahi sima

hena nahi, yaha tumi na kara' varnana

gangara mahima kichu karaha pathana

suniya sabara hauka papa-vimocana

suni' sei digvijayi prabhura vacana

sei-ksane karibare lagila varnana

druta ye lagila vipra karite varnana

kata-rupe bole, ta'ra ke karibe sima? //CB, Adi 13.77-80//

TRANSLATION

The Lord said, "There is no limit to your poetic ability. There is nothing that you are unable to describe. Please recite some of the glories of the Ganges, for by hearing such glories everyone's sins are destroyed." Hearing the Lord's request, the Digvijayi immediately began to describe the glories of the Ganges. Who can fathom the countless verses that the brahmana so quickly recited?

COMMENTARY

For an explanation, one should see Caitanya-caritamrta (Adi 16.34-36).

Text 81

kata megha, suni, yena karaye garjana

ei-mata kavitvera gambhirya-pathana//CB, Adi 13.81//

TRANSLATION

The Digvijayi’s recitation was like the deep rumbling of clouds.

Text 82

jihvaya apani sarasvati-adhisthana

ye bolaye, se-i haya atyanta-pramana//CB, Adi 13.82//

TRANSLATION

Since Sarasvati personally resided on the tongue of Digvijayi, whatever he spoke was authorized.

COMMENTARY

The words atyanta-pramana mean “most authentic,” “reasonable,” and “trustworthy or certain.”

Text 83

manusyera saktye taha dusibeka ke?

hena vidyavanta nahi,—bujhibeka ye//CB, Adi 13.83//

TRANSLATION

No human being had the ability to refute his speech, for no scholar could even understand him.

Text 84

sahasra-sahasra yata prabhura sisya-gana

avak haila sabe sunina varnana//CB, Adi 13.84//

TRANSLATION

The Lord’s thousands of students all became speechless on hearing those descriptions.

Text 85

“rama rama adbhuta!” smarena sisya-gana

“manusyera e-mata ki sphuraye kathana?”//CB, Adi 13.85//

TRANSLATION

“Rama! Rama! How wonderful!” they marveled. “Can an ordinary human being speak like this?”

Text 86

jagate adbhuta yata sabda-alankara

sei bai kavitvera varnana nahi ara//CB, Adi 13.86//

TRANSLATION

The most wonderful words and literary ornaments in the world were all used in the Digvijayi’s recitation.

Text 87

sarva-sastre maha-visarada ye-ye-jana

hena sabda tan’sabara o bujhite visama//CB, Adi 13.87//

TRANSLATION

Even those who were fully conversant in the scriptures had great difficulty understanding his words.

Text 88

ei-mata prahara-khaneka digvijayi

adbhuta se padaye, tathapi anta nai//CB, Adi 13.88//

TRANSLATION

The Digvijayi continually recited in this amazing way for three hours without coming to an end.

COMMENTARY

In the prayers composed and recited by Digvijayi, there were many astonishing and choice arrangements of words and beautiful metaphors. Therefore even the most learned scholars who were expert in the scriptures felt extreme difficulty in considering and relishing those verses.

Text 89

padi' yadi digvijayi haila avasara

tabe hasi' balilena sri-gaurasundara//CB, Adi 13.89//

TRANSLATION

When Digvijayi finally finished his recitation, Sri Gaurasundara smiled and spoke.

COMMENTARY

The word avasara (an adjective) means "ceased" or "restrained."

Text 90

"tomara ye-sabdera granthana abhipraya

tumi vine bujhaile, bujha nahi yaya//CB, Adi 13.90//

TRANSLATION

"The purport of your words are so exalted that unless you explain them no one can understand.

COMMENTARY

The words granthana abhipraya mean "the purpose of composition."

Text 91

eteke apane kichu karaha vyakhyana

ye sabde ye bola tumi, sei supramana"//CB, Adi 13.91//

TRANSLATION

"Therefore please explain a portion of your recitation, for whatever

meaning is explained by you must be accepted.”

Text 92

sunina prabhura vakya sarva-manohara

vyakhya karibare lagilena vipra-vara//CB, Adi 13.92//

TRANSLATION

Hearing the Lord’s enchanting words, the best of the brahmanas began to explain.

Text 93

vyakhya karilei matra prabhu sei-ksane

dusilena adi-madhya-ante tina sthane//CB, Adi 13.93//

TRANSLATION

But as soon as he began to explain a verse, the Lord immediately pointed out faults in the beginning, middle, and end of the verse.

COMMENTARY

Digvijayi began to enthusiastically explain the following verse that he composed:

mahattvam gangayah satatam idam abhati nitaram

yad esa sri-visnos carana-kamalotpatti-subhaga

dvitiya-sri-laksmir iva sura-narair arcya-carana

bhavani-bhartur ya sirasi vibhavaty adbhuta-guna

“The greatness of mother Ganges always brilliantly exists. She is the most fortunate because she emanated from the lotus feet of Sri Visnu, the Personality of Godhead. She is the second goddess of fortune, and therefore she is always worshiped both by demigods and by humanity. Endowed with all wonderful qualities, she flourishes on the head of Lord Siva.” See Caitanya-caritamrta (Adi 16.41 and 46).

Text 94

prabhu bole,—“e sakala sabda-alankara

sastra-mate suddha haite visama apara//CB, Adi 13.94//

TRANSLATION

The Lord said, “According to the scriptures, all the words and literary ornaments that you have used are far from correct.

COMMENTARY

When Digvijayi began to explain the verse he had composed, the Lord pointed out metaphorical faults in the beginning, middle, and end of the verse. The expert combination of words and absence of metaphorical faults necessary in the composition of a verse were not found in the Digvijayi’s verse. One should study the five faults and five qualities pointed out by the Lord in Digvijayi’s verse, as found in the Caitanya-caritamrta (Adi 16.54-84).

The second line of this verse indicates that even if one wanted to establish that the words and literary ornaments were used according to their respective literary rules, it would be extremely difficult to do so.

Text 95

tumi va diyacha kon abhipraya kari’

bola dekhi?” kahilena gauranga sri-hari//CB, Adi 13.95//

TRANSLATION

“But please tell us, what was your intended meaning of these ornaments?” asked Lord Gauranga.

Text 96

eta bada sarasvati-putra digvijayi

siddhanta na sphure kichu, buddhi gela kahin//CB, Adi 13.96//

TRANSLATION

Digvijayi, the great son of Sarasvati, was unable to properly explain, for his intelligence had left him.

COMMENTARY

The phrase buddhi gela kahin indicates that his intelligence has gone somewhere, in other words, the Digvijayi's reasoning ability was lost or vanquished.

Text 97

sata panca bole vipra, prabodhite nare

yei bole, tai dose gauranga-sundara//CB, Adi 13.97//

TRANSLATION

Whatever little attempt he made to defend himself was refuted by Lord Gaurasundara.

Text 98

sakala pratibha palaila kon sthane

apane na bujhe vipra, ki bole apane//CB, Adi 13.98//

TRANSLATION

It appeared that the Digvijayi's intelligence had taken leave of him, for he didn't even know what he was saying.

Text 99

prabhu bole,—"e thakuka, pada kichu ara"

padite o purva-mata sakti nahi ara//CB, Adi 13.99//

TRANSLATION

The Lord said, "Leave this verse and recite another," but the Digvijayi was unable to recite like before.

Text 100

kon citra-tahana sammoha prabhu-sthane?

vede o payena moha yan’ra vidyamane//CB, Adi 13.100//

TRANSLATION

It is not unusual that Digvijayi was bewildered in front of the Lord, because even the Vedas are bewildered in the presence of the Lord.

Texts 101-102

apane ananta, caturmukha, pancanana

yan’sabara drstye haya ananta bhuvana

tan’ra o payena moha yan’ra vidyamane

kon citra,—se viprera moha prabhu-sthane? //CB, Adi 13.101-102//

TRANSLATION

Lord Brahma, Lord Ananta, and Lord Siva create, maintain, and annihilate innumerable universes. When even they are bewildered before the Lord, then what is surprising if this brahmana was bewildered?

COMMENTARY

The bewilderment of Lord Anantadeva by Lord Gaura-Narayana is described in the Srimad Bhagavatam (2.7.41) in the following words spoken by Brahma to Narada: “Neither I nor all the sages born before you know fully the omnipotent Personality of Godhead. So what can others, who are born after us, know about Him? Even the first incarnation of the Lord, namely Sesa, has not been able to reach the limit of such knowledge, although He is describing the qualities of the Lord with ten hundred faces.”

After Brahma, the creator of the universe, stole the calves and cowherd boys of Vraja, Lord Krsna, in order to bewilder Brahma and destroy the lamentation of the cowherd boys’ mothers, personally accepted the forms of the cowherd boys and calves and continued enjoying His pastimes in the pasturing grounds for one year. At that time, seeing the gopis’ and cows’ excessive love and affection for their offspring and being unable to understand the cause, Lord Balarama thought as follows: “Who is this

mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Krsna, for who else can bewilder Me?” (Bhag. 10.13.37)

The bewilderment of Caturmukha Brahma is described in the Srimad Bhagavatam (10.13.40-45) as follows: “When Lord Brahma returned after a moment of time had passed (according to his own measurement), he saw that although by human measurement a complete year had passed, Lord Krsna, after all that time, was engaged just as before in playing with the boys and calves, who were His expansions. Lord Brahma thought: ‘Whatever boys and calves there were in Gokula, I have kept them sleeping on the bed of my mystic potency, and to this very day they have not yet risen again. A similar number of boys and calves have been playing with Krsna for one whole year, yet they are different from the ones illusioned by my mystic potency. Who are they? Where did they come from?’ Thus Lord Brahma, thinking and thinking for a long time, tried to distinguish between those two sets of boys, who were each separately existing. He tried to understand who was real and who was not real, but he couldn’t understand at all. Thus because Lord Brahma wanted to mystify the all-pervading Lord Krsna, who can never be mystified, but who, on the contrary, mystifies the entire universe, he himself was put into bewilderment by his own mystic power. As the darkness of snow on a dark night and the light of a glowworm in the light of day have no value, the mystic power of an inferior person who tries to use it against a person of great power is unable to accomplish anything; instead, the power of that inferior person is diminished.” See also Caitanya-bhagavata (CB Adi-khanda 1.72), which quotes Srimad Bhagavatam (2.7.41). [This verse is also quoted at the beginning of this purport.]

The bewilderment of Pancanana Siva is described as follows: When Lord Hari, in the form of Mohini, bewildered the demons and gave the demigods nectar to drink, Lord Siva, who rides on a bull and who is the husband of Bhavani, along with his wife, Uma, and his followers, went before Lord Hari to see His form as Mohini. Siva worshiped the Lord and spoke in the following words found in the Srimad Bhagavatam (8.12.10): “O my Lord, I, who am considered to be the best of the demigods, and Lord Brahma and the great rsis, headed by Marici, are born of the mode of goodness. Nonetheless, we are bewildered by Your illusory energy

and cannot understand what this creation is. Aside from us, what is to be said of others, like the demons and human beings, who are in the base modes of material nature [rajo-guna and tamo-guna]? How will they know You?” Elsewhere in the Srimad Bhagavatam (8.12.22 and 25) Sri Sukadeva Gosvami speaks to Maharaja Pariksit as follows: “While Lord Siva observed the beautiful woman playing with the ball, She sometimes glanced at him and slightly smiled in bashfulness. As he looked at the beautiful woman and She watched him, he forgot both himself and Uma, his most beautiful wife, as well as his associates nearbyLord Siva, his good sense taken away by the woman because of lusty desires to enjoy with Her, became so mad for Her that even in the presence of Bhavani he did not hesitate to approach Her.”

A description of the bewilderment of other demigods is found in the Kena, or Talavakara, Upanisad as follows: “The Supreme Brahman (Visnu) alone gave victory to the demigods in their battle with the demons. By the victory of the Supreme Brahman (Visnu), the demigods became glorious, but due to foolishness they thought, ‘This is our victory, this is our glory.’

“The Supreme Brahman (Visnu) understood the foolishness of the demigods and appeared before them (as a Yaksa or Gandharva). But even though the demigods saw the Supreme Brahman before them, they nevertheless asked, ‘Who is this great personality in the form of a Yaksa?’ They could not clearly understand.

“They said to Agni, ‘O knower of the Vedas, who is this great personality? You should get to know Him fully.’ Agni said, ‘It will be done.’

“When Agni went before the Supreme Brahman, the Supreme Brahman said to Agni, ‘Who are you?’ Agni replied, ‘I am Agni, the celebrated knower of the Vedas.’

The Supreme Brahman said, ‘Being so, what power do you have?’ Agni replied, ‘I can burn to ashes everything within this material world.’

The Supreme Brahman placed a straw before him and said, ‘Burn this.’ Agni went before the straw and was unable to burn it with his entire strength. Being defeated by the Supreme Brahman, Agni returned to the demigods and said, ‘I could not fully understand who this great personality in the form of a Yaksa is.’

Thereafter the demigods said to Vayu, ‘O Vayu, who is this great personality in the form of a Yaksa? You should get to know Him fully.’ Vayu said, ‘It will be done.’

“When Vayu went before the Supreme Brahman, the Supreme Brahman said to Vayu, ‘Who are you?’ Vayu replied, ‘I am Vayu, the celebrated wind.’

“The Supreme Brahman said, ‘Being so, what power do you have?’ Vayu replied, ‘I can blow away anything within this material world.’

“The Supreme Brahman placed a straw before him and said, ‘Blow this.’ Vayu went before the straw and was unable to blow it away with his entire strength. Being defeated by the Supreme Brahman, Vayu returned to the demigods and said, ‘I could not fully understand who this great personality in the form of a Yaksa is.’

“Thereafter the demigods said to Indra, ‘O Indra, who is this great personality in the form of a Yaksa? You should get to know Him fully.’ Indra said, ‘It will be done.’ When Indra went before the Supreme Brahman, the Supreme Brahman disappeared from his sight.

“When Indra saw the beautiful, golden female form of Uma-devi in the same sky, he went before her and directly asked, ‘Who is this great personality in the form of a Yaksa?’

“She (Uma-devi) clearly told him, ‘He is the Supreme Brahman (Visnu). By His (Lord Visnu’s) victory you have become glorious.’ Upon hearing these words of Uma-devi, Indra became fully convinced that He was the Supreme Brahman, or Visnu.”

Text 103

laksmi-sarasvati-adi yata yogamaya

ananta-brahmanda mohe’ yan’sabara chaya//CB, Adi 13.103//

TRANSLATION

Unlimited universes are bewildered by maya, the shadow of Laksmi, Sarasvati, and other internal potencies of the Lord.

COMMENTARY

Yogamaya removes the covered and thrown conditions born from the conditioned souls' enjoying propensity and assists the conditioned souls in achieving the unalloyed service of Krsna. And when this same Yogamaya is accepted as the object of enjoyment by persons who are averse to the Lord, she immediately bewilders, punishes, and sends them to the prison house, this material world. The conditioned souls in the material sky, which is their field of enjoyment, are eligible for being covered by ignorance due to their propensity for temporary enjoyment. Since the principles of ignorance, abomination, and interruption are absent in the eternal abode of the spiritual sky, even though Yogamaya has the propensity for favorable service to the Lord, due to the enjoying spirit of the conditioned souls, who are averse to the Lord, she bewilders them by creating illusions that are unfavorable for the service of the Lord. Maya and her opulences, who are like shadows of the Lord's spiritual energies such as Laksmi and Sarasvati, spread a network of nescience, which is converse to spiritual knowledge, by awarding mundane knowledge to the averse conditioned souls who are wandering throughout the universe. Maya, the external energy, and her opulences, who are the shadows of Maha-Laksmi, the internal potency of the Lord in the spiritual sky, and who bewilder the averse conditioned souls, are also bewildered on seeing the Lord's supreme opulences as they constantly engage in the service of the Lord while considering themselves the fully dependent maidservants of the Lord. In the mood of maidservants, they serve the Lord for His ultimate satisfaction. And to create further illusion for the living entities who are averse to the Lord, she is seen from the material point of view as Maya, the bestower of the fruits of work. It is stated in the Srimad Bhagavatam (1.7.4-6): “He saw the Absolute Personality of Godhead along with His external energy, which was under full control. Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries. The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service.”

Text 104

tahara payena moha, yan'ra vidyamane

ataeva pache se thakena sarva-ksane//CB, Adi 13.104//

TRANSLATION

Yet she is also bewildered in the presence of the Lord, and therefore she always stands behind Him.

Text 105

veda-karta sesa o moha paya yan’ra sthane

kon citra,—digvijayi-moha va tahane?//CB, Adi 13.105//

TRANSLATION

When the compiler of the Vedas and even Ananta Sesa are bewildered in the presence of the Lord, then what is surprising if the Digvijayi is bewildered?

COMMENTARY

The word veda-karta refers to either Lord Brahma or Krsna-dvaipayana Vyasa. At the time of stealing the calves and on seeing the multi-headed Brahmas at Dvaraka, Brahma became bewildered. After compiling the Mahabharata and the Puranas on the bank of the Sarasvati, Sri Vyasadeva also felt dissatisfied. Being bewildered by the wonderful pastimes of Gopi-jana-vallabha, Sesa, or Anantadeva, aspired to accept subordination to the gopis.

When such great, powerful, and opulent demigods and sages become bewildered by the supreme opulences of Lord Narayana, then what is astonishing if either the insignificant living entities, who are servants of those demigods and sages, or the deceived Digvijayi will also become bewildered? It is stated in the Bhagavad-gita (7.14): “This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.” In the Srimad Bhagavatam (8.12.39) the Supreme Lord speaks to Lord Siva as follows: “My dear Lord Sambhu, who within this material world but you can surpass My illusory energy? People are generally attached to sense enjoyment and conquered by its influence. Indeed, the influence of material nature is very difficult for them to surmount.”

In the Srimad Bhagavatam (10.14.21) Brahma prays to Lord Krsna as follows: “O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these three worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing these innumerable pastimes? No one can understand the mystery of how Your spiritual energy acts.”

Text 106

manusye e saba karya asambhava bada

teni bali,—tan’ra sakala karya dada//CB, Adi 13.106//

TRANSLATION

It is impossible for ordinary living entities to understand the activities of the Supreme Lord, therefore His activities are transcendentally glorious.

Text 107

mule yata kichu karma karena isvare

sakali—nistara-hetu duhkhita-jivere//CB, Adi 13.107//

TRANSLATION

In fact, the activities performed by the Supreme Lord are all meant for the deliverance of the conditioned souls.

COMMENTARY

The Supreme Lord, who incarnates out of His causeless mercy, regularly manifests His various pastimes in order to award supreme eternal benefit to the averse living entities of this world. All of His pastimes are performed with a desire to deliver the living entities. In this regard, one should particularly discuss the Srimad Bhagavatam verse (10.14.8), beginning tat te ‘nukampam. Being intoxicated by apparently sweet but ultimately inauspicious conceptions, the averse conditioned souls find and point out faults even in the eternally beneficial supreme will of the Lord. That is why they are conditioned or ignorant. When out of good fortune the living entity understands that he is the eternal servant of

Krsna, then he no longer has any fear or distress.

Text 108

digvijayi yadi parajaye pravesila

sisya-gana hasibare udyata haila//CB, Adi 13.108//

TRANSLATION

As the Digvijayi faced defeat, the Lord's students were on the verge of laughing.

COMMENTARY

The phrase parajaye pravesila means "he began to face defeat."

Text 109

sabarei prabhu karilena nivarana

vipra-prati balilena madhura vacana//CB, Adi 13.109//

TRANSLATION

The Lord, however, forbade them from laughing and sweetly spoke to the brahmana.

Text 110

"aji cala tumi subha kara' vasa-prati

kali vicariba saba tomara samhati//CB, Adi 13.110//

TRANSLATION

"You please go home for today, and tomorrow we will discuss some more.

COMMENTARY

The words subha kara' mean "begin your journey or proceed."

Text 111

tumi o haila sranta aneka padiya

nisa o aneka yaya, sui thaka giya”//CB, Adi 13.111//

TRANSLATION

“You must be tired after your long recitation and it’s getting late. Please go take rest.”

COMMENTARY

The phrase nisa o aneka yaya means “it is also late at night.”

Text 112

ei-mata prabhura komala vyavasaya

yahare jinena, seha duhkha nahi paya//CB, Adi 13.112//

TRANSLATION

The Lord’s behavior was so gentle that whoever was defeated by Him felt no distress.

Text 113

sei navadvipe yata adhyapaka ache

jiniya o sabare tosena prabhu pache//CB, Adi 13.113//

TRANSLATION

After defeating each of the teachers in Navadvipa, the Lord satisfied them with His sweet behavior.

Text 114

“cala aji ghare giya vasi’ punthi caha

kali ye jijnasi’ taha balibare caha”//CB, Adi 13.114//

TRANSLATION

The Lord continued, “Let us go home today. Then after looking at your

books, come tomorrow and answer My questions.”

Text 115

jiniya o ka’re na karena teja-bhanga

sabei hayena prita,—hena ta’na ranga//CB, Adi 13.115//

TRANSLATION

Even after defeating someone, the Lord did not insult them, and thus everyone was pleased with Him. Such were the pastimes of the Lord.

COMMENTARY

The word teja-bhanga refers to the hampering of one’s prestige.

Text 116

ataeva navadvipe yateka pandita

sabara prabhura prati mane bada prita//CB, Adi 13.116//

TRANSLATION

That is why all the learned scholars of Navadvipa were so affectionate to the Lord.

Text 117

sisya-gana-samhati calila prabhu ghara

digvijayi haila bada lajjita-antara//CB, Adi 13.117//

TRANSLATION

As the Lord returned home with His students, the Digvijayi felt great shame.

Text 118

duhkhita haila vipra cinte’ mane-mane

“sarasvati more vara dilena apane//CB, Adi 13.118//

TRANSLATION

In distress, the brahmana thought, “I’ve been personally blessed by Sarasvati.

Texts 119-120

nyaya, sankhya, patanjala, mimamsa-darsana

vaisesika, vedante nipuna yata jana

hena jana na dekhilun samsara-bhitare

jinite ki daya, mora sane kaksa kare! //CB, Adi 13.119-120//

TRANSLATION

“Till now I’ve not met a single person—whether a scholar of Nyaya, Sankhya, Patanjala, Mimamsa, Vaisesika, or Vedanta—who could even compete with me, and what to speak of defeating me!

COMMENTARY

“I have met scholars who were expert in the six branches of philosophy, and what to speak of defeating me, they did not even try to enter into debate with me.”

Text 121

sisu-sastra vyakarana padaye brahmana

se more jinila,—hena vidhira ghatana!//CB, Adi 13.121//

TRANSLATION

“This brahmana merely teaches children’s grammar, and He defeated me? This is certainly an act of providence!

COMMENTARY

“This brahmana boy is a teacher of ordinary grammar in primary education. But alas, due to misdeeds I had to face defeat by Him. Among the six limbs of the Vedas, grammar is like the face of the personified Vedas and is the preliminary scripture for students engaged in studying

the scriptures, but it is an undisputed fact that one cannot become expert in literature, alankara, smrtis, or philosophical works simply by possessing expertise in learning and teaching grammar. Nevertheless this young boy, who is expert in grammar, has defeated even an experienced champion of the scriptures like me.”

Texts 122-123

sarasvatira vare anyatha dekhi haya

eho mora citte bada lagila samsaya

devi-sthane mora va janmila kona dosa?

ataeva haila mora pratibha-sankoca? //CB, Adi 13.122-123//

TRANSLATION

“It appears that Sarasvati’s benediction has proven false, which awakens doubts in my mind. Otherwise, have I committed some offense at her feet? Is that why my intelligence was diminished?

COMMENTARY

“Since I have been defeated by this young brahmana grammarian I can now understand that the benediction I received from my worshipable goddess Sarasvati-devi has proved a complete failure! Therefore various doubts are arising within my mind. The goddess whom I had pleased and from whom I had thus received the benediction for becoming a Digvijayi must be displeased as a result of my offenses. Otherwise why would my great ingenuity in learning be defeated by an ordinary young grammarian?”

Text 124

avasya ihara aji bujhiba karana”

eta bali’ mantra-jape vasila brahmana//CB, Adi 13.124//

TRANSLATION

“I must find out the cause of my defeat.” Thinking in this way, the brahmana began chanting his mantra.

Text 125

mantra japi’ duhkhe vipra sayana karila

svapne sarasvati vipra-sammukhe aila//CB, Adi 13.125//

TRANSLATION

After chanting for some time the distressed brahmana fell asleep, and in a short time Sarasvati appeared before him in a dream.

Text 126

krpa-drstye bhagyavanta-brahmanera prati

kahite lagila ati-gopya sarasvati//CB, Adi 13.126//

TRANSLATION

Goddess Sarasvati glanced mercifully on the fortunate brahmana and confidentially spoke as follows.

Text 127

sarasvati bolena,—“sunaha, vipra-vara!

veda-gopya kahi ei tomara gocara//CB, Adi 13.127//

TRANSLATION

“O best of the brahmanas, listen as I disclose to you the secrets of the Vedas.

Texts 128-129

ka’ro sthane kaha yadi e-sakala katha

tabe tumi sighra haiba alpayu sarvatha

yan’ra thani tomara haila parajaya

ananta-brahmanda-natha sei suniscaya//CB, Adi 13.128-129//

TRANSLATION

“If you disclose these topics to anyone, you will meet a quick death. Know for certain that He by whom you were defeated is the Lord of innumerable universes.

COMMENTARY

Sarasvati-devi appeared in a dream before Digvijayi Pandita, who had chanted her mantras, and said, “If you disclose to anyone the most confidential topics that I am telling you regarding the covered incarnation of the Lord, then your death is certain.”

It is said that since Kesava Bhatta, the spiritual master of Gangalya Bhatta, revealed the information about Sriman Mahaprabhu that was given to him in a dream by Sarasvati, he met with a premature death. Therefore Gangalya Bhatta again initiated a brahmana from Kashmir and gave him the name Kesava. From this popular hearsay, it is clearly understood that the Digvijayi Pandita referred to herein is not Kesava Kasmiri, rather he is a pandita named Kesava Bhatta.

Text 130

ami yan’ra pada-padme nirastara dasi

sammukha haite apanare lajja vasi//CB, Adi 13.130//

TRANSLATION

“I am an eternal maidservant at His lotus feet, and I’m embarrassed to appear before Him.

Text 131

After Narada Muni inquired about the actual identities of Lord Visnu and Maya, Brahma offered obeisances to the Supreme Lord and spoke the following verse from Srimad Bhagavatam (2.5.13):

vilajjamanaya yasya sthatum iksa-pathe ‘muya

vimohita vikatthante mamaham iti durdhiyah//CB, Adi 13.131//

TRANSLATION

“‘The illusory energy of the Lord cannot take precedence, being ashamed

of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of ‘It is I’ and ‘It is mine.’’

COMMENTARY

“Since the verse previous to this [i.e. Bhag. 2.5.12] describes the Lord’s relationship with Maya and her insurmountable position, the Supreme Lord also appears to be under the control of Maya. This doubt is removed by this verse. Thinking, “The Supreme Lord knows well about my duplicitous nature and cheating propensity,” Maya is ashamed to stand before the Lord and is unable to manifest her own prowess; but being bewildered by such Maya, we, who are bewildered by nescience, become proud (while thinking in terms of ‘I’ and ‘mine’). This verse also answers the question of the previous verse regarding who created this universe.” (Sridhara Svami)

“Being bewildered by Maya, who feels embarrassed to stand before the vision of the Lord, who is faultless and full of transcendental qualities as a result of His sac-cid-ananda nature, we glorify ourselves in terms of ‘I’ and ‘mine.’” (Krama-sandarbha)

“The word vilajjamanaya in this verse indicates that Maya’s act of bewildering the living entities is not very palatable to the Supreme Lord. Though Maya knows this, according to the principle: ‘persons who are averse to Krsna become fearful as a result of their absorption in objects not related to Krsna,’ Maya has from time immemorial been unable to tolerate the living entities’ aversion or lack of knowledge of the Supreme Lord. She thus covers the real identity of the living entities and places them in an unnatural position.” (Tattva-sandarbha (32) of the Bhagavata-sandarbha)

“Without understanding their relationship with the Supreme Lord, both those who give respect and those who accept respect are eligible for being bewildered by Maya, who stands behind the Lord. This is being described in this verse. Considering vilajjamana, or ‘the Supreme Lord certain knows my duplicity,’ Maya, like a deceitful wife, is ashamed to stand before the Lord. In other words, she stands behind the Lord. Being bewildered by this Maya, the living entities proudly think in terms of ‘I’ and ‘mine.’ Aversion to the Lord should herein be understood as the back of the Lord. As soon as one is averse to the Lord, he becomes influenced

by Maya; but when he is inclined towards the Lord, the influence of Maya is not found.” (Sarartha-darsini)

Text 132

ami se baliye, vipra, tomara jihvaya

tahana sammukhe sakti na vase amaya//CB, Adi 13.132//

TRANSLATION

“O brahmana, although I speak through your tongue, in front of Him I have no power.

Texts 133-134

amara ki daya, sesa-deva bhagavan

sahasra-vadane veda ye kare vyakhyana

aja-bhava-adi yan’ra upasana kare

hena ‘sesa’ moha mane yanhara gocare//CB, Adi 13.133-134//

TRANSLATION

“What to speak of me, even Lord Ananta Sesa, who explains the Vedas with thousands of mouths and who is worshiped by Brahma and Siva, He is also bewildered in His presence.

Text 135

parabrahma, nitya, suddha, akhanda, avyaya

paripurna hai’ vaise sabara hrdaya//CB, Adi 13.135//

TRANSLATION

“He is the Supreme Brahman, the eternal, pure, complete, and inexhaustible Lord, who is situated in everyone’s heart.

COMMENTARY

Sri Gaurasundara lies in the ocean of milk in the form of Aniruddha, the

localized Supersoul in the hearts of all living entities, and lies in the Garbhodaka Ocean in the form of Pradyumna, the aggregate Supersoul and source of all universes. He is complete, undivided, infallible, and eternally pure. Since He is Ksirodakasayi Visnu, considering Him separate from Garbhodakasayi Visnu is an obstacle for achieving full knowledge. Since He is Garbhodakasayi Visnu, considering Him separate from Ksirodakasayi Visnu is an obstacle in self-realization. Since He is Karanodakasayi Visnu, considering Him separate from Sankarsana is an obstacle in complete realization of the Absolute Truth. Actually the one Absolute Truth, original Personality of Godhead, Gaura-Krsna, is Baladeva, the first catur-vyuha, the second catur-vyuha, and the three Visnus who lie on the Karana, Garbhodaka, and Ksira Oceans. Considering the localized, aggregate, Karana, Garbha, and virat forms of Visnu as separate from the Absolute Truth enhances the conditioned souls' material conceptions and illusions. In order to remove these conceptions, Sarasvati-devi disclosed that Sri Gaurasundara is the source of all Visnu incarnations and nondifferent from Vrajendra-nandana, the son of the King of Vraja.

Texts 136-137

karma, jnana, vidya, subha-asubhadi yata

drsyadrsya,—tomare va kahibana kata

sakala pralaya (pravarta) haya, suna, yan'ha haite

sei prabhu vipra-rupe dekhila saksate//CB, Adi 13.136-137//

TRANSLATION

“Fruitive activities, mental speculation, material knowledge, pious and impious activities, direct and indirect perception, and more than I am able to say—all these are (created and) destroyed by that Lord you just met in the form of a brahmana.

COMMENTARY

The word karma refers to Vedic rituals such as the performance of fire sacrifices, which aim at enjoying the fruits of those activities in this world. The goal or destination of karma is bhukti, or material enjoyment; the

goal or destination of jnana, or speculating on impersonal Brahman, is mukti, or liberation; and the goal or destination of bhagavad-bhakti, or devotional service to the Supreme Lord, is one, not separate, or nondifferent; in other words, it is bhagavat-prema, or love of God. The word vidya in this verse refers to material knowledge, the purpose of which is sense gratification. In the Mundaka Upanisad (1.5) it is stated: tatrapara rg-vedo yajur-vedah sama-vedo 'tharva-vedah siksa kalpo vyakaranam niruktam chando jyotisam iti.—"All the Vedas–Rg Veda, Yajur Veda, Sama Veda, Atharva Veda and their corollaries known as siksa, kalpa, vyakarana, nirukta, chanda and jyotisa–belong to the inferior system of material knowledge [apara vidya]."

The word subha-asubha means "auspicious and inauspicious," or "good and bad." As stated in the Srimad Bhagavatam (11.28.4):

kim bhadram kim abhadram va dvaitasyavastunah kiyat

vacoditam tad anrtam manasa dhyatam eva ca

"That which is expressed by material words or meditated upon by the material mind is not ultimate truth. What, therefore, is actually good or bad within this insubstantial world of duality, and how can the extent of such good and bad be measured?" In the Caitanya-caritamrta (Antya 4.176) it is said:

'dvaite' bhadrabhadra-jnana, saba——'manodharma'

'ei bhala, ei manda',——ei saba 'bhrama'

"In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, 'This is good, and this is bad,' is all a mistake."

The word drsyadrsya refers to all objects situated in direct or indirect perception. Another reading for this word is dusyadusya, which means "eatable and noneatable, or pure and impure, items of material enjoyment."

Devotional service to the Lord is neither created nor destroyed. Everything else has a creation and a destruction. That object by whom this creation and destruction is accomplished is the Supreme Lord, Sri Gaurasundara, whom you have seen as a young Bengali brahmana

grammarian. Though He is the only cause of the creation, maintenance, and annihilation of this world, He is the controller of maya and transcendental to the modes of nature. Therefore do not accept Him as Lord Brahma, who creates all material objects under the shelter of passion, or Lord Siva, who annihilates under the shelter of ignorance.

Another reading for karma is bhukti, or material enjoyment, and another reading for drsyadrsya is dusyadusya. Those items that are seen through our mundane vision are called drsya, and items that are beyond our mundane vision and most difficult to understand, yet are nevertheless material, are called adrsya. One's perception of Yogamaya, the spiritual potency of the Lord, from the platform of devotional service and another's perception of Mahamaya, the material energy, from the platform of material enjoyment are not the same.

Text 138

abrahmadi yata, dekha, sukha-duhkha paya

sakala, janiha, vipra, ihana ajnaya//CB, Adi 13.138//

TRANSLATION

"Know for certain that everyone including Lord Brahma enjoys happiness and distress according to His will alone.

COMMENTARY

All the demigods headed by Brahma enjoy happiness and distress under the control of maya, but Lord Visnu is not a living entity who enjoys the fruits of temporary happiness and distress. The demigods headed by Brahma are controlled; in other words, they are under the subordination of maya and are sons of the universal mother, who holds the entire universe within her womb. But Lord Visnu is the controller of maya, and Mahamaya, the universal mother who holds the entire universe within her womb, stands embarrassed behind the Lord.

Text 139

matsya-kurma-adi yata, suna avatara

ei prabhu vina, vipra, kichu nahe ara//CB, Adi 13.139//

TRANSLATION

“Listen, dear brahmana, all incarnations such as Matsya and Kurma are nondifferent from Him.

COMMENTARY

Though the naimittika, or occasional, incarnations of Visnu such as Matsya and Kurma engage in Their eternal pastimes in Vaikuntha, They appear within this world for some special purpose. Gaurasundara Himself appears in various occasional incarnations in Vaikuntha as portions and plenary portions, and from there He descends within this material world. There is actually no difference between Gaurasundara and incarnations like Matsya and Kurma; the only difference is in Their pastimes.

One should refer to the purport of Caitanya-bhagavata (CB Adi-khanda 2.169 and 171-173) for a description of Gaura-Krsna’s incarnations like Matsya, Kurma, Varaha, Nrsimha, Vamana, and Ramacandra. [This paragraph also applies to the following three verses.]

Text 140

ei se varaha-rupe ksiti-sthapayita

ei se nrsimha-rupe prahlada-raksita//CB, Adi 13.140//

TRANSLATION

“In the form of Lord Varaha, He rescued the earth, and in the form of Nrsimha, He protected Prahlada.

Text 141

ei se vamana-rupe balira jivana

yan’ra pada-padma haite gangara janama//CB, Adi 13.141//

TRANSLATION

“In the form of Vamana, He is the life and soul of Bali. The Ganges appears from His lotus feet.

COMMENTARY

The incarnation of Vamanadeva is clearly mentioned in the Rk-samhita. The description of Vamana's pastimes is given in the Rk-samhita in order to award the qualification on neophyte devotees for studing the Vedas. The purport is that all objects of enjoyment within the three worlds, which through material calculation is the ultimate limit for conditioned souls who are prone to material knowledge, are brought under control by the exhibition of the supreme prowess of that personality, the powerful Vamanadeva, whose characteristics are found as codes in the mantras of the Rg Veda. While describing the prowess of this Trivikrama Visnu, Mahabharata, the purport of the Vedas, narrates the glories of His other incarnations. And the purport of Mahabharata has been elaborately explained in the Srimad Bhagavatam. Since according to the consideration of the atheists, Trivikrama Visnu's prowess is limited, they cannot agree to accept the incarnations of Visnu, the controller of maya. One is able to perceive the Lord only on the strength of mercy bestowed by the Lord. Persons who depend solely on material knowledge are always baffled in their attempts to understand the nature of the Absolute Truth, like a dwarf's attempt to catch the moon. The mundane mental speculators see the all-pervading Visnu in a limited form due to not realizing their own selves and are thus bereft of the service of Lord Visnu. They then consider themselves under the control of material nature and exhibit materialistic false ego as a result of foolishness born of maya. Such persons who are attached to objects not related with the Lord are cheated of the Lord's mercy. One should discuss the Katha Upanisad (1.2.23) and Mundaka Upanisad (3.2.3), wherein it is stated: yam evaisa vrnute tena labhyas/ tasyaisa atma vivrnute tanum svam—"The Lord is obtained only by one whom He Himself chooses. To such a person He manifests His own form."

Text 142

ei se haila avatirna ayodhyaya

vadhila ravana dusta asesa-lilaya//CB, Adi 13.142//

TRANSLATION

"This Lord appeared at Ayodhya and then killed Ravana as one of His innumerable pastimes.

Text 143

uhane se vasudeva-nanda-putra bali

ebe vipra-putra vidya-rase kutuhali//CB, Adi 13.143//

TRANSLATION

“He is known as the son of both Vasudeva and Nanda, and now He has appeared as the son of a brahmana to enjoy scholastic pastimes.

Text 144

vede o ki janena uhana avatara?

janaile janaye, anyatha sakti ka’ra?//CB, Adi 13.144//

TRANSLATION

“Do the Vedas know this incarnation of the Lord? Who has the power to know unless the Lord reveals Himself?

Text 145

yata kichu mantra tumi japile amara

digvijayi-pada-phala na haya tahara//CB, Adi 13.145//

TRANSLATION

“The title of Digvijayi is not the real fruit of your chanting mantras to worship me.

Text 146

mantre ye phala, taha ebe se paila

ananta-brahmanda-natha saksate dekhila//CB, Adi 13.146//

TRANSLATION

“The real fruit of your chanting is that you have now directly seen the Lord of innumerable universes.

Text 147

yaha sighra, vipra, tumi ihana carane

deha giya samarpana karaha uhane//CB, Adi 13.147//

TRANSLATION

“Therefore, O brahmana, go immediately and surrender yourself at His lotus feet.

Text 148

svapna-hena na maniha e-saba vacana

mantra-vase kahilana veda-sangopana//CB, Adi 13.148//

TRANSLATION

“Don’t ignore my words by considering this only a dream. I am controlled by your chanting and have therefore informed you of that which is unknown to the Vedas.”

Text 149

eta bali’ sarasvati haila antardhana

jagilena vipra-vara maha-bhagyavan//CB, Adi 13.149//

TRANSLATION

Speaking these words, Sarasvati disappeared and the most fortunate brahmana woke up.

Text 150

jagiyai matra vipra-vara sei-ksane

calilena ati usah-kale prabhu-sthane//CB, Adi 13.150//

TRANSLATION

Immediately after getting up, the brahmana went in the early morning to the Lord’s residence.

Text 151

prabhure asiya vipra dandavat haila

prabhu o viprere kole kariya tulila//CB, Adi 13.151//

TRANSLATION

The brahmana came and offered his obeisances to the Lord, who picked up the brahmana and embraced him.

Text 152

prabhu bole,—“kene bhai, e ki vyavahara?”

vipra bole,—“krpa-drsti yehena tomara//CB, Adi 13.152//

TRANSLATION

The Lord said, “O brahmana, why have you come so early? What is the reason for this behavior?” The brahmana replied, “It is all due to Your merciful glance.”

Text 153

prabhu bole,—“digvijayi haiya apane

tabe tumi amare e-mata kara’ kene?”//CB, Adi 13.153//

TRANSLATION

The Lord said, “You are the champion of learning. Why are you treating Me like this?”

Text 154

digvijayi bolena,—“sunaha, vipra-raja!

toma’ bhajilei siddha haya sarva-kaja//CB, Adi 13.154//

TRANSLATION

The Digvijayi replied, “Please listen, O king of the brahmanas. Just by worshiping You, all one’s activities become successful.

Text 155

kali-yuge vipra-rupe tumi narayana

tomare cinite sakti dhare kon jana?//CB, Adi 13.155//

TRANSLATION

“You are the Supreme Lord Narayana, but You have appeared in Kali-yuga in the form of a brahmana. Who has the power to recognize You?

Text 156

takhani mora citte janmila samsaya

tumi jijnasile, mora vakya na sphuraya//CB, Adi 13.156//

TRANSLATION

“Doubts arose in my mind when You asked me questions that I was unable to answer.

Text 157

tumi ye agarva prabhu,—sarva-vede kahe

taha satya dekhilun, anyatha kabhu nahe//CB, Adi 13.157//

TRANSLATION

“O Lord, all the Vedas confirm that You are devoid of pride. Now I have seen this with my own eyes. There is no doubt about it.

Text 158

tina-bara amare karila parabhava

tathapi amara tumi rakhila gaurava//CB, Adi 13.158//

TRANSLATION

“Although You have defeated me three times, You have maintained my prestige.

Text 159

eho ki isvara-sakti vine anye haya?

ataeva, tumi—narayana suniscaya//CB, Adi 13.159//

TRANSLATION

“Is this possible for anyone other than the Supreme Lord? Therefore You are certainly Lord Narayana.

Texts 160-162

gauda, trihuta, dilli, kasi-adi kari’

gujarata, vijaya-nagara, kanci-puri

anga, banga, tailanga, odhra, desa ara kata

panditera samaja samsare ache yata

dusibe amara vakya,—se thakuka dure

bujhitei kona jana sakti nahi dhare//CB, Adi 13.160-162//

TRANSLATION

“I met with innumerable scholars wherever I have gone—Gauda, Trihuta, Delhi, Kasi, Gujarat, Vijayanagara, Kancipura, Anga, Bengal, Andhra, Orissa. What to speak of refuting my statements, none of those scholars had even the power to understand them.

Text 163

hena ami toma’ sthane siddhanta karite

na parinu, saba buddhi gela kon bhite?//CB, Adi 13.163//

TRANSLATION

“Though I am such a scholar, I was still unable to establish my conclusions before You. Where did all my intelligence go?

Text 164

ei karma tomara ascarya kichu nahe

‘sarasvati pati tumi’,—devi more kahe//CB, Adi 13.164//

TRANSLATION

“This is not an astonishing achievement for You, for You are the Lord of Sarasvati. She personally told me this.

Text 165

vada-subha-lagne ailana navadvipe

toma’ dekhilana dubiya ye bhava-kupe//CB, Adi 13.165//

TRANSLATION

“I came to Navadvipa at a most auspicious time. Although I was drowning in the dark well of material life, I somehow saw You.

COMMENTARY

“I entered Navadvipa at an auspicious moment and attained darsana of You. When persons are drowning in the well of material life, they have no opportunity to see You. So far I have remained intoxicated with material knowledge, but now I was able to see You by the accumulated strength of my past pious deeds.”

Text 166

avidya-vasana-bandhe mohita haiya

vedana pasari’ tattva apana’ vanciya//CB, Adi 13.166//

TRANSLATION

“I was bewildered by nescience and material desires, and I cheated myself as I wandered throughout the world forgetful of my constitutional position.

COMMENTARY

When living entities are illusioned about self-realization, they become averse to the service of the Lord and are thus bound by desires for

material enjoyment. When conditioned souls who are controlled by maya become foolish due to material knowledge, they are cheated out of self-realization.

Text 167

daiva-bhagye pailana toma' darasane

ebe krpa-drstye more karaha mocane//CB, Adi 13.167//

TRANSLATION

"I've met You by some great fortune, now please deliver me by Your merciful glance.

Text 168

para-upakara-dharma—svabhava tomara

toma' vine saranya dayalu nahi ara//CB, Adi 13.168//

TRANSLATION

"It is Your nature to engage in the welfare of others; indeed, there is no shelter or source of compassion other than You.

COMMENTARY

The second line of this verse is explained in the Srimad Bhagavatam (3.2.23) in following words of Uddhava, who was feeling separation from Lord Krsna: "Alas, how shall I take shelter of one more merciful than He who granted the position of mother to a she-demon [Putana] although she was unfaithful and she prepared deadly poison to be sucked from her breast?"

Also in the Srimad Bhagavatam (10.48.26) Sri Akrura offered the following prayers to Krsna and Balarama when They visited his house: "What learned person would approach anyone but You for shelter, when You are the affectionate, grateful and truthful well-wisher of Your devotees? To those who worship You in sincere friendship You reward everything they desire, even Your own self, yet You never increase or diminish."

Text 169

hena upadesa more kaha, mahasaya!

ara yena durvasana citte nahi haya"//CB, Adi 13.169//

TRANSLATION

"O Lord, please instruct me in such a way that I may have no material desires in my heart."

Text 170

ei-mata kakuvada aneka kariya

stuti kare digvijayi ati-namra haiya//CB, Adi 13.170//

TRANSLATION

After speaking many plaintive words in this way, the Digvijayi humbly offered prayers to the Lord.

Text 171

suniya viprera kaku sri-gaurasundara

hasiya tahane kichu karila uttara//CB, Adi 13.171//

TRANSLATION

Hearing the brahmana's submissive words, Sri Gaurasundara smiled and replied.

Text 172

"suna, dvija-vara, tumi—maha-bhagyavan

sarasvati yahara jihvaya adhisthana//CB, Adi 13.172//

TRANSLATION

"Listen, O best of the brahmanas. You are most fortunate, for Sarasvati resides on your tongue.

Texts 173-174

‘digvijaya kariba’,—vidyara karya nahe

isvare bhajile, sei vidya ‘satya’ kahe

mana diya bujha, deha chadiya calile

dhana va paurusa sange kichu nahi cale//CB, Adi 13.173-174//

TRANSLATION

“Conquering the world is not the proper use for knowledge, the proper use of knowledge is to worship the Supreme Lord. Try to understand, when one gives up his body, he cannot take wealth and reputation with him.

COMMENTARY

Because ordinary foolish people consider material knowledge and spiritual knowledge as one, or equal, they think that the bondage of material knowledge is the platform of knowledge. The living entities’ desire for digvijaya, or achieving victory over others, is born of false ego resulting from material knowledge. Vidya, or knowledge, actually refers to the supreme service of Lord Visnu, because wealth, physical strength, and good health do not follow a person at the time of death. A person who accepts material enjoyment as all in all utilizes his wealth, knowledge, and physical strength to increase his sense enjoyment, but after his death these material assets become most useless.

Text 175

eteke mahanta saba sarva parihari’

karena isvara-seva drdha-citta kari’//CB, Adi 13.175//

TRANSLATION

“That is why devotees renounce material endeavors and serve the Supreme Lord with firm determination.

COMMENTARY

“Considering all these points, the magnanimous devotees give up desires for and dependence on all material assets and engage in devotional service with full determination for the duration of their lives.”

Text 176

eteke chadiya vipra, sakala janjala

sri-krsna-carana giya bhajaha sakala//CB, Adi 13.176//

TRANSLATION

“Therefore, O brahmana, give up all materialistic association and immediately begin to worship the lotus feet of Lord Krsna.

COMMENTARY

“That is why you should give up the desire for external material advancement and begin to worship the lotus feet of Sri Radha-Govinda without wasting a moment.” Now that Sri Kesava Bhatta has given up the inappropriate purport of the six branches of philosophy that he was initiated into before receiving these instructions of Sri Gaurasundara, the ten verses composed by Srila Nimbakacaryapada appeared in his memory by the mercy of Mahaprabhu. Gaurasundara’s instruction to serve Radha-Govinda inspired him with his predecessor gurus’ unexpressed emotions, which manifested in his heart in the form of verses. Since before receiving the Lord’s mercy Kesava Bhatta was indifferent to these verses composed by his predecessor gurus, he displayed negligence for the service of the lotus feet of Radha-Govinda and eagerness to accumulate material fame in the form of becoming a Digvijayi.

Text 177

yavat marana nahi upasanna haya

tavat sevaha krsna kariya niscaya//CB, Adi 13.177//

TRANSLATION

“Up to the time of your death, serve Krsna with confidence.

COMMENTARY

One who rejects the worship of Krsna cannot properly explain the purport of Vedanta philosophy, one of the six branches of philosophy. Being initiated into all these instructions, the compiler of Krama-dipika instructed his disciples headed by Gangalya Bhatta about the process of worshiping Radha-Govinda. Later on, Kesava and other scholars of Kasmira left the subordination of Sriman Mahaprabhu and took to another path. Turning away from the mercy of Sriman Mahaprabhu, Kesava Kasmiri and other so-called followers of the Sri Nimbarka-sampradaya, as well as so-called scholars of the Sri Vallabha-sampradaya, rejected the most beneficial and pure lotus feet of Sriman Mahaprabhu, the worshipable Lord of the compiler of Krama-dipika, and took to another path. Both Sri Sanatana Gosvami and Sri Gopala Bhatta Gosvami understood Kesavacarya, the compiler of Krama-dipika, as a recipient of Sriman Mahaprabhu's mercy, and therefore they collected ingredients from his book in their compilation of Gaudiya Vaisnava smrti. Later on the followers of Kesava Kasmiri gave up the lotus feet of Mahaprabhu and attempted to establish their own independent sampradaya.

Texts 178-179

sei se vidyara phala janiha niscaya

'krsna-pada-padme yadi citta-vitta raya'

maha-upadesa ei kahilun tomare

'sabe visnu-bhakti satya ananta-samsare'//CB, Adi 13.178-179//

TRANSLATION

"Know without doubt that the goal of knowledge is to fix one's mind on Krsna's lotus feet. The best advice I can give you is that devotional service to the Supreme Lord Visnu is the only substantial truth throughout all the worlds."

COMMENTARY

Sri Gaurasundara said, "If the living entities engage all their knowledge, experience, and wealth in the service of Lord Hari, then they will attain

supreme auspiciousness. This important instruction will permanently establish within this world the actual purport of serving Visnu. All topics of this world will be changed and destroyed in due course of time, but the propensity for eternal service to the Supreme Lord will always remain intact.”

Text 180

eta bali’ mahaprabhu santosita haiya

alingana karilena dvijere dhariya//CB, Adi 13.180//

TRANSLATION

After saying this, the Lord embraced the brahmana in satisfaction.

Text 181

paiya vaikuntha-nayakera alingana

viprera haila sarva-bandha-vimocana//CB, Adi 13.181//

TRANSLATION

Being embraced by the Lord of Vaikuntha, the brahmana was freed from all material bondage.

Text 182

prabhu bole,—“vipra, saba dambha parihari’

bhaja giya krsna, sarva-bhute daya kari’//CB, Adi 13.182//

TRANSLATION

Then the Lord said, “O brahmana, give up your pride, worship Krsna, and be merciful to all living entities.

Text 183

ye kichu tomare kahilena sarasvati

se sakala kichu na kahiba kanha’ prati//CB, Adi 13.183//

TRANSLATION

“What Sarasvati told you in confidence should not be told to anyone.

Text 184

veda-guhya kahile haya paramayu-ksaya

paraloke ta’ra manda janiha niscaya”//CB, Adi 13.184//

TRANSLATION

“If one discloses topics that are more confidential than those of the Vedas, then know for certain that his duration of life is diminished and his advancement in the next life will be checked.”

COMMENTARY

If one reveals the confidential meaning of a mantra, he is not actually benefited in this world; rather, the speaker only gains a shortened lifespan for endeavoring to reveal the mystery. If one reveals the purport of the most confidential Vedic mantras to faithless persons, then those unfortunate persons will misuse the purport of the mantras by preaching mundane baula, sahajiya, and smarta philosophies as the path of devotional service. Therefore even the mistake of accepting an unqualified disciple yields adverse results.

Text 185

paiya prabhura ajna sei vipra-vara

prabhure kariya danda-pranama vistara//CB, Adi 13.185//

TRANSLATION

After receiving the Lord’s instructions, that best of brahmanas offered repeated obeisances to the Lord.

Text 186

punah punah pada-padma kariya vandana

maha-krtakrtya hai’ calila brahmana//CB, Adi 13.186//

TRANSLATION

Then, after offering repeated obeisances to the Lord, the brahmana departed in great satisfaction.

Text 187

prabhura ajnaya bhakti, virakti, vijnana

sei-ksane vipra-dehe haila adhisthana//CB, Adi 13.187//

TRANSLATION

On receiving the Lord’s instructions, renunciation, knowledge, and devotional service immediately manifested in the body of the brahmana.

COMMENTARY

Receiving the mercy of Sri Gaurasundara, Digvijayi Sri Kesava Bhatta became completely successful. He offered his obeisances to Sriman Mahaprabhu’s lotus feet, knowing them to be the source of all auspiciousness. Being empowered by the Lord, Kesava Bhatta simultaneously achieved great qualities such as service to the Lord, realization of the Absolute Truth, and detachment for activities not related to the Lord. Though he was initiated in the Vaisnava line, his descendants later on became bereft of Sri Gaura’s mercy. This pastime of converting the nondevotee Kesava Bhatta into a devotee is most confidential, because up to that point Gaurasundara had not yet bestowed mercy on anyone in the world to advance in devotional service. The process of devotional service that Kesava Bhatta achieved by receiving mercy from the lotus feet of Sri Gaura is being respected by his followers even today.

Text 188

kotha gela brahmanera digvijayi-dambha

trna haite adhika haila vipra namra//CB, Adi 13.188//

TRANSLATION

The Digvijayi’s pride was immediately destroyed, and he became more

humble than a blade of grass.

COMMENTARY

Kesava Bhatta gave up his pride as a Digvijayi and was initiated by the Lord into the trnad api sunica verse.

Texts 189-190

hasti, ghoda, dola, dhana, yateka sambhara

patrasat kariya sarvasva apanara

calilena digvijayi haiya asanga

hena-mata sri-gauranga-sundarera ranga//CB, Adi 13.189-190//

TRANSLATION

He then gave all his elephants, horses, palanquins, wealth, and whatever other assets he had in charity to suitable persons. In this way the Digvijayi continued his travels as a detached person. Such are the pastimes of Sri Gaurasundara.

COMMENTARY

The phrase patrasat kariya indicates that after donating his possessions to other appropriate persons, he personally became renounced, or free from all material possessions.

Text 191

tahana krpara ei svabhavika dharma

rajya-pada chadi' kare bhiksukera karma//CB, Adi 13.191//

TRANSLATION

The natural characteristics of His mercy is that a person renounces even the position of a king to take the position of a mendicant.

COMMENTARY

The devotees of Sri Gaurasundara actually follow in His footsteps by

giving up their name and fame to accept the role of beggars (tridandi-sannyasis). In other words, they give up the pride of ksatriyas and vaisyas and become established in brahminical principles. The gaura-nagaris and other apa-sampradayas like the householder baulas transform ingredients meant for the service of Sri Gaurasundara into items for their own enjoyment. Such endeavors are extremely adverse to the devotional service of Gaura.

Text 192

kali-yuge ta'ra saksi sri-dabira-khasa

rajya-pada chadi' yan'ra aranye vilasa//CB, Adi 13.192//

TRANSLATION

The prime example of this in Kali-yuga is Sri Dabira Khasa, who left a kingdom to live in the forest.

COMMENTARY

One should discuss the following verse from Caitanya-caritamrta (Antya 6.220) in this regard: "Renunciation is the basic principle sustaining the lives of Sri Caitanya Mahaprabhu's devotees. Seeing this renunciation, Sri Caitanya Mahaprabhu, the Supreme Personality of Godhead, is extremely satisfied."

Sri Dabira Khasa gave up his previous worldly name and accepted the name "Srila Rupa Gosvami" given by Sri Gaurasundara. This is the prime example of undergoing the third of the five samskaras required for initiated Vaisnavas.

The words aranye vilasa refer to residing in the forest of Vrndavana. While residing in Vrndavana in this way, there are no desires for enjoying material sense gratification like the sahajiyas.

Text 193

ye vibhava nimitta jagate kamya kare

paiya o krsna-dasa taha parihare//CB, Adi 13.193//

TRANSLATION

Even when Krsna’s servants obtain that for which everyone in the world works hard, they easily give it up.

COMMENTARY

The transcendental devotees never admire the opulences that ordinary materialists achieve while following in the footsteps of the smartas.

Text 194

tavat rajyadi-pada ‘sukha’ kari’ mane

bhakti-sukha-mahima yavat nahi jane//CB, Adi 13.194//

TRANSLATION

One finds happiness in kingly opulences only when he does not know the glorious happiness derived from devotional service.

COMMENTARY

Until the natural propensity of inclination towards the service of the Supreme Lord awakens in one’s heart, it is true that the need for achieving desirable objects is felt in the hearts of conditioned souls. But self-realized liberated souls know that material sense objects are useless, so they become indifferent to material advancement or prosperity. The body and mind that consider aversion to the Lord as most relishable search after material enjoyment. As soon as the conditioned soul’s eternal constitutional duty of service to the Supreme Lord is covered by forgetfulness of his constitutional position, material enjoyment becomes his only desired goal. But when the living entity awakens to his eternal duty of service to the Supreme Lord, the activities of sense enjoyment appear to him as temporary and unpalatable. In the prayers of Lord Brahma found in the conversation between Vidura and Maitreya in Srimad Bhagavatam (3.9.6) it is stated: “O my Lord, the people of the world are embarrassed by all material anxieties—they are always afraid. They always try to protect wealth, body and friends, they are filled with lamentation and unlawful desires and paraphernalia, and they avariciously base their undertakings on the perishable conceptions of ‘I’ and ‘mine.’ As long as they do not take shelter of Your safe lotus feet,

they are full of such anxieties.”

Text 195

rajyadi sukhera katha, se thakuka dure

moksa-sukho ‘alpa’ mane krsna-anucare//CB, Adi 13.195//

TRANSLATION

Leaving talks of happiness from kingly opulence far aside, the devotees of Krsna consider even the happiness derived from liberation as insignificant.

COMMENTARY

When the inclination for serving the Supreme Lord is awakened in the hearts of pure devotees, they think that the four goals of human life—religiosity, economic development, sense gratification, and liberation—are simply cheating, duplicitous, or deceitful. In this regard one should see the purport to the Adi-khanda, Chapter Eight, verse 79.

Text 196

isvarera subha drsti vina kichu nahe

ataeva isvara-bhajana vede kahe//CB, Adi 13.196//

TRANSLATION

Nothing is obtained without the Lord’s merciful glance, therefore the Vedas enjoin one to worship the Supreme Lord.

COMMENTARY

Endeavors other than service to the Supreme Lord are prominent in persons who are full of anarthas due to ignorance. Only by the mercy of the Lord does a living entity become self-realized, and as a result, he understands that service to the Lord is his only duty. This has been revealed by the Vedic literatures to their followers in the following verse from Svetasvatara Upanisad (6.23):

yasya deve para bhaktir yatha deve tatha gurau

tasyaite kathita hy arthah prakasante mahatmanah

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.”

And Sri Madhvacarya quotes the following verse from the “Mathara” sruti in his COMMENTARY on Vedanta-sutra (3.3.53):

bhaktir evainam nayati bhaktir evainam darsayati

bhakti-vasah puruso bhaktir eva bhuyasi

“Bhakti leads the living entity to the Lord, and enables him to see the Supreme Personality of Godhead. The Lord is controlled by bhakti. Bhakti is best of all.”

Text 197

hena-mate digvijayi paila mocana

hena gaurasundarera adbhuta kathana//CB, Adi 13.197//

TRANSLATION

The Digvijayi was thus delivered from material life. Such are the wonderful narrations of Sri Gaurasundara.

Text 198

digvijayi jinilena sri-gaurasundare

sunilena iha saba nadiya-nagare//CB, Adi 13.198//

TRANSLATION

Soon everyone in Navadvipa heard that Sri Gaurasundara defeated the Digvijayi.

Text 199

sakala lokera haila mahascarya-jnana

“nimai-pandita haya maha-vidyavan//CB, Adi 13.199//

TRANSLATION

People were all astonished, and they said, “Nimai Pandita is a great scholar.

Text 200

digvijayi hariya calila ya’ra thani

eta bada pandita ara kotha suni nai//CB, Adi 13.200//

TRANSLATION

“He has even defeated the Digvijayi. We have never heard of such a learned scholar as Nimai.

Text 201

sarthaka karena garva nimai-pandita

ebe se tahana vidya haila vidita”//CB, Adi 13.201//

TRANSLATION

“The pride of Nimai Pandita is justified, and now His reputation has spread.”

Text 202

keha bole,—“e brahmana yadi nyaya pade

bhattacarya haya tabe, kathana na nade”//CB, Adi 13.202//

TRANSLATION

Someone said, “If this Nimai studies logic, He will certainly become a Bhattacarya.”

Text 203

keha keha bole,—“bhai, mili’ sarva-jane

‘badisimha’ bali’ padavi diba ta’ne//CB, Adi 13.203//

TRANSLATION

Someone else said, “O brother, let us all together award Him the title of ‘Badisimha.’”

COMMENTARY

Badisimha is the name of one Vaisnava from the line of Ramanuja. He was like a lion in destroying the philosophy of monism. It is to be understood that previously whenever a scholar defeated another scholar, he was awarded the title Badisimha.

Text 204

hena se tahana ati mayara badai

eta dekhiya o janibare sakti nai//CB, Adi 13.204//

TRANSLATION

Yet even after seeing all this, the influence of the Lord’s illusory energy is such that people still did not understand Him.

Text 205

ei-mata sarva-navadvipe sarva-jane

prabhura sat-kirti sabe ghose sarva-gane//CB, Adi 13.205//

TRANSLATION

In this way everyone in Navadvipa broadcast the pure glories of the Lord.

Text 206

navadvipa-vasira carane namaskara

e-sakala lila dekhibare sakti ya’ra//CB, Adi 13.206//

TRANSLATION

I offer my respectful obeisances unto the residents of Navadvipa, who had the ability to see all these pastimes.

COMMENTARY

Sri Gaurasundara enacted His pastimes in Sri Navadvipa-Mayapur. The author offers his obeisances to all the fortunate souls who had the opportunity to see the Lord's pastimes during His manifestation and those who later on saw those pastimes in their hearts. He thus teaches humility and modesty by setting an ideal example of subordination to the Vaisnavas. Those who are absorbed in material enjoyment while residing in Navadvipa do not receive any information about the pastimes of Gaura and are simply busy in their own sense gratification. Leaving aside such persons, the author offers his obeisances to those persons who are inclined towards the service of the Lord.

Text 207

ye sunaye gaurangera digvijayi-jaya

kotha o tahana parabhava nahi haya//CB, Adi 13.207//

TRANSLATION

Whoever hears the topics of Lord Gauranga defeating Digvijayi is never defeated anywhere.

COMMENTARY

The devotees of the Lord, who are expert in ascertaining the transcendental nature of the Lord, discuss the pastimes of Digvijayi's defeat by the omnipotent Sri Gaurasundara and thus engage in the worship of Sri Gaura. Therefore the inferior logicians can never defeat them in any way. Those whose resource is humility based on material knowledge glorify material arguments and fame obtained through such arguments, yet since they are situated on an extremely low platform, the Lord's devotees, who are inclined towards His service, can easily understand the deceitfulness of their material knowledge, which is another form of nescience, and by the help of intellectual considerations they hear the confidential scholastic pastimes of Gaurasundara, who is vidya-vadhu-jivanam—the husband of transcendental knowledge, and thus become more enthusiastic in their worship of Gaura.

Text 208

vidya-rasa gaurangera ati-manohara

iha yei sune, haya tan’ra anucara//CB, Adi 13.208//

TRANSLATION

Whoever hears the enchanting scholastic pastimes of Lord Gauranga will certainly become His servant.

Text 209

sri krsna-caitanya nityananda-canda jana

vrndavana dasa tachu pada-yuge gana//CB, Adi 13.209//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends this English TRANSLATION of the Gaudiya-bhasya COMMENTARY on Sri Caitanya-bhagavata, Adi-khanda, Chapter Thirteen, entitled, “Defeating Digvijayi.”

Chapter 14 The Departure of Sri Laksmipriya

The Lord’s Travel to East Bengal and the Disappearance of Laksmipriya

This chapter describes Gaura-Narayana’s enactment of a householder’s pastime of serving guests; His visit to East Bengal; the offensive activities of some sinful atheists who imitated the Lord and of a brahma-daitya of Radha-desa—all of them being contemporaries of the author; the disappearance of Laksmidevi; the inquiries of Tapana Misra to the Lord regarding the goal of life and the process for achieving it; the Lord’s reply and teachings; and the Lord’s return from Bangladesh.

Nimai Pandita was greatly honored by the wealthy people of Navadvipa as well as by all those who were accustomed to perform religious rituals. In order to establish an ideal example of the principles of household life,

the Lord did not encourage the fault of miserliness, rather He showed compassion towards needy and distressed persons. Guests were always properly served at the Lord's house in Sri Mayapur-Navadvipa. Though the Lord, who is the teacher of people in general, personally displayed the pastimes of a poor householder, He nevertheless constantly endeavored to serve renounced Vaisnava sannyasis. As soon as mother Saci noticed a shortage of ingredients required for feeding the sannyasis, Gaurasundara would immediately bring from somewhere the necessary ingredients for the service of the Vaisnavas. Laksmidevi engaged in cooking for the service of the Vaisnavas, and the Lord personally sat with the Vaisnava sannyasis and fully satisfied them by feeding them sumptuously. The principle duty of householders is to serve guests; those householders who do not serve guests are lower than animals and birds. Even if a householder is bereft of wealth due to past karma, he should without duplicity serve his guests with at least some water, a sitting place, and sweet words. Knowing that Sri Laksmi-Narayana had appeared in Navadvipa, Lord Brahma, Lord Siva, Sukadeva, Vyasadeva, and Narada visited the Lord's house at Sri Mayapur in the guise of sannyasis.

From early morning, Sri Laksmidevi continually engaged in various services in the temple room, arranged the paraphernalia for worshiping the Lord, and served tulasi. She gave more attention to the service of Sacidevi, her mother-in-law and mother of her Lord, than to the service of tulasi. Sacidevi sometimes saw blazing flames of fire under the feet of her son, and she sometimes smelled the fragrance of lotus flowers throughout her house.

After some time Nimai Pandita went with His students to earn some wealth in Bangladesh, where He stayed on the banks of the Padmavati River. Overwhelmed by the Lord's ingenious scholarship, innumerable students came to study from Him and within a short time mastered various subjects.

At this point the author says that simply because the Lord went to Bangladesh, the young, the old, and the women there are even today intoxicated in Sri Caitanya's sankirtana movement. But sometimes in order to fill their stomachs some atheists declare themselves to be Narayana, or the Supreme Lord, and they thus ruin the people of that country. In Radha-desa also there was a great brahma-daitya who externally dressed as a brahmana but who internally had the nature of a

demon and declared himself to be “Gopala.” Due to his cowardliness, however, people called him a hated jackal. There are no greater offenders than those sinful living entities who want to declare themselves or other living entities to be the Supreme Lord instead of declaring Sri Caitanya, the Lord of innumerable universes, as the Supreme Lord. Moreover, even today it is found that simply by remembering the servants of Caitanyacandra a living entity attains all auspiciousness.

While the Lord was residing in Bangladesh, Sri Laksmidevi, being unable to tolerate separation from the Lord, left this world from the bank of the Ganges while meditating on the lotus feet of the Lord. When the people of Bangladesh heard that the Lord was returning to Navadvipa, they brought various gifts for Him. At that time one pious brahmana resident of Bangladesh named Tapana Misra, who was unable to ascertain the goal of life and the process to achieve it, received instructions late one night in a dream to approach Nara-Narayana in the form of Nimai Pandita, who appeared in the age of Kali to deliver the fallen souls. When Tapana Misra arrived before the Lord, Sri Gaurasundara instructed him that the only religious process for the age of Kali was sri-krsna-nama-sankirtana, which awards all perfection and which is to be followed by all people of all countries at all times. He further instructed Tapana Misra to give up all duplicity and always chant the sixteen word, thirty-two syllable maha-mantra with full attention. When Tapana Misra asked permission to accompany the Lord, the Lord ordered him to immediately go to Varanasi and indicated that they would again meet there and elaborately discuss the goal of life and the process to achieve it. When Tapana Misra then related the topics of his dream, the Lord forbid him from disclosing those topics to anyone.

Thereafter the Lord returned home from Bangladesh with His wealth and offered everything to His mother. Many students accompanied the Lord to Navadvipa in order to study from Him. Hearing about the disappearance of Laksmidevi, the Lord imitated ordinary people by exhibiting grief for a short time and then instructed His mother about the temporary nature of this material existence.

Text 1

jaya jaya mahaprabhu sri-gaurasundara

jaya nityananda-priya nitya-kalevara//CB, Adi 14.1//

TRANSLATION

All glories to the Supreme Lord, Sri Gaurasundara. All glories to Nityananda's beloved Lord, who has an eternal form.

Text 2

jaya jaya sri pradyumna-misrera jivana

jaya sri paramananda-puri-prana-dhana//CB, Adi 14.2//

TRANSLATION

All glories to He who is the life of Sri Pradyumna Misra. All glories to He who is the goal of life for Sri Paramananda Puri.

COMMENTARY

Pradyumna Misra was born of a brahmana family in Orissa. In order to make his pious life as an ideal householder and his high social standing successful and perfect by engaging them in the service of Hari, the Lord sent him to Srila Ramananda Raya, who appeared in a nonseminal brahmana family, who was the crest-jewel among teachers of devotional mellows, and who was a maha-bhagavata Vaisnava acarya. Pradyumna Misra then heard topics of Krsna from that Vaisnava acarya as his disciple and thus obtained the causeless mercy of the Lord. For further descriptions one should see the Antya-khanda (3.284, 5.211, and 8.57) and Caitanya-caritamrta, Adi-lila, Chapter 10, Madhya-lila, Chapters 1, 10, 16, and 25, and Antya-lila, Chapter 5.

The purpose of addressing the Lord as the life of Pradyumna Misra is this: The ideal householder pastimes like serving guests and renounced sannyasis that were performed by the Lord, who was the worshipable Deity of the ideal pious householder Pradyumna Misra, are described in this chapter.

Paramananda Puri, also known as Puri Gosvami or Gosani, was the middle root of the devotional desire tree of Sri Krsna Caitanya's lotus

feet. He was one of the nine beloved disciples of Sriman Madhavendra Puripada. He appeared in the village of Trihuta. The Gaura-ganoddesa-dipika (118) states: “Paramananda Puri is none other than Uddhava.” Concerning the Lord being the life and soul of Paramananda Puri, one should see the Antya-khanda (3.167-181 and 231-260; 8.55 and 122; and 10.42, 47, and 49) and the Caitanya-caritamrta, Adi-lila, Chapters 9 and 10; Madhya-lila, Chapters 1, 2, 9, 10, 11, 12, 13, 14, 15, 16, and 25; and Antya-lila, Chapters 2, 4, 7, 8, 11, 14, and 16. Besides these, one should see the Sanskrit drama Sri Caitanya-candrodaya, Scene 8, the last portion of 9, and 10, wherein Kavi-karnapura, the son of Sivananda Sena, receives the name Paramananda Puri dasa, and also the Sanskrit Sri Caitanya-carita-mahakavya (13.14, 112-119, and 122; 16.30; and Chapters 19 and 20).

Text 3

jaya jaya sarva-vaisnavera dhana-prana

krpa-drstye kara’, prabhu, sarva-jive trana//CB, Adi 14.3//

TRANSLATION

All glories to He who is the life and soul of all Vaisnavas. O Lord, please deliver the fallen souls with Your merciful glance.

Text 4

adi-khanda-katha, bhai, sune eka-mane

vipra-rupe krsna viharilena yemane//CB, Adi 14.4//

TRANSLATION

My dear brothers, please hear with attention the topics of Adi-khanda, wherein the pastimes of Krsna in the form of a brahmana are described.

Text 5

hena-mate vaikuntha-nayaka sarva-ksana

vidya-rase viharena lai’ sisya-gana//CB, Adi 14.5//

TRANSLATION

In this way the Lord of Vaikuntha continually enjoyed His scholastic pastimes with His students.

Text 6

sarva-navadvipe prati-nagare-nagare

sisya-gana-sange vidya-rase krida kare//CB, Adi 14.6//

TRANSLATION

The Lord enjoyed scholastic pastimes with His students throughout all the villages of Navadvipa.

COMMENTARY

The various villages and islands of Navadvipa at that time were known as nagaras, such as Ganganagara, Kajira-nagara, Kuliya-nagara, Vidyanagara, and Jannagara.

Text 7

sarva navadvipe sarva-loke haila dhvani

‘nimai-pandita adhyapaka-siromani’//CB, Adi 14.7//

TRANSLATION

Everyone throughout Navadvipa heard that Nimai Pandita was the crest jewel among teachers.

Text 8

bada bada visayi sakala dola haite

namiya karena namaskara bahu-mate//CB, Adi 14.8//

TRANSLATION

Even the wealthy materialists would get down from their palanquins to offer respects to Nimai.

Text 9

prabhu dekhi' matra janme sabara sadhvasa

navadvipe hena nahi,—ye na haya vasa//CB, Adi 14.9//

TRANSLATION

Everyone was filled with awe and reverence on seeing the Lord. There was no one in Navadvipa who was not under His control.

Text 10

navadvipe ya'ra yata dharma-karma kare

bhojya-vastra avasya pathaya prabhu-ghare//CB, Adi 14.10//

TRANSLATION

Whenever any resident of Navadvipa would perform any pious act, he would without fail first send some foodstuffs and cloth to the Lord's house.

COMMENTARY

Since the custom of showing respect or honor towards the best teacher was prominent in the Hindu community of that time, everyone came to the capitol and donated gifts of rice and cloth to Nimai Pandita, who was the crest jewel of learned scholars.

Text 11

prabhu se parama-vyayi isvara vyabhara

duhkhitere niravadhi dena puraskara//CB, Adi 14.11//

TRANSLATION

The Lord displayed the pastimes of a munificent person, for this is the nature of the Supreme Lord. He constantly gave gifts to the poor.

Text 12

duhkhire dekhile prabhu bada daya kari’

anna, vastra, kadi-pati dena gaurahari//CB, Adi 14.12//

TRANSLATION

Whenever Gaurahari met a poor person, He would immediately give him rice, cloth, and money out of compassion.

COMMENTARY

The principle of magnanimity is found in the nature of brahmanas, while the principle of miserliness is found in the nature of non-brahmanas. In order to exhibit the pastimes of an ideal householder, Nimai donated rice, cloth, and wealth to the poor and distressed people.

Text 13

niravadhi atithi aise prabhu-ghare

ya’ra yena yogya, prabhu dena sabakare//CB, Adi 14.13//

TRANSLATION

Guests would daily visit the Lord’s house, and He would always properly satisfy every one of them.

Text 14

kona-dina sannyasi aise dasa bisa

saba’ nimantrena prabhu haiya harisa//CB, Adi 14.14//

TRANSLATION

Sometimes ten or twenty sannyasis would come, and the Lord would happily invite them for lunch.

COMMENTARY

Because the noble householder residents of Navadvipa normally followed the principles of varnasrama, many renounced sannyasis from various places came to their houses as guests. On one hand, the Lord removed the poverty of the poor, the distressed, and His guests, and on the other

hand, He exhibited ideal pious householder pastimes by serving the renounced sannyasis of the fourth asrama. In order to establish that every pious householder is obliged to respect the principles of asrama-dharma, the Lord gave shelter and food to sannyasis and thus set the perfect example of pious householder behavior. It is the unavoidable duty of every householder who follows the principles of varnasrama to provide food and shelter according to their means to the fourth asrama renounced sannyasis, who travel all over the country for the householders' benefit. In the course of time, as the attached householders enviously cheated the sannyasis from their rightful share, the real principles of asrama-dharma have gradually become slackened and distorted. What to speak of this, some householders even think that their highest occupational duty is simply to cheat sannyasis who desire householder's welfare of their rightful share of alms from the householders. Though the Lord did not exhibit the pastimes of a prosperous or wealthy householder, He sometimes invited ten or twenty sannyasis to His house for meals in order to teach householders to serve the sannyasis.

Text 15

sei-ksane kahi' pathayena jananire

kudi sannyasira bhiksa jhata karibare//CB, Adi 14.15//

TRANSLATION

He would immediately send someone to inform His mother to quickly arrange lunch for the twenty sannyasis.

Texts 16-17

ghare kichu nai, ai cinte mane-mane

'kudi sannyasira bhiksa haibe kemane?'

cintitei hena, nahi jani kon jane

sakala sambhara ani' deya sei-ksane//CB, Adi 14.16-17//

TRANSLATION

As there was nothing at home, mother Saci thought, “How will I prepare meals for twenty sannyasis?” As soon as she thought like this, someone came and delivered the necessary ingredients without her notice.

COMMENTARY

Due to the lack of sufficient ingredients for meals and accumulated wealth in the Lord’s house, Sacidevi felt a need for ingredients to feed the sannyasis. By the will of the Lord, all the necessary ingredients immediately appeared there.

Text 18

tabe laksmi-devi giya parama-santose

randhena visesa, tabe prabhu asi’ vaise//CB, Adi 14.18//

TRANSLATION

Laksmidevi cooked the offering with full satisfaction, and then the Lord arrived home.

Text 19

sannyasi-ganere prabhu apane vasiya

tusta kari’ pathayena bhiksa karaiya//CB, Adi 14.19//

TRANSLATION

The Lord personally watched as the sannyasis were served their meal. After they were fully satisfied, He bid them farewell.

COMMENTARY

Since sannyasis do not normally use fire, their cooking activities were done by brahmanas, who use fire. The sannyasis who do not use fire can accept foodstuffs cooked at the houses of brahmanas, who use fire. Generally there was a temple of Visnu in every brahmana’s house, and the sannyasis also ate only those foodstuffs that had been cooked for Visnu. Since there was a possibility of nonvegetarian items in offerings to the inferior demigods at the houses of persons lower than brahmanas, it was customary for wandering sannyasis to not eat at the house of

anyone other than a brahmana. In order to display the ideal principles of pious householder life, the Lord personally sat near the sannyasis and fed them prasada.

Text 20

ei-mata yateka atithi asi’ haya

sabarei jijnasa karena krpamaya//CB, Adi 14.20//

TRANSLATION

In this way the merciful Lord inquired about the needs of every one of His guests.

COMMENTARY

The words jijnasa karena indicate that the Lord asked His guests whether they needed any drink or food.

Text 21

grhasthere mahaprabhu sikhayena dharma

“atithira seva—grhasthera mula-karma//CB, Adi 14.21//

TRANSLATION

Mahaprabhu taught the householders, “The foremost duty of a householder is to serve his guests.

Text 22

grhastha haiya atithi-seva na kare

pasu-paksi haite ‘adhama’ bali ta’re//CB, Adi 14.22//

TRANSLATION

“If a householder does not serve his guests, he is considered lower than the birds and beasts.

COMMENTARY

Those attached householders who give up the service of guests who stay for one day and wandering sannyasis who are engaged in pleasing Lord Visnu and remain busy in household duties like cooking for themselves are lower than even birds and beasts. Inferior animals like birds and beasts fly in the sky or wander the earth in order to gather their food and have little opportunity to collect. But since human beings are the highest social entities, they are obliged to follow the principles of varnasrama. If they are averse to even these principles, then they will counted among the unsheltered naked birds and beasts, who are busy simply filling their own bellies. Apart from filling their own bellies, human beings have the higher responsibility of collecting and protecting items for the service of Visnu. For this reason, their social duties include giving shelter and food to guests and wandering mendicants who desire to please Narayana and benefit the living entities. If human beings transgress this duty, they will be considered lower than even birds and beasts.

Text 23

ya’ra va na thake kichu purvadrsta-dose

sei trna, jala, bhumi dibeka santose//CB, Adi 14.23//

TRANSLATION

“If due to his previous impious activities he does not have anything, then he should satisfy his guests with a straw mat, some water, and place to lie down.

COMMENTARY

The greedy prakrta-sahajiyas, who are cruel and expert in satisfying their tongues and bellies, are presently identifying themselves as preachers of the cult of Caitanyacandra, and thus they cheat Vaisnava sannyasis from their rightful share of straw mats, etc. In order to expose their opposition to Him, Sri Caitanyacandra has exhibited these ideal householder pastimes. The Lord has instructed everyone by His activities appropriate to a householder of showing proper respect to guests and sannyasis. But some people, though identifying themselves as His followers, act just the opposite. A few years ago in the city of Dacca, a greedy brahmana, who was a so-called disciple of a caste Gosvami and who earned his livelihood by selling the holy name, mantras, and Srimad Bhagavatam,

behaved in an extremely cruel manner with a few tridandi-sannyasis and brahmacaris, who had arrived there as guests, in order to deprive them from receiving Visnu’s noon offering. In order to protect people from such behavior, the Lord personally exhibited the pastimes of giving shelter and foodstuffs to guests and sannyasis. Alas, just consider the Lord’s pastime of affectionate and careful distribution of indiscriminate mercy to the guests and sannyasis! And then consider the endeavors of persons who are averse to Caitanya and who in the name of preaching His cult harass and oppose guests and sannyasis who are under the shelter of Sri Caitanya!! Not only in the city of Dacca, a few days ago in Kuliya-nagara (Navadvipa), some such people with the help of a few fierce miscreants, rather than offering respect, unfairly attacked innocent Vaisnava sannyasis, brahmanas, and devotee women who had come to participate in the circumambulation of the Dhama. All these are simply unfavorable endeavors against the teachings of Sri Caitanyadeva. [This purport also applies to verses 25-27 of this chapter.]

Text 24

trnadi bhumir udakam vak caturthi ca va sunrta

etany api satam gehe nocchidyante kadacana//CB, Adi 14.24//

TRANSLATION

“‘In the houses of pious people there may be a scarcity of rice or other staples due to poverty, but a straw mat, water, resting place, and sweet words should always be available for serving guests.’

COMMENTARY

[This verse is found in the Manu-samhita (3.10) and in the Hitopadesa.]

The word trna refers to straw that is used for making an asana or bed.

The word bhumi refers to a resting place.

The word udaka refers to water for cleansing one’s hands, legs, and mouth or for performing acamana.

The words sunrta vak mean “truth” or “sweet words,” and the word caturthi means “the four items.”

Texts 25-27

satya vakya kahibeka kari’ parihara

tathapi atithya-sunya na haya tahara

akaitave citta sukhe ya’ra yena sakti

taha karilei bali ‘atithire bhakti’”

ataeva atithire apane isvare

jijnasa karena ati parama-adare//CB, Adi 14.25-27//

TRANSLATION

“If one has nothing more to offer, he should apologize without duplicity; then he is not guilty of neglecting his guest. If a householder happily serves his guests without duplicity and according to his ability, he is considered hospitable.” Therefore the Lord personally invited His guests with great respect.

COMMENTARY

[See purport to verse 23 of this chapter.]

Text 28

sei saba atithi—parama-bhagyavan

laksmi-narayana ya’re kare anna dana//CB, Adi 14.28//

TRANSLATION

All those guest were most fortunate, for they received foodstuffs directly from Laksmi-Narayana.

COMMENTARY

Those guests who received rice prasada from the house of Sri Laksmi-Narayana at Yogapitha in Sri Navadvipa-dhama are millions of times more fortunate than those mundane guests who receive rice from mundane householders.

Text 29

ya’ra anne brahmadira asa anuksana

hena se adbhuta, taha khaya ye-te jana//CB, Adi 14.29//

TRANSLATION

Foodstuffs so wonderful that are desired by even the demigods headed by Brahma were now eaten by one and all.

Text 30

keha keha ito-madhye kahe anya katha

“se annera yogya anye na haya sarvatha//CB, Adi 14.30//

TRANSLATION

In reply to this, someone said, “It is not possible for ordinary persons to receive such foodstuffs.

Texts 31-32

brahma-siva-suka-vyasa-naradadi kari’

sura-siddha-adi yata svacchanda-vihari

laksmi-narayana avatirna navadvipe

jani’ sabe aisena bhiksukera rupe//CB, Adi 14.31-32//

TRANSLATION

“Brahma, Siva, Sukadeva, Vyasadeva, Narada, as well as the demigods and Siddhas, who travel according to their desire, all knew that Laksmi-Narayana had appeared in Navadvipa. They therefore all visited the Lord’s house to beg alms in the form of mendicants.

Text 33

anyatha se-sthane yaibara sakti ka’ra?

brahma-adi vina ki se anna paya ara?”//CB, Adi 14.33//

TRANSLATION

“Otherwise who else has the power to visit His house, and who other than personalities like Brahma can receive such foodstuffs?”

Text 34

keha bale,—“duhkhite tarite avatara

sarva-mate duhkhitere karena nistara//CB, Adi 14.34//

TRANSLATION

Someone else said, “The Lord has incarnated to deliver the distressed, and He therefore employs various means for their deliverance.

COMMENTARY

Some people say that since the demigods headed by Brahma and the sages headed by Narada possess mystic perfections, it was they who took the form and dress of guests and became fortunate by receiving rice prasada from the house of Lord Gaura-Narayana. Because other than them, no ordinary mortal being is qualified to receive the Lord’s direct mercy as a guest in His house. Yet others say that Laksmi-Narayana have appeared in this age as Laksmi-Gaura in order to deliver all distressed persons from their miserable conditions. Since He is most merciful, He distributed His mercy to everyone by providing food and shelter without considering whether one was qualified or not.

Texts 35-37

brahma-adi deva ya’ra anga prati-anga

sarvatha tanhara isvarera nitya-sanga

tathapi pratijna ta’na ei avatare

‘brahmadi-durlabha dimu sakala jivere’

ataeva duhkhitere isvara apane

nija-grhe anna dena uddhara-karane” //CB, Adi 14.35-37//

TRANSLATION

“The demigods headed by Brahma are born from the limbs of the Supreme Lord, and they are always associated with the Lord. Still, in this incarnation He has promised to give that which is rarely attained by even Brahma. Therefore the Lord personally fed the distressed in His house in order to deliver them.”

COMMENTARY

Although demigods headed by Brahma are equal to the Lord’s limbs and minor limbs and are very dear servants, the distinguishing feature of the causeless mercy of the most compassionate Gaurasundara is that in order to deliver the living entities of this age of Kali He distributes to everyone the Lord’s prasada, which is rarely obtained by even the best of the demigods and highest authorities like Lord Brahma, without considering whether one is qualified or not.

CB Adi-khanda 14.38-39

Texts 38-39

ekesvara laksmi-devi karena randhana

tathapi o parama-ananda-yukta mana

laksmira caritra dekhi’ saci bhagyavati

dande dande ananda-visese bade ati

TRANSLATION

Laksmidevi cooked alone, yet she felt supremely blissful. As the fortunate mother Saci observed the character of Laksmi, her joy increased every hour of the day.

COMMENTARY

Laksmidevi happily cooked alone for everyone, without the help of her mother-in-law. Thus seeing the character of her daughter-in-law, Sacidevi’s joy increased at every moment.

Text 40

usah-kala haite laksmi yata grha-karma

apane karena saba,—ei tan'ra dharma//CB, Adi 14.40//

TRANSLATION

Beginning from sunrise, Laksmi would personally perform all the household chores as her religious duty.

COMMENTARY

In order to increase the happiness of her husband and to satisfy her respected mother-in-law, the chaste Laksmidevi performed all household duties while considering herself the maidservant of the Lord. As the ideal housewife, Srimati Laksmidevi personally performed all of the Lord's household duties, beginning from the early morning till night.

Text 41

deva-grhe karena ye svastika-mandali

sankha-cakra likhena haiya kutuhali//CB, Adi 14.41//

TRANSLATION

She would decorate the floor of the temple with drawings of svastikas, conches, and discs.

COMMENTARY

The phrase svastika-mandali refers to the drawing of circles or smearing and drawing pictures on Visnu's temple for His worship. Their characteristics are described in the following Vedic statement quoted in the Hari-bhakti-vilasa (Fourth Vibhaga): "A worshiper of Visnu should draw a square within each of the four corners—northeast, southeast, northwest, southwest—of the Lord's temple, divide each square into sixteen squares, then fill each square with white, yellow, red, and black colored powders. This is called svastika." Svastika, the drawing of circles, and their glories are described in the Visnu-dharmottara as follows: "One who is intelligent should draw various mandalas such as sarvatobhadras and padmas and various wonderful svastikas in the temple of Hari." In the Nrsimha Purana it is stated: "One should joyfully cleanse and

decorate the temple of Visnu by drawing various mandalas like padmas and svastikas with different attractive colors.” In the Skanda Purana, concerning the month of Karttika, it is stated: “One who draws various shapes like sarvatobhadras with clay or other minerals in front of Lord Kesava resides in heaven for one hundred kalpas. One who draws auspicious svastikas in front of salagrama, especially in the month of Karttika, purifies seven generations of his family. A woman who regularly draws mandalas before Lord Kesava does not become a widow for the next seven births. A woman who draws mandalas with cow dung before Lord Kesava is never separated from her husband, children, or wealth. One who decorates the courtyard of Visnu’s temple with various colorful svastikas and pictures enjoys the highest happiness within the three worlds.” It is stated in the Naradiya Purana: “A person who draws mandalas in the temple of Visnu with either clay, various minerals, various colors, or cow dung attains the form of a demigod who flies in an airplane.” In the Hari-bhakti-sudhodaya it is said: “One who smears cow dung in the temple of Visnu and draws colorful pictures on it happily resides in the abode of Visnu, where the residents look on him with welcome glances.”

There was a Visnu temple in the Lord’s house. Within the temple the worshipable Sri Narayana forms of Gandaki-sila (salagrama-sila) and Gomati-cakra-sila (Dvaraka-sila) were situated as the family Deities. In order to draw auspicious signs within the temple, Laksmidevi drew shapes like conches and cakras throughout the temple, such as on the foundation and walls.

Text 42

gandha, puspa, dhupa, dipa, suvasita jala

isvara-pujara sajja karena sakala//CB, Adi 14.42//

TRANSLATION

She arranged sandalwood paste, flowers, incense, ghee lamps, and scented water for the worship of Lord Visnu.

COMMENTARY

Following the scriptural and social norms of that time, every Bengali

brahmana's wife would collect ingredients like sandalwood paste, flowers, ghee lamp, incense, and scented water for the worship of Narayana. But nowadays in some provinces of India the brahmanas hailing from Bengal brahmana communities do not accept water touched or brought by their own wives for the service of the Lord.

Text 43

niravadhi tulasira karena sevana

tato'dhika sacira sevaya tan'ra mana//CB, Adi 14.43//

TRANSLATION

She constantly served tulasi, yet she served Saci even more.

COMMENTARY

The worshipers of Lord Visnu greatly respect Tulasi-devi as one of the ingredients for the Lord's service and therefore most intimate with the Lord. Laksmipriya-devi spent more time in serving her mother-in-law, Gaura's mother, than in serving Tulasi-devi. Those who pretend to be acaryas while holding a tulasi plant in one hand and a pipe for smoking intoxicants in the other should properly follow the ideal example of serving Tulasi-devi set by Gaura-Laksmipriya. And yet, knowing the Lord as the best of those devoted to their mothers, Laksmipriya-devi, the Lord's wife, established that her service with awe and reverence to her mother-in-law was superior to the affectionate service of Tulasi-devi, the maidservant of Gaura, and was nondifferent from service to her husband.

Text 44

laksmira caritra dekhi' sri-gaurasundara

mukhe kichu na balena, santosa antara//CB, Adi 14.44//

TRANSLATION

Seeing Laksmi's behavior, Sri Gaurasundara did not comment, yet He was satisfied within.

COMMENTARY

Seeing Laksmipriya's greater faith in and eagerness for the service of His mother than the service of tulasi, the Lord approved within His mind and was quite satisfied. Though due to social injunctions and embarrassment the Lord did not externally or publicly approve the actions of His wife, His nonduplicitous heartfelt mercy on Laksmidevi was seen in her activities of serving the Lord by collecting ingredients for Visnu's worship, serving tulasi, and serving His own mother, who is the personification of pure goodness.

Text 45

kona-dina laksmi lai' prabhura carana

vasiya thakena pada-tale anuksana//CB, Adi 14.45//

TRANSLATION

Some days Laksmi would sit and hold the Lord's feet for hours.

COMMENTARY

In order to reveal within this world the glories and opulences of serving the lotus feet of Gaura-Narayana, Laksmipriya-devi, who is attached to service in the mood of awe and reverence, often exhibited pastimes as the maidservant of Gaura, by holding the Lord's lotus feet on her lap.

Text 46

adbhuta dekhena saci putra-pada-tale

maha-jyotir-maya agni-punja-sikha jvale//CB, Adi 14.46//

TRANSLATION

Mother Saci sometimes saw brilliant effulgent flames emanating from the feet of her son.

COMMENTARY

Due to the influence of Gaura-Narayana's opulences, Sacidevi saw five effulgent flames of fire. Just as impersonalists, being unable to see the original form of the Lord, accept the effulgence emanating from the body of the Lord as His form and thus become astonished; seeing the most

effulgent five flames of fire emanating from the lotus feet of the Lord, Sacidevi understood her son to be directly Lord Visnu.

Text 47

kona-dina maha-padma-gandha saci ai

ghare-dvare sarvatra payena, anta nai//CB, Adi 14.47//

TRANSLATION

Another day mother Saci smelled the fragrance of lotus flowers throughout the house.

Text 48

hena-mate laksmi narayana navadvipe

keha nahi cinena achena gudha-rupe//CB, Adi 14.48//

TRANSLATION

As Laksmi-Narayana secretly lived in Navadvipa in this way, no one was able to recognize them.

Text 49

tabe kata-dine iccha-maya bhagavan

banga-desa dekhite haila iccha ta'na//CB, Adi 14.49//

TRANSLATION

After a few days the independent Lord desired to visit East Bengal [Bangladesh].

COMMENTARY

The word banga-desa is explained as follows: Sri Gaurasundara exhibited His pastimes in Gaudapura, Navadvipa-Mayapur. The eastern portion of Gauda-desa (now Bangladesh) is separately addressed as Banga-desa by the residents of Gauda-desa. The celestial Bhagirathi River flows through Gauda-desa. The northern and eastern provinces of

Gauda Navadvipa, which consist of the east and south banks of the Brahmaputra River, through which flows the main branch of the Ganges, the Padmavati, which merges in the Bay of Bengal—these entire tracts of land were known at that time as Banga-desa.

In the book Sakti-sangam-tantra the border of Banga-desa has been described as follows: “The entire tract of land from the bay of Bengal up to the Brahmaputra River is known as Banga-desa. O Parvati, this land bestows on one all perfection.”

Even after the reign of the ancient Pala dynasty and the shifting of the capitol to Navadvipa and Vikramapura, north Bengal was still known as Varendra, provinces to the northwest of north Bengal were known as Karna-suvarna, west Bengal was known as Gauda and Radha, the present East Bengal was known as Banga-desa, and South Bengal was known as Samatata and Tamralipta. Even in Sanskrit literatures the east and middle areas of Bengal were referred to as Banga-desa. Abul Phajal, the prime minister of Akbar, the Mugal emperor of Delhi, has written in his history book, Ain-I-Akbari, or “The Rule of Akbar”, that the former Hindu kings of Banga surrounded their kingdoms with an ala, or mud dike, and therefore the area has become known as Bangala.

Texts 50-51

tabe prabhu jananire balilena vani

“kata-dina pravasa kariba, mata, ami”

laksmi-prati kahilena sri-gaurasundara

“mayera sevana tumi kara nirantara” //CB, Adi 14.50-51//

TRANSLATION

The Lord told His mother, “Dear mother, I will go on a journey for a few days.” Sri Gaurasundara then said to Laksmi, “You should constantly serve mother.”

COMMENTARY

While leaving for Banga-desa, or Bangladesh, in eastern Gauda, the Lord said to mother Saci, “O mother, I will leave this house and go somewhere

else for a few days in order to collect items for the service you and the household." And He said to His wife, Laksmipriya-devi, "In My absence you should perform your duty of serving My mother." Before departing for another province, the Lord entrusted the responsibility of serving His mother with His wife, Laksmipriya-devi, and then proceeded towards the east to increase His mother's happiness.

Text 52

tabe prabhu kata apta sisya-varga laiya

calilena banga-dese-harasita haiya//CB, Adi 14.52//

TRANSLATION

Then the Lord took some of His students and happily departed for East Bengal.

COMMENTARY

The Lord did not travel alone from Gauda to the eastern Gauda province of Banga-desa. Nimai Pandita, the crest jewel of teachers, was accompanied to East Bengal by many of His favorite students who were residents of Gaudapura, Navadvipa-Mayapur.

Text 53

ye ye jana dekhe prabhu caliya asite

sei ara drsti nahi pare sambarite//CB, Adi 14.53//

TRANSLATION

Whoever saw the Lord in His travels could not take his eyes off Him.

COMMENTARY

People who saw the most attractive form of the Lord in the course of His travels did not care to look anywhere else. The unparalleled beauty and qualities of the Lord bewildered all observers.

Text 54

stri-loke dekhiya bale,—“hena-putra ya’ra

dhanya ta’ra janma, ta’ra pa’ye namaskara//CB, Adi 14.54//

TRANSLATION

The women said, “Glorious is she who has such a son. We offer our obeisances to her.

COMMENTARY

The aged mothers of East Bengal could not find appropriate words to praise the good fortune of Sacidevi, the mother of Gaura. They would say, “By holding the Lord in her womb, Sacidevi’s life has become successful.” Following in the footsteps of Sacidevi, many ladies who worshiped the Lord in the mood of vatsalya-rasa were enthused to serve the Lord in that mood as they looked at Him with parental feelings.

Text 55

yeba bhagyavati hena pailena pati

stri-janma sarthaka karilena sei sati”//CB, Adi 14.55//

TRANSLATION

“Fortunate is she who has such a husband. The life of that chaste lady has become successful.”

COMMENTARY

The married ladies of East Bengal realized the good fortune and perfection of accepting a woman’s birth attained by Laksmidevi, the wife of Gaura, and they engaged with her in the Lord’s service in the mood of awe and reverence. They did not forget their own constitutional position as eternally separated expansions and attempt to establish abominable mundane debauchery as worship of Gaura in order to become gaura-bhogis, or enjoyers of Gaura, like the fictitious gaura-nagaris.

Text 56

ei-mata pathe dekhe yata stri-puruse

punah punah sabe vyakhya karena santose//CB, Adi 14.56//

TRANSLATION

In this way all the ladies and men who saw the Lord as He passed by repeatedly glorified Him in full satisfaction.

COMMENTARY

The words vyakhya karena indicate that they offered prayers to the matchless form of the Lord.

Text 57

deve o karena kamya ye-prabhu dekhite

ye-te-jane hena prabhu dekhe krpa haite//CB, Adi 14.57//

TRANSLATION

That Lord whom even the demigods desire to see now mercifully appeared before the vision of everyone.

COMMENTARY

Out of compassion, the Lord manifested His form, which is rarely seen by the demigods, to the people of Bangladesh. By giving up duplicity born from the service of maya, those who were fortunate enough to see the transcendental form of the Lord did not accrue any inauspiciousness like followers of the path of preyas, temporary material gratification, who are attached to material conceptions. The causeless mercy of the Lord alone protected men and women who flourished with sensual knowledge inspired by material perceptions from their enjoying spirit.

Text 58

hena-mate gaurasundara dhire-dhire

kata-dine ailena padmavati-tire//CB, Adi 14.58//

TRANSLATION

In this way Gaurasundara arrived in a few days at the bank of the

Padmavati River.

COMMENTARY

Satisfied by the prayers of the saintly King Bhagiratha, Jahnavi-devi appeared from Maya-tirtha, Haridvara, and began flowing east to merge in the ocean. Some people say that a demon adorned with material knowledge diverted the flow of the Bhagirathi into the Padmavati in order to deprive Bhagirathi from achieving the lotus feet of Gaura. Feeling unhappy as a result, Bhagirathi flowed by the side of Sri Navadvipa-Mayapur in order to serve the lotus feet of Gaura-Narayana. This Mayapur is itself the above-mentioned Maya-tirtha Haridvara. Though personally full in six opulences, after His marriage pastime Lord Gaurasundara crossed many villages and eventually arrived on the bank of the Padmavati in order to perform pastimes of accumulating wealth while imitating the activities of ordinary householders.

Text 59

padmavati-nadira taranga-sobha ati

uttama pulina,—yena upavana tathi//CB, Adi 14.59//

TRANSLATION

The current of the Padmavati River is most charming, and her fine banks are covered with forest groves.

Text 60

dekhi’ padmavati prabhu maha-kutuhale

gana-saha snana karilena ta’ra jale//CB, Adi 14.60//

TRANSLATION

Seeing the Padmavati, the Lord joyfully took bath with His students.

Text 61

bhagyavati padmavati sei dina haite

yogya haila sarva-loka pavitra karite//CB, Adi 14.61//

TRANSLATION

Since that day the fortunate Padmavati River became fit to sanctify the entire world.

COMMENTARY

When Gaurasundara took bath in the Padmavati, she at once became most fortunate and the deliverer of all. Though the emanation of the Ganges from the lotus feet of Visnu indicates her quality of delivering people and destroying sin, the moment the Lord personally and directly immersed and bathed in the Padma, whose ability for delivering fallen souls was not as great as the Ganges, by the touch of the Lord’s feet she became equal to Ganga in her ability to purify people and destroy the sinful reactions of Kali.

Text 62

padmavati-nadi ati dekhite sundara

taranga pulina srota ati manohara//CB, Adi 14.62//

TRANSLATION

The Padmavati River appeared most beautiful, being decorated with enchanting waves, banks, and flowing current.

Text 63

padmavati dekhi’ prabhu parama-harise

sei-sthane rahilena ta’ra bhagya-vase//CB, Adi 14.63//

TRANSLATION

The Lord was so pleased to see the Padmavati that He remained there a few days to increase her good fortune.

Texts 64-65

yena krida karilena jahnavira jale

sisya-gana-sahita parama-kutuhale

sei bhagya ebe pailena padmavati

prati-dina prabhu jala-krida kare tathi//CB, Adi 14.64-65//

TRANSLATION

Just as the Lord had joyfully sported in the waters of the Ganges with His students, now the Padmavati achieved the same good fortune as the Lord daily sported in her waters.

Texts 66-67

banga-dese gauracandra karila pravesa

adyapiha sei bhagye dhanya banga-desa

padmavati-tire rahilena gauracandra

suni’ sarva-loka bada haila ananda//CB, Adi 14.66-67//

TRANSLATION

Because Sri Gauracandra entered East Bengal, it is considered glorious even today. People were overjoyed to hear that Gauracandra was staying on the banks of the Padmavati River.

COMMENTARY

Both the tracts of land on the banks of the Ganges known as Gauda-desa, or West Bengal, and the tracts of land on the banks of the Padmavati known as East Bengal were generally known as Banga-desa, or Bengal. Generally the other side of the Padmavati is known as Purva-desa, or East Bengal. This book does not mention which village became glorious and holy by receiving the dust from the lotus feet of the Lord. Some people say that it was the village Magdoba, in the district of Faridpura.

Text 68

“nimai-pandita adhyapaka siromani

asiya achena”,—sarva-dike haila dhvani//CB, Adi 14.68//

TRANSLATION

News soon spread in all directions: “The crest jewel of teachers, Nimai Pandita, has arrived on the banks of the Padmavati.”

Text 69

bhagyavanta yata ache, sakala-brahmana

upayana-haste ailena sei-ksana//CB, Adi 14.69//

TRANSLATION

The fortunate brahmanas all came to welcome the Lord with various gifts.

COMMENTARY

The phrase upayana-haste indicate that they came with gifts and presents in their hands.

Text 70

sabe asi’ prabhure kariya namaskara

balite lagila ati kari’ parihara//CB, Adi 14.70//

TRANSLATION

Coming before the Lord, they offered their obeisances and humbly spoke as follows.

COMMENTARY

The word parihara means “humble words,” “faltering words,” “submissive entreaties,” or “flattering words.”

Text 71

ama’ sabakara ati-bhagyodaya haite

tomara vijaya asi’ haila e-desete//CB, Adi 14.71//

TRANSLATION

“We consider ourselves most fortunate because of Your arrival here.

Texts 72-73

artha-vrtti lai’ sarva-gosthira sahite

ya’ra sthane navadvipe yaiba padite

hena nidhi anayase apane isvare

aniya dilena ama’ sabara duyare//CB, Adi 14.72-73//

TRANSLATION

“That rare touchstone to whom we were to go with friends and money to study under in Navadvipa has now been brought to our doorstep by providence.

COMMENTARY

During the Lord’s presence, many people from East Bengal accumulated wealth and went with their sons and dependants to study in Navadvipa, the center of education at that time. Nimai Pandita was famous as the crest jewel of teachers. The students desired to study under Him alone, yet for some reason or another everyone was not able to go to Navadvipa to study under Him. Since today, due to the good fortune of the students, that same crest jewel of teachers, Nimai Pandita, personally arrived on the bank of the Padmavati, they all praised their own extraordinary fortune and considered that now they did not need to go to Navadvipa.

Text 74

murti-manta tumi brhaspati-avatara

tomara sadrsa adhyapaka nahi ara//CB, Adi 14.74//

TRANSLATION

“There is no other teacher like You, for You are like the incarnation of Brhaspati.

Text 75

brhaspati-drstanta tomara yogya naya

isvarera amsa tumi,—hena mane laya//CB, Adi 14.75//

TRANSLATION

“Rather, to compare You with Brhaspati is insufficient. We consider You a portion of the Supreme Lord.

Text 76

anyatha isvara vine e-mata panditya

anyera na haya kabhu,—laya citta-vitta//CB, Adi 14.76//

TRANSLATION

“Otherwise, such knowledge is not possible in anyone other than the Supreme Lord. This is our firm conviction.

COMMENTARY

Because the Lord attracted the heart of everyone by the opulence of His scholarship, they considered and concluded that the Lord’s matchless proficiency in learning was divine.

Text 77

ebe eka nivedana kariye tomare

vidya dana kara’ kichu ama’ sabakare//CB, Adi 14.77//

TRANSLATION

“Now, we have one request of You: Please give us all some knowledge.

Text 78

uddese amara sabe tomara tippani

lai’ padi, padai sunaha, dvija-mani!//CB, Adi 14.78//

TRANSLATION

“O best of the brahmanas, please hear us. We study, teach, and accept only Your explanations.

COMMENTARY

The word uddese means “indirectly aiming at (your approval or pleasure).”

The scholars residing on the banks of the Padmavati studied and taught their students with the help of the COMMENTARY on Kalapa grammar that the Lord composed. From this it is understood that while studying under Nimai Pandita, the crest jewel of teachers, a few students from the banks of the Padmavati had collected His COMMENTARY, returned to their respective villages, and given that COMMENTARY to their teachers. In any case, we do not find the Lord’s COMMENTARY in book form anywhere.

Text 79

saksate o sisya kara’ ama’ sabakare

thakuka tomara kirti sakala-samsare”//CB, Adi 14.79//

TRANSLATION

“Now please accept us as Your students, and let the entire world sing Your glories.”

Text 80

hasi’ prabhu saba’ prati kariya asvasa

kata-dina banga-dese karila vilasa//CB, Adi 14.80//

TRANSLATION

The Lord smiled and agreed to their request. Thus He enjoyed pastimes in East Bengal for some days.

Text 81

sei bhagye adyapiha sarva-banga-dese

sri-caitanya-sankirtana kare stri-puruse//CB, Adi 14.81//

TRANSLATION

Due to this good fortune, the men and women of East Bengal engage in Lord Caitanya's sankirtana movement even today.

COMMENTARY

At the time of writing Sri Caitanya-bhagavata, the author knew very well that even many years after the Lord's disappearance the sankirtana movement inaugurated by Sri Caitanya would continue. Without discrimination, both men and women joined in that movement.

Text 82

madhye-madhye matra kata papi-gana giya

loka nasta kare apanare laoyaiya//CB, Adi 14.82//

TRANSLATION

Sometimes sinful persons try to mislead people by accepting their homage for themselves.

COMMENTARY

The phrase loka nasta kare means "ruining the people," or in other words, depriving them from their spiritual life and sending them to hell.

The short form of the word laoyaiya is laoya (from the Sanskrit verb la), which refers here to instigating or inducing others to glorify oneself by giving advice or encouragement.

Joining the devotees in chanting the glories of Krsna, some sinful persons create disturbances in Sri Caitanya's sankirtana movement. When simple-minded people engage in kirtana along with these sinful persons, who are attached to irrelevant fruits, they are unable to achieve the supreme goal. Since the nonenvious pure devotees are not cheated by the four vargas—religiosity, economic development, sense gratification, and liberation—they obtain the fruit of chanting Krsna's names. But persons attached to material enjoyment that enter devotee communities dressed as devotees either desire the fruits of three vargas

or poison the devotee community with the desire for liberation and thus influence them to accept not krsna-prema but material enjoyment and liberation as the real fruit of glorifying Krsna. Following the doctrines of the baulas, kartabhajas, and ativadis, these sinful persons sometimes advertise themselves as the Supreme Lord, or Visnu, and thus misguide people.

Text 83

udara-bharana lagi' papistha-sakale

'raghunatha' kari' apanare keha bale//CB, Adi 14.83//

TRANSLATION

In order to fill their bellies, these sinners cheat people by claiming to be Lord Rama.

COMMENTARY

The phrase udara-bharana lagi' (a Hindi phrase) means "for the sake of the stomach."

In order to gratify their senses, sinful persons who are attached to material enjoyment imagine or declare themselves to be the worshipable Supreme Lord; and by utilizing others as fuel for the fire of their sense gratification, they completely spoil them. The pure worshipers of Sri Ramacandra serve Him with devotion, considering Him their worshipable Lord. Sinful persons in the guise of the Supreme Lord declare themselves to be Sri Ramacandra and accept appropriate service from their contrived servants in order to gratify their tongues, bellies, and genitals.

Text 84

kona papi-gana chadi' krsna-sankirtana

apanare gaoyaya baliya 'narayana'//CB, Adi 14.84//

TRANSLATION

Other sinful persons give up chanting the names of Krsna and claim to be

Narayana. They then induce others to chant their glories.

COMMENTARY

When sinful persons become extremely offensive by posing as gurus concocted by their own self-worship, they give up sri-krsna-sankirtana, which is the source of all auspiciousness. They teach the society of fools who are ignorant of the Absolute Truth to secure profit, adoration, and distinction so that they can fulfill their own material desires. These sinful persons advertise themselves as Narayana, that is, the Supreme Lord or an incarnation of the Supreme Lord; and Mahaprabhu along with His associates, as well as Sri Maha-mantra, who appears as sabda-brahma in the form of syllables, who is the highest worshipable object for all animate and inanimate beings, and who was glorified by Mahaprabhu as being nondifferent from Lord Krsna, they consider as ordinary mortal forms desirous of material fame like themselves. Following this conception, they induce others to glorify their mundane names or sound vibrations related with their families, houses, and bodies, which are full of stool and worms and which ultimately turn to ashes. Although guru-tattva is actually a manifestation of Krsna, if one considers the spiritual master as the supreme worshipable object, Radhika-natha, rather than considering him a manifestation of the supreme worshiper, or if one considers him simply an artificial singer of folk songs, which are contrary to the maha-mantra given by the spiritual master, and if one declares or induces others to glorify his material body to be the Supreme Lord in order to accumulate mundane fame, then such a cheating so-called guru and his cheated followers will both enter hell under the burden of great sins.

Text 85

dekhitechi dine tina avastha yahara

kon laje apanare gaoyaya se chara?//CB, Adi 14.85//

TRANSLATION

How can an insignificant person who daily goes through three states shamelessly induce others to chant his glorifies?

COMMENTARY

The tina avastha, or three states, of a person are gross, subtle, and causal; wakefulness, dream, and deep sleep; or past, present, and future. These states are prone to be agitated by material nature and time.

We cannot understand how an impersonalist self-worshiper establishes himself as the supreme worshipable object in the dress of a guru, because we can see that within a single day a healthy living entity falls sick, and from sickness he regains health, and after regaining health he again falls sick. (Or according to others, the living entities who are conditioned by the three modes and under the control of nature become overwhelmed by three different influences, states, or designations of nature like gross, subtle, and causal, or wakefulness, dream, and deep sleep.) How can such extremely shameless living entities who are controlled by maya and subjected to these three states declare themselves to be the supreme worshipable object and controller of maya? For a living entity qualified for being forced to undergo three different states in one day to claim to be the Supreme Lord, who controls maya and is transcendental to the three modes of nature, is simply ludicrous.

Text 86

radhe ara eka maha brahma-daitya ache

antare raksasa, vipra-kaca matra kace//CB, Adi 14.86//

TRANSLATION

There is a powerful brahma-daitya in Radha-desa. Although he externally dresses like a brahmana, internally he is a demon.

COMMENTARY

The areas on the western bank of the Ganges are known as Rastra-desa, or Radha-desa. There are many villages within Radha-desa, but the names of those villages are not mentioned at this point.

If brahmana becomes a ghost after death, he becomes a brahma-daitya. A brahmana who follows his prescribed duties generally advances to higher planets, but those who neglect their duties and engage in sinful activities and thus meet an unnatural death become brahma-daityas. So-

called brahmanas who are envious offensive blasphemers of Vaisnavas, who though breathing are lifeless, and who are situated in sinful life are known as brahma-daityas. Real pure brahmanas are totally partial and subordinate to Vaisnava principles. Since so-called brahmanas who are envious of Vaisnavas become ghosts in this very life, they are presently being addressed as brahma-daityas. One such brahma-daitya from Radha-desa externally exhibited brahminical behavior yet internally maintaining envy towards the Vaisnavas, and as a result he became an envious demon. When a brahmana engages in the demoniac activities of envying Vaisnavas, then he is called a brahma-raksasa. Although demons are expert in envying cows, demigods, and Vaisnavas, they become puffed-up with false ego due to their birth in seminal brahmana families. The performance of brahminical activities and acceptance of external brahminical dress by persons who internally maintain demoniac propensities in this way is simply artificial duplicity that ruins people.

Text 87

se papistha apanare bolaya ‘gopala’

ataeva ta’re sabe balena ‘siyala’//CB, Adi 14.87//

TRANSLATION

That sinful person advertised himself as “Gopala,” and people therefore called him a jackal.

COMMENTARY

The word siyala, or seyala (from the Sanskrit word srgala) refers to those people of Bengal who are generally afraid, who are prone to run away, who are thieves, who are miscreants, or who speak harsh words.

Although the sinful, hellish, Mayavadi brahma-raksasa of Radha-desa introduced himself as Gopala to everyone, the devotees, rather than calling him Gopala, called him a false logician Mayavadi jackal. (“Those who cultivate material knowledge take birth as jackals in their next lives.”)

Within a hundred years after the disappearance of Mahaprabhu some foolish atheists rejected their gurus and advertised themselves as incarnations of the Supreme Lord. In this regard, the Gaura-gana-

candrika, which is said to be written by Srimad Visvanatha Cakravarti Thakura, states as follows: “Seeing that others have accepted the Supreme Personality of Godhead Sri Gauranga as the Lord of the universe, some foolish people of Radha-desa, Bengal, who were devoid of scriptural knowledge, wandered about dressed as the Supreme Lord attempting to convince other fools about their supremacy. Among those imposters was a brahmana named Vasudeva, who out of maddness declared, ‘I am Gopala, the son of Nanda Maharaja.’ That is why the people of Radha-desa called this brahmana a srgala, or jackal, instead of Gopala. Another person named Visnudasa said, ‘I am Lord Ramacandra, the son of the Raghu dynasty. I have descended from Vaikuntha along with the monkeys. Hanuman is my devotee.’ Due to such offensive statements, he was rejected by the people of Radha-desa and was addressed as the leader of the monkeys. ‘In order to deliver the people of earth, I, Lord Narayana, have appeared from my abode of Vaikuntha.’ Boasting in this way and putting a crown on his head, an ill-motivated brahmana of Bengal named Madhava advertised himself as the Supreme Lord in order to get some cheap adoration. Hence the people of Bengal addressed Madhava as a cudadhari, or one who wears a crown. This Madhava was the very lusty priest of the sudras. Therefore he used to imitate the rasa dance pastimes of Sri Krsna. It is heard that this brahmana was rejected by Sri Caitanya Mahaprabhu and the Vaisnavas. Therefore one should not associate with such persons. If one does so, his religiosity will be destroyed, because it is stated in the scriptures: ‘As a drop of oil spreads all over the water, if one touches, converses with, is touched by the breath of, or eats with such a sinful person, then the very sins of that person will be spread to him.’” In the Bhakti-ratnakara (14.163-168, 180-183) it is stated “Someone said, ‘O brothers, the materialists who have turned their faces from Lord Krsna are very independent and transgress religious principles. The leader of the materialists has taken the position of Raghunatha in order to cheat people in general. This misbehaved sinner has invented his own philosophy, and claiming to be the king of poets, he preaches in Banga-desa.’ Another person said, ‘I saw some great sinners induce others to glorify them rather than glorify Lord Krsna.’ Another person said, ‘There is a degraded brahmana known as Mallika in Radha-desa. No one is as wicked as him. That great sinner calls himself Gopala. Speaking an illusory philosophy worthy of the raksasas, he tricks people in general.’ In Radha-desa, in the village named Kandara, is the auspicious and

glorious home of Jnana dasa. A kayastha named Jaya Gopala also lives at that place. That person became evil-minded due to pride of learning. He arrogantly declared that his guru had no knowledge, and whenever someone inquired from him, he claimed that his parama-guru was his guru. Viracandra Prabhu tactfully disclosed his position and then rejected him." In this regard one should refer to the Srimad Bhagavatam, Tenth Canto, Chapter Sixty-six, and the Visnu Purana (5.34), wherein the Dvapara-yuga pastime of Krsna killing Paundraka Vasudeva, the King of Karusa, who worshiped himself and imitated Krsna, is described. One should also see the description of Srgala Vasudeva, the King of Karavirapura, found in the Hari-vamsa, Chapters 99-100, or 2.44-45.

Regarding the acceptance of ahangrahopasana, or self-worship—in the form of advertising oneself as the Supreme Lord, Visnu, or an incarnation—by the foolish atheists, who are controlled by maya, Srila Jiva Gosvami has stated in his Bhakti-sandarbha (276): "In these verses of Srimad Bhagavatam the idea that the individual spirit soul is the worshipable Supreme has been condemned with extreme hatred. An example is seen when Paundraka Vasudeva sent a servant to Krsna with the message, 'I am Lord Vasudeva.' When the pure devotee Yadavas, headed by Ugrasena, heard the crazy words about the artificial attempts of Paundraka Vasudeva from the mouth of the messenger, they laughed loudly. The reason for this is found in scriptural statements such as the following verse from Srimad Bhagavatam (3.29.13), wherein the Lord explains: 'A pure devotee does not accept any kind of liberation—salokya, sarsti, samipya, sarupya, or sayujya—devoid of My service, even though they are offered by the Supreme Personality of Godhead.' The maha-bhagavata Sri Hanumanji also confirms this as follows: 'Only a fool will give up the service of the Lord and try instead to become the Lord Himself.' While glorifying the niskincana devotees, the Supreme Lord has established that niskama-bhakti is the highest abhidheya, or sadhana, in the following words from Srimad Bhagavatam (11.20.34): 'Because My devotees possess saintly behavior and deep intelligence, they completely dedicate themselves to Me and do not desire anything besides Me. Indeed, even if I offer them liberation from birth and death, they do not accept it.'"

Those who accept insignificant fallen souls, who are controlled by maya, as the Supreme Lord, who controls maya, are extremely fallen; there is

no comparison to their lamentable fallen condition. Sri Caitanyacandra is the Lord of the fourteen worlds as well as Navadvipa, Vraja, Goloka, Vaikuntha, and Paravyoma beyond the fourteen worlds and is nondifferent from Vrajendra-nandana; and although the atheist sees that He is being glorified and offered prayers as svayam-rupa, avatari, saksad bhagavan, and paramesvara, he nevertheless falsely tries by imitation to compete with Him; thus there is no limit to his misfortune. It is stated in the Sri Caitanya-candramrta (32): “Condemned are the followers of Vedic ritual! Condemned are the practitioners of severe austerity! Condemned are the dull-witted fools whose mouths have blossomed with the words ‘I am Brahman’! Why do we lament for these animals in the guise of men intoxicated by the taste of things other than Krsna? Alas! They have not tasted even a drop of the nectar of Lord Gaura!” [The following purport also applies to this verse.]

Text 88

sri-caitanya-candra vine anyere isvara

ye adhama bale’ sei chara socyatara//CB, Adi 14.88//

TRANSLATION

Anyone who accepts someone other than Sri Caitanya Mahaprabhu as the Supreme Lord is fallen, insignificant, and fit for living in hell.

COMMENTARY

Presently a few persons from the Mayavada-sampradaya have promoted an insignificant ordinary human being, who is controlled by maya and who is a servant of his senses, as an incarnation of Krsna, an incarnation of Rama, an incarnation of Gaura, an incarnation of Gopala, an incarnation of Kalki, a joint incarnation of Nitai-Gaura, a jagad-guru, a visva-guru, a yuga-avatara, and as Maha-Mahaprabhu. They have thus welcomed offenses, and as a result the followers of such illogical so-called incarnations, who are opposed to the descending process of knowledge or the incarnation of Lord Visnu, rather than attaining the position of the Supreme Lord in their next life, will take birth as jackals. (“Those who cultivate material knowledge take birth as jackals in their next lives.”) One should also refer to the Mahabharata (Santi-parva, Moksa-dharma, 180.48-50).

Texts 89-90

dui bahu tuli' ei bali 'satya' kari'

"ananta-brahmanda-natha—gauranga sri-hari

yan'ra nama-smaranei samasta bandha-ksaya

yan'ra dasa-smarane o sarvatra vijaya//CB, Adi 14.89-90//

TRANSLATION

I therefore raise my two arms and boldly declare, "Sri Gauranga is the Lord of innumerable universes. One is free from all bondage simply by remembering Him. Indeed, even by remembering His servants one is always victorious.

COMMENTARY

Realizing that Sri Krsna Caitanya is the Supreme Personality of Godhead, the devotees loudly broadcast His glories. The author, who is attached to the Truth, loudly glorifies Sri Gaurasundara as the Lord of innumerable universes. It is directly seen, realized, and applicable to all places, times, and persons that by offenselessly remembering the holy names of Sri Caitanya, all material desires of the conditioned souls are diminished; in other words, the conditioned souls attain freedom from the conceptions of being entangled in other desires like material enjoyment and mental speculation. Moreover, if the pure, transcendental, spiritual characteristics of even Sri Caitanya's servants appear in the mind of a conditioned soul, then he is liberated from his conditional state and can deliver the entire world. As stated in the Caitanya-candramrta (6): "When Lord Gauracandra's devotees, who are worshiped even by the demigods, drink the wonderfully sweet nectar of the bliss of pure love of God that flows from the lotus flower of Lord Gauracandra's feet, they become completely intoxicated. In that condition they laugh at Lord Brahma and the other demigods, condemn the impersonalist yogis, and do not consider the great devotees of Lord Visnu who do not worship Lord Gauracandra to be very important. Let us glorify that Lord Gauracandra."

Text 91

sakala-bhuvane, dekha, yan’ra yasa gaya

vipatha chadiya bhaja hena prabhura pa’ya”//CB, Adi 14.91//

TRANSLATION

“Giving up all evil ways, worship the feet of such a Lord whose glories are chanted throughout the entire world.”

COMMENTARY

One should discuss the following two verses from Sri Caitanya-candramrta (90 and 85) in this regard: “Dear gentlemen, you should renounce all your mentally concocted honesty and religious principles that are averse to the devotional service of Gaura-Krsna and be attached to the lotus feet of Sri Caitanya. Give up all your useless absorption in fruitive activities! Don’t allow a single word concerning self-worship enter your ears! Don’t be illusioned by your temporary material body, house, country, and relatives. Then only will you attain the crest-jewel of all human goals.”

Text 92

hena-mate sri-vaikuntha-natha gauracandra

vidya-rase kare prabhu banga-dese ranga//CB, Adi 14.92//

TRANSLATION

In this way Sri Gauracandra, the Lord of Vaikuntha, happily enjoyed His scholastic pastimes in East Bengal.

Text 93

maha-vidya-gosthi prabhu karilena bange

padmavati dekhi’ prabhu bulilena range//CB, Adi 14.93//

TRANSLATION

The Lord attracted a large number of students in East Bengal, and He would often wander on the banks of the Padmavati River.

Texts 94-96

sahasra sahasra sisya haila tathai

hena nahi jani,—ke padaye kon thani

suni' saba banga-desi aise dhaiya

'nimai-pandita sthane padibana giya'

hena krpa-drstye prabhu karena vyakhyana

dui mase sabei haila vidyavan//CB, Adi 14.94-96//

TRANSLATION

He had thousands and thousands of students there, so it is difficult to know who studied with whom. People from all over East Bengal came rushing to study under Nimai Pandita. The Lord taught them in such a merciful way that within two months everyone became learned.

COMMENTARY

Nimai Pandita resided on the bank of the Padmavati River in East Bengal for two months and trained innumerable students to become expert scholars.

Text 97

kata sata-sata jana padavi labhiya

ghare yaya, ara kata aise suniya//CB, Adi 14.97//

TRANSLATION

Hundreds of students received titles and returned home, and, hearing about this, many new students joined.

COMMENTARY

During the time of the Lord, the teachers awarded titles to their own students. By these titles, scholars were recognized as authorities on a particular scripture. In other words, a person was identified as possessing knowledge of a particular scripture according to the title he received after

completing his studies.

Text 98

ei-mate vidya-rase vaikunthera pati

vidya-rase banga-dese karilena sthiti//CB, Adi 14.98//

TRANSLATION

In this way the Lord of Vaikuntha enjoyed scholastic pastimes while staying in East Bengal.

Text 99

etha navadvipe laksmi prabhura virahe

antare duhkhita devi ka’re nahi kahe//CB, Adi 14.99//

TRANSLATION

Meanwhile, in Navadvipa, Laksmi was in great distress due to separation from the Lord. She did not reveal this to anyone.

COMMENTARY

While Nimai was engaged in His scholastic pastimes in East Bengal, Laksmipriya-devi in Navadvipa became extremely grief-stricken out of separation from her worshipable Lord. She did not, however, disclose her confidential internal distress to anyone. In her daily activities it was seen that apart from serving the Lord’s mother, or her mother-in-law, she did not even take a morsel of visnu-prasada in order to maintain her body. She used to sit alone in a solitary place and simply shed tears. She did not feel any happiness at heart. Ultimately, due to separation from Gaura-Narayana, her beloved husband who was more dear to her than life, Maha-Laksmi Laksmipriya-devi, the crest jewel of caste women, became so impatient that out of extreme anxiety she resolved to depart in order to serve her husband. She kept her replica body, or shadow form, on the bank of the Ganges in this world and disappeared from the eyes of people in her original form as Maha-Laksmi. She attained samadhi while meditating on the lotus feet of her worshipable husband, Sri Gaura-Narayana. Maha-Laksmi Laksmipriya-devi, the crest jewel of caste

women, departed forever.

Text 100

niravadhi kare devi aira sevana

prabhu giyachena haite nahika bhojana//CB, Adi 14.100//

TRANSLATION

She kept always engaged in the service of mother Saci without eating anything since the Lord’s departure.

Text 101

name se anna-matra parigraha kare

isvara-vicchede bada duhkhita antare//CB, Adi 14.101//

TRANSLATION

She accepted some rice only in name, for she was deeply distressed in separation from the Lord.

Text 102

ekesvara sarva-ratri karena krandana

citte svasthya laksmi na payena kona ksana//CB, Adi 14.102//

TRANSLATION

She passed the nights alone, crying incessantly. Her heart found no relief for even a moment.

Text 103

isvara-viccheda laksmi na pare sahite

iccha karilena prabhura samipe yaite//CB, Adi 14.103//

TRANSLATION

Eventually Laksmi could no longer tolerate separation from the Lord, and

she desired to go join Him.

Text 104

nija-pratikrti-deha thui' prthivite

calilena prabhu-pase ati alaksite//CB, Adi 14.104//

TRANSLATION

Laksmi left a replica body on the bank of the Ganges in this world and went invisibly to the side of the Lord.

COMMENTARY

In the Caitanya-caritamrta (Adi 16.20-21) it is stated: "Because the Lord was engaged in various ways in preaching work in East Bengal, His wife, Laksmidevi, was very unhappy at home in separation from her husband. The snake of separation bit Laksmidevi, and its poison caused her death. Thus she passed to the next world. She went back home, back to Godhead."

The replica body and disappearance of Laksmidevi are explained as follows: Sri Laksmipriya-devi is the internal spiritual potency of Gaura-Narayana, the Supreme Personality of Godhead. Maha-Laksmi is described in the Gaura-ganoddesa-dipika (45) as follows: "She who previously appeared as Sri Janaki, Rukmini, and Laksmi has now appeared as Laksmi in the pastimes of Caitanya Mahaprabhu." In the Sanskrit book Caitanya-caritamrta-mahakavya (3.7 and 13) it is stated: "This Laksmi [of Navadvipa] is the incarnation of that Laksmi [of Vaikuntha]," and "Laksmi has personally incarnated in this world." While describing Maha-Laksmi, Krsna's queens, and the gopis of Vraja, Sri Jiva Prabhupada has stated in his Sri Krsna-sandarbha: "In the second (Bhagavata) sandarbha it has been established that the Lord is the Supreme Absolute Truth and that He has two energies. Of the two, the first is related to the Lord as His internal potency and is as worshipable to the Vaisnavas as the Lord Himself. The Supreme Lord's supreme position is due to this svarupa-sakti. The second, Maya, is fit, like the material world, to be neglected by the Vaisnavas; she is the transformation of the Lord's energy. The manifestation of the world is due to this bahiranga-maya-sakti, or the illusory external energy. Of these two

potencies, the word laksmi is used to indicate the former, the svarupa-sakti, just as the word bhagavata is used to indicate the person who possesses these two energies. This is also clearly shown in the Bhagavata-sandarbha. In the two cities (Mathura and Dvaraka) this svarupa-sakti is known as sri-mahisi, the queens of Krsna. Since it is clearly stated in the Gopala-tapani Upanisad that in the Lord's unmanifest pastimes Sri Rukmini eternally resides in Mathura, all other queens must also reside there. It is also stated therein that the queens of Krsna are also related to Him as belonging to the category of His svarupa-sakti; therefore in their position as svarupa-sakti they are necessarily of the same position as Laksmi. In this way the queens of Krsna are naturally confirmed as belonging to the Lord's svarupa-sakti. In the Srimad Bhagavatam (10.60.9) it is stated: 'The Lord assumes various forms to enact His pastimes, and He was pleased that the form that the goddess of fortune Rukmini had assumed was just suitable for her to serve as His consort.' The meaning of this verse is very clear. Therefore, since Rukmini assumed a form suitable to serve the Lord, she is certainly on the level of Laksmi. And since Laksmi, who is famous as the goddess of Vaikuntha, is merged within Rukmini, Maha-Laksmi Rukmini has the internal mood of Laksmi and is complete in every respect. Because the spiritual energy, or svarupa-sakti, and the energetic, or saktiman, are completely free of differences (or nondifferent), there cannot be any relationship between them as found between a subject and object of comparison. Therefore between them there is an absence of similarity (as in the difference between an actual object and its shadow or reflection), in other words, they are nondifferent or one. In the Srimad Bhagavatam (10.60.44) Rukmini personally speaks the following words: 'O lotus-eyed one, though You are satisfied within Yourself and thus rarely turn Your attention toward me, please bless me with steady love for Your feet.' (In this statement Rukmini is removing Krsna's doubt or objection.) 'If You say, "I am personally self-satisfied, so how can I have attachment for you?" In reply, I say that Your vision is indifferent, in other words, though You are omnipotent, You look at me, Your svarupa-sakti, and Yourself as inseparable. The purport is that since the svarupa-sakti and the saktiman are inseparable (or nondifferent), or they are constitutionally nondifferent because their only distinction is their constitutional relationship as visaya and asraya, the enjoyer and the enjoyed, therefore even though You are atmarama, Your attachment for Me is proper.'"

In the Visnu Purana (1.8.15) it is stated:

nityaiva sa jagan-mata visnoh srir anapayini

yatha sarva-gato visnus tathaiveyam dvijottamah

“O best of brahmanas, Lord Visnu’s svarupa-sakti is the eternal mother of the universe; she is never separated from Visnu. Just as Lord Visnu is present everywhere, His svarupa-sakti, Maha-Laksmi is also present everywhere.” Also in the Visnu Purana (1.9.143) it is said:

devatve deva-deheyam manusyatve ca manusi

visnor dehanurupam vai karoty esatmanas tanum

“When the Lord appears as a demigod, she [the goddess of fortune] takes the form of a demigoddess, and when He appears as a human being, she takes a humanlike form. Thus she assumes a body corresponding to that accepted by Lord Visnu in order to assist in His pastimes.”

In his COMMENTARY on Brahma-sutra (2.3.10) Sri Madhvacarya quotes the following verse from the Bhagavata-tantra:

sakti-saktimatos capi na vibhedah kathancana

avibhinnapi svecchadi- bhedair api vibhavyate

“There is no actual difference between the energy and the energetic, but sometimes out of His own sweet will they appear different.” The Visnu-samhita says: sakti-saktimatos capi na bhedah kascid isyate—“There is certainly no difference between the energy and the energetic.” From such scriptural statements we can understand that the energetic Visnu and His related svarupa-sakti are nondifferent.

The external illusory energy, or material nature, is the subordinate shadow of this svarupa-sakti Laksmi. In the Srimad Bhagavatam (1.7.23) Arjuna speaks to Krsna as follows: “You have cast away the effects of the material energy by dint of Your spiritual potency [or svarupa-sakti]. You are always situated in eternal bliss and transcendental knowledge.” Therefore creation, maintenance, and annihilation, which are transformations of the three modes of material nature—passion,

goodness, and ignorance—can never attack Lord Visnu, His related svarupa-sakti, or His opulences such as His abode and associates, because there is no difference between their bodies and souls like there is in the living entities who are controlled by maya and forced to enjoy the fruits of their karma. They are all transcendental, beyond the jurisdiction of maya, untouched by the modes of material nature, eternally pure, and spiritual.

Sri Krsna-sandarbha (93) quotes Sri Madhvacaryapada's Bhagavata-tatparya COMMENTARY on Srimad Bhagavatam (1.3.1) as follows: "The Tantra-bhagavata states:

agrhnad vyasrjac ceti krsna ramadikam tanum

pathyate bhagavan iso mudha buddhi vyapeksaya

'The scriptural statements that the Supreme Lord has accepted and given up bodies in His incarnations such as Krsna and Rama are mentioned simply to satisfy the mentality of foolish people.' In the Varaha Purana it is stated:

na tasya prakrta murtir mamsa-medo 'sthi-sambhava

na yogitvad isvaratvat satya-rupo 'cyuto vibhuh

'The Supreme Lord and His svarupa-sakti do not possess material forms made of flesh, bones, and marrow. His transcendental form, however, is not the result of mystic perfections, for since He is directly the Personality of Godhead, His form is eternal, infallible, and supreme.' In the Maha-Varaha Purana it is stated: 'Everything related to the Supreme Lord Visnu, beginning with His body, is everlasting and eternal, devoid of both material purity and impurity, and never born of matter; in other words, they are not material. They are objects of fully uninterrupted bliss and completely spiritual, they are all full of transcendental qualities and nondifferent from one another. Due to possessing all qualities, they are fully devoid of superiority and inferiority in relationship with each other. There is never a difference between the body and soul of the Supreme Lord Visnu, but when we hear statements that Lord Visnu accepted a body it is like an actor taking on another hand to protect his body in a drama. Although Lord Visnu, who is beyond material perception, appears and disappears, statements like 'His form of Krsna,' 'His form of Rama,'

are applicable to Him alone, because He possesses unadulterated spiritual opulences.' In the Kurma Purana it is stated: 'Although the Supreme Lord is neither gigantic nor infinitesimal, He is completely gigantic and infinitesimal. Although the Lord appears contradictory due to possessing spiritual opulences, it is improper to attribute any type of mundane faults on the Supreme Lord. Yet even though apparent contradictory qualities are seen through material perception, one will have to understand that they are inconceivably reconciled in Him.' In the Visnu-dharmottara it is stated: 'Because the Supreme Lord Purusottama possesses all opulences, all transcendental qualities are found in Him. But faults cannot in any way be applied on Him, because He is the supreme object. Some foolish persons conclude that both qualities and faults are received from or attributed by maya. In answer to this, it is stated that since there is no maya or connection with maya in the Absolute Truth, how then can qualities related with maya be present? Therefore the transcendental qualities of the Lord are not received from or attributed by maya; they are born of His opulences. Because He is the faultless (nirasta kuhaka aprakrta—"transcendental dissipater of illusion") controller, learned scholars know Him as the supreme object.'"

The doubt raised by foolish materialists who are bewildered by maya that Maha-Laksmi Sri Laksmidevi, who is the svarupa-sakti of Gaura-Narayana, left her body due to being bitten by a snake like a conditioned soul is properly cleared by Srimad Bhagavatam, the crest jewel of scriptures, and the acaryas, who follow Srimad Bhagavatam, in their descriptions of Krsna's disappearance.

In the Srimad Bhagavatam (1.14.8) Yudhisthira speaks to Bhimasena as follows: yadatmano 'ngam akridam bhagavan utsisrksati—"Has the time come for the Supreme Personality of Godhead to quit His earthly pastimes?"

"The word angam in this verse means 'earth.' In the Brahma-tarka it is stated:

yada tyagadir ucyeta prthivyady-anga-kalpana

tada jneya na hi svangam kadacid visnur utsrjet

'When the scriptures use words like "give up" in connection with the disappearance of the Lord it refers to the earth, because Lord Visnu

never gives up His own limb.'" (Sri Madhvacarya's Bhagavata-tatparya)

"The word akrida refers to the place of pastimes, or in other words, this material world. The word anga means 'His own land,' because 'the earth is His body' and other scriptural statements are evidence of this fact." (Sri Vijayadhvaja)

Otherwise: "When will the Supreme Lord desire to give up His own pastimes, or in other words, give up the anga that assists in His pastimes, or in other words, give up the drama of a human (imitating the activities of a human being in the material world)—has that time arrived?" (Sridhara Svamipada)

"The word anga refers to the mundane universal form rejected while returning to His own abode." (Krama-sandarbha)

In the Srimad Bhagavatam (1.15.34-36) Sri Suta Gosvami speaks to the sages headed by Saunaka as follows:

yayaharad bhuvo bharam tam tanum vijahav ajah

kantakam kantakeneva dvayam capisituh samam

yatha matsyadi-rupani dhatte jahyad yatha natah

bhu-bharah ksapito yena jahau tac ca kalevaram

yada mukundo bhagavan imam mahim

jahau sva-tanva sravaniya-sat-kathah

tadahar evapratibuddha-cetasam

abhadra-hetuh kalir anvavartata

"The supreme unborn, Lord Sri Krsna, caused the members of the Yadu dynasty to relinquish their bodies, and thus He relieved the burden of the world. This action was like picking out a thorn with a thorn, though both are the same to the controller. The Supreme Lord relinquished the body which He manifested to diminish the burden of the earth. Just like a magician, He relinquishes one body to accept different ones, like the fish incarnation and others. When the Personality of Godhead, Lord Krsna, left this earthly planet in His selfsame form."

“Not understanding the distinction between the Supreme Lord and the Yadavas (those who were not eternal associates of the Lord but ordinary mortal beings) foolish materialistic persons consider them equal. Sri Suta Gosvami is clearly establishing a distinction between them in these two verses [the first two quoted above]. The word yaya indicates that the Lord diminished the burden of the earth (just as a thorn is taken out with another thorn) through the bodies of the Yadavas (equal to ordinary mortal beings who are bewildered by maya). Since both the bodies of the Yadavas and the bodies of those who were burdening the earth were eligible for being destroyed by the Lord, both are equal, in other words, both are material.

“How the Lord accepts and gives up forms (bodies) such as Matsya is being described with the following example: Just as an actor, while remaining in his original form, accepts and gives up another form, similarly the Supreme Lord also gave up that form (visible to mundane eyes) and manifested His original transcendental form.

“Since the Lord returned to Vaikuntha with His selfsame body, it is understood that He left this world with that same body.” (Sridhara Svamipada)

“In this place [in the three Srimad Bhagavatam verses quoted above] the three words tanu, rupa, and kalevara refer to the Lord’s two sentiments—His desire to diminish the burden of the earth and His desire to maintain the demigods (they do not refer to His body). Similarly, in other verses of Srimad Bhagavatam (3.20.28, 39, 41, 46, and 47) these words indicate Brahma’s sentiments (not body). If one accepts this explanation regarding Lord Brahma, then it is also proper to accept this in regard to the Supreme Lord. Since these sentiments of the Lord are (not His own or actual, but) abhasa-rupa, or indications of His form, therefore the example of a thorn is appropriate (in other words, for a person who wishes to remove a thorn, both the imbedded thorn and the extricating thorn are the same; similarly, the bodies of those who were burdening the earth, or the gigantic universal form, and the bodies of the Yadavas, whose bodies were similar to those of ordinary mortal beings, were the same for the Supreme Lord). An elaborate description in this regard is found in the third (Paramatma) sandarbha.

“In incarnations such as Matsya, the words matsyadi-rupa refer to the

sentiment of desiring to kill the demons. Just as actors, while remaining in their original dress, accept and give up sentiments as either hero or heroine, similarly, one should know that the same also applies to the Supreme Lord. Otherwise Bhagavad-gita (7.25) states: ‘I am covered by Yogamaya and not exposed to anyone and everyone;’ Padma Purana, Uttara-khanda states: ‘The yogis see Lord Janardana on the strength of their devotional service, He never appears before those on the nondevotional path. No one who is angry or envious can see Him;’ and Srimad Bhagavatam states: ‘To the wrestlers, Krsna appeared as a thunderbolt.’ These conclusive statements confirm that the form manifested by Supreme Lord before the demons is not His original form, but an illusory form. If one sees the original form of the Lord, his envious nature is destroyed. Therefore, in order to diminish the burden of the earth, the Supreme Lord gave up only that form by which He annihilated the demons. He did not appear again in that form. The form of the Lord that is seen through the medium of devotion is nitya-siddha, eternally perfect. That is why the word aja is used. Therefore as an actor or magician, dressed as a fish to kill a crane that eats fish, takes the form of a fish in order to create an impression in the minds of people that he is a fish, and as soon as the crane is killed, he immediately gives up the temporary form of fish; similarly although Lord Krsnacandra is aja (devoid of birth like ordinary living entities), He killed the demons to diminish the burden of the earth with His illusory form manifested before the mundane vision of the materialists. After killing these demons, He (the unborn Lord) also gave up His mundane illusory form. But the previously mentioned statement of Bhagavad-gita (7.25), yogamaya-samavrtah, actually means ‘His body is covered by a reflection of the illusory energy just as a snake is covered by its skin.’

“In this place, the Lord’s pastime of leaving (earth) was performed by His own form (in other words, the word svatanva—“His body” has been used in the third, or instrumental, case), He did not leave earth with His own form (in other words, the third case of the word svatanva does not mean saha, or “with”). This is the proper explanation; for since the word saha is not found in the original verse, if one unnecessarily supplies ellipsis (which would destroy the consistent meaning), then a prominence will be given to the elliptical word. In particular, cases such as nominative, objective, and instrumental are more specific than when secondary words like saha are used to produce a compound word. This grammatical logic

is also evidence in this regard.” (Krama-sandarbha 106)

“In order to solace the sages headed by Saunaka, who were morose after hearing about the pathetic demise of the Yadavas and other ksatriyas, Sri Suta Gosvami recited the confidential conclusions in these two verses. Just as a thorn is taken out with another thorn, in the same way the Lord gave up only the Yadava form by which He diminished the burden of the earth, which is part of His one-quarter opulences. Just as Devadatta gives up his own dress, the Lord separated His Yadava form from His own association. But the Lord did not give up the form with which He eternally enjoys pastimes. Therefore the demigods who had entered among the eternally liberated Yadavas when the Lord appeared in this world were separated from the Yadavas by the Lord and sent to Prabhasa. Later on, by the strength of His illusory energy, the Lord orchestrated their deaths before the eyes of people and thereafter transformed them into demigods by giving them honey to drink and sent them to heaven. This explanation is found in the last part of the Eleventh Canto of Srimad Bhagavatam. The Yadavas who are eternal associates in Krsna’s pastimes remained hidden from materialistic people and continued sporting with Krsna in Dvaraka as in their previous unmanifest pastimes. This conclusion should be known from Sri Brhad-bhagavatamrta. ‘The bodies of those who were burdening the earth’ and ‘the bodies of the Yadavas’ mean the bodies of the demons who were burdening the earth and the bodies of those demigods who appeared as Yadavas and others—both of whom were equal to the Supreme Lord. But though in the present example of thorns, both are equal, the extricating thorn (by which the imbedded thorn is taken out) is karana-bhuta, or instrumental, and therefore is beneficial and known as ‘antaranga, or intimate (and comparatively more relishable), while the karma-bhuta, or active thorn (since it is imbedded, it is to be extricated) is unbeneficial and known as bahiranga, or inimical (and comparatively abominable).

“How Lord Krsna, like a magician, created some conception by making a show of giving up His fake body is described in this verse. The purport is that the Supreme Lord accepts (manifests) a form and gives up (unmanifests) that form (in other words, He simply makes a show of giving up His body). But after accepting a form, He does not give it up—from this it should be understood that when the Lord gives up (unmanifests) His form, the same form remains present in the

transcendental realm. If one asks, ‘How can this be understood?’ The answer is stated herein. Just as a magician creates an impression for people that he has given up his own body either by cutting it to pieces, burning it, or falling unconscious, though he actually remains in his body and does not die, similarly, the Supreme Lord accepts bodies like Matsya and also gives them up, in other words, He accepts them and simply makes a show of giving them up. Therefore, just as a magician possessing his own body is a reality, his giving up that body is illusory. Similarly, that the Lord accepts bodies like Matsya is actually true, and that He gives up such bodies is actually illusory. This is the purport. Just as the Lord gives up His other own incidental bodies like Matsya, He simply gave up the mundane form by which He diminished the burden of the earth. Therefore since the entire incident of Lord Krsna’s giving up forms is illusory and false, being the Supreme Brahman in the form of a human being, He simply imitates giving up bodies like ordinary human beings. Yet actually He does not do so, for since His form is transcendental (beyond the material elements) there is no possibility of His body being destroyed. As stated in the Mahabharata: ‘The five gross material elements are not present in the body of Krsna, the Supersoul.’ The Brhat-Visnu Purana also says: ‘According to the injunctions of the Vedas and smrtis, one who considers that Krsna’s body is made of material elements should be rejected. If one sees such a person, he should take bath with his clothes on.’ In the Visnu-sahasra-nama spoken by sage Vaisampayana, it is said: ‘Amrta, or immortality, is only a part of Him, for He is the personification of immortality.’ Sankaracarya’s COMMENTARY on this—’He whose body is amrta (deathless)’—indicating a difference between the Lord’s body and soul, is not popular. The implication of this verse [Bhag. 1.15.34] is that the verb ha of the word jahyat is used to indicate ‘giving up,’ and the act of giving up is used for the purpose of awarding. In order to nourish the devotees from Vaikuntha, Lord Krsna awarded them His form of Narayana, who was already merged within Him. This will be elaborately described at the end of the Eleventh Canto of Srimad Bhagavatam.

“This verse is quoted in order to describe the unreality of Krsna’s giving up His body, in other words, to clearly explain its falsity. In this regard one should discuss the COMMENTARY of Sridhara Svami and the sandarbha COMMENTARY of Sri Jivapada.” (Sri Visvanatha)

The commentaries on Sri Uddhava's words to Vidura in Srimad Bhagavatam (3.2.11): adayantar adhad yas tu sva-bimbam loka-locanam —"He performed His disappearance by removing His form from the sight of public vision," are as follows.

"After exhibiting His own form till this point, the Lord disappeared by covering the eyes of the public, because there was no other worthy object of vision." (Sridhara Svami)

"According to the Vedic statement, 'He is the vision of the eyes,' the Lord left the vision of people with His sva-bimbam—His own form. It is also described in the Mahabharata, Mausala-parva:

krtva bharavataranam prthivyah prthu-locanah

mocayitva tanum krsnah praptah svasthanam uttamam

'To the eyes of people, after diminishing the burden of the earth, Krsna gave up His form and returned to His supreme abode.' In this verse the word mocayitva, or 'having given up,' indicate that He disassociated His form from the activities of diminishing the burden of the earth, in other words, He allowed His form a respite from such engagement. This word is not used to indicate complete freedom from the activities of diminishing the burden of the earth." (Krama-sandarbha)

"The word sva-bimbam refers to the sac-cid-ananda form of the Lord and His replica. The word tu corroborates the Vedic statement dve baba brahmano rupe—'The Supreme Brahman has two forms.'" (Sri Vijayadhvaja)

"This verse says that the Lord manifested His own form before the eyes of people and again disappeared with that same form. By this statement, persons who advocate that the Supreme Lord gives up His body with adverse objections like 'Lord Krsna left His own body and disappeared' are defeated. Since the adjectives used in the next few verses describe the body of the Lord after He left His human form and went to Yudhisthira's Rajasuya sacrifice in a divine godly form, those who are opposed to the fact that Krsna possesses a human form are also defeated. Moreover, from the statement 'He manifests His own form and disappears with the same form,' it is understood that His pastimes of appearance and disappearance are the result of His supreme will.

Therefore those who advocate that the Supreme Lord is under the control of karma (those who consider that the Supreme Lord is under the control of birth and activities such as dying like ordinary living entities) are also defeated.” (Sri Visvanatha)

In his Bhagavata-tatparya COMMENTARY on Srimad Bhagavatam (3.2.13), Sri Madhvacarya quotes the following verse from Skanda Purana: “Alas, how illusioned by the bewilderment of maya are those persons who see the sac-cid-ananda form of Visnu as material!”

In the Srimad Bhagavatam (3.4.28-29) Sri Sukadeva Gosvami speaks to Maharaja Pariksit as follows: harir api tatyaja akrtim tryadhisah—“Sri Krsna, the Lord of the three worlds, completed His pastimes on earth,” and tyaksyan deham acintayat—“He thought to Himself about disappearing from the face of the earth.” These verses are explained as follows.

“The word akrti means ‘the earth,’ because according to the dictionaries the words sarira, akrti, deha, ku, prthvi, and mahi all have similar meanings. The Skanda Purana says that the phrase ‘Lord Hari gave up His body’ means ‘He left the earth.’ Since He is the personification of eternal bliss, there cannot be any other meaning. Although the Supreme Lord Visnu is the personification of knowledge, like an actor He exhibits a dead form or dead body resembling Himself in order to bewilder the materialists.” (Sri Madhvacarya’s Bhagavata-tatparya)

“The word akrti means ‘the earth,’ and the word deha also means ‘the earth.’ Because the Vedic statement yasya prthivi sariram—’whose body is the earth’ is the evidence.” (Sri Vijayadhvaja)

“The word akrti means ‘like a human form.’” (Sridhara Svamipada)

“The word nidhana refers to Krsna’s eternal abode, which is the greatest wealth. According to the two statements: martya-lokam jihasata—’By the Lord, who desired to quit the mortal world,’ in the previous verse 26, and asmal lokad uparate—’When the Lord leaves the vision of this mundane world,’ of verse 30, the word akrti refers to the universal form of the Lord. If one is particularly inquisitive regarding this subject, he should study Sri Krsna-sandarbha, verse 93.” (Krama-sandarbha)

“The purport of this verse is that Lord Hari gave up, a (completely)+krti

(activities or pastimes in the material world); in other words, ‘He finished.’ The word tyaksyan (since the verb tyaj is used to mean ‘give’) indicates that Lord Krsna desired to give sustenance to the devotees headed by Brahma by sending His plenary portion, Narayana, to Vaikuntha. In his Sandarbhas, Sri Jivapada says that the word deha refers to the earth, which is the Lord’s universal form.” (Sri Visvanatha)

In the Srimad Bhagavatam (11.30.2) Sri Pariksit speaks to Sri Sukadeva as follows: tanum sa katham atyajat—“How could He give up His body?” In Sri Madhvacarya’s explanation on this portion of the verse, he says that the Lord made His form completely disappear, because the verb aj in this verse is used to mean “take away.” In other words, the Lord took away His form or made it disappear from the earth to heaven (Goloka-dhama).

In the Srimad Bhagavatam (11.30.40) Sri Sukadeva speaks to Sri Pariksit as follows: ity adisto bhagavata krsneneccha-saririna—“[The hunter was] thus instructed by the Supreme Lord Krsna, who assumes His transcendental body by His own will.” Commentaries on this portion of the verse are as follows.

“The Lord made His own form, which is the personification of pure goodness, disappear and simply imitated mortal beings by leaving behind a replica of His form. The act of imitation by the Lord will be clearly seen later on in Srimad Bhagavatam (11.31.8), wherein Sukadeva Gosvami speaks to Pariksit Maharaja as follows: ‘Most of the demigods and other higher beings led by Brahma could not see Lord Krsna as He was entering His own abode, since He did not reveal His movements. But some of them did catch sight of Him, and they were extremely amazed.’” (Sridhara Svamipada)

“The phrase iccha-saririna means ‘by He whose body is manifested simply by His own will,’ in other words, His appearance (and disappearance) are manifested by His inconceivable supreme will. There is no need to think of any other reason in this regard.” (Krama-sandarbha)

“The phrase iccha-saririna means ‘by He who out of His own will accepts a transcendental body, which is glorified by everyone.’” (Sri Visvanatha)

In the Srimad Bhagavatam (11.30.49) the Supreme Lord speaks to His

chariot driver, Daruka, as follows: man-maya-racitam etam vijnayopasamam vraja—“Understanding these pastimes to be a display of My illusory potency, you should remain peaceful.” This verse is explained as follows.

“In order to solace Daruka, the Lord explains in this verse that His pastime of giving up His body is like a magic act created by the power of His illusory energy. ‘Know that My recent activities like the annihilation of the Yadu dynasty and the giving up of My body, which were manifest before the eyes of ordinary people, are like a magic show created by My illusory energy; thus you should remain indifferent.’ The word tu [in the first half of the above verse] means ‘let ordinary people who are averse to Me be bewildered, but it is not reasonable for you to be bewildered.’” (Krama-sandarbha)

Sri Sukadeva Gosvami speaks to Pariksit Maharaja in Srimad Bhagavatam (11.31.6) as follows:

lokabhiramam sva-tanum dharana-dhyana-mangalam

yoga-dharanayagneyya- dagdhva dhamavisat svakam

“Without employing the mystic agneyi meditation to burn up His transcendental body, which is the all-attractive resting place of all the worlds and the object of all contemplation and meditation, Lord Krsna entered into His own abode.” Commentaries on this verse are as follows.

“The Lord entered His own abode without burning His own body with fire. In the Tantra-bhagavata it is stated: ‘All other demigods reach their supreme destination by burning their own bodies through agneyi meditation, but the Supreme Lord Hari, who has various forms headed by Krsna and Nrsimha, is eternally blissful, therefore He enters His abode without burning His body. He destroys the demigods’ subtle bodies, and dances in the midst of them at the time of annihilation.’” (Sri Madhvacarya’s Bhagavata-tatparya)

“The yogis who (possess the quality to) ‘die at will’ burn their own body with the fire of agneyi yoga meditation and enter other planets, but this is not the case with the Supreme Lord Krsna. He entered His own abode, Vaikuntha, with the same form, without burning it. The reason is that all planets are fully present in His limbs, so if His body, which is the shelter

worlds, is burned, the worlds will also be burned. Till now it has been seen that meeting and achieving the fruits of meeting the Lord by the worshipers of the Lord is simply attained through the process of meditation. Had the Supreme Lord burned His form, then adjectives for His form like lokabhiramam—'attractive to all the worlds' would become meaningless, therefore He disappeared without burning His form. This is the appropriate meaning." (Sridhara Svami)

"If a word from a statement has another meaning, then according to the logic from the Brahma-sutra (1.1.22), akasas tal-lingat—'the Supreme Brahman [1] is the collective ingredient of all living entities and the five gross material elements," only the principle instructive meaning of the statement is accepted. Therefore the meaning that is derived from the word dagdhva, or "burning," is subdued by words like lokabhiramam, which reveal the meaning adagdhva, or "not burning. [2]" The word lokabhiramam indicates that the Lord's form is the shelter of the entire world. From the word loka, the eternal associates and devotees from Maha-Vaikuntha and all animate living entities beginning from those of the atmarama-jnanis, self-satisfied transcendentalists, are indicated. Moreover, the words dharana-dhyana-mangalam indicate that the form of the Lord is the shelter of those engaged in spiritual practices. How can that which is auspicious for persons engaged in meditation be otherwise (abominable due to being destroyed through burning)? By the word sva-tanum, which is a karma-dharaya-samasa, an appositional compound, conformity with the constitutional qualities in the form of the Lord (the blueness of the blue lotus) has been firmly established.

"Thereafter, to refute the yogis' misconceptions, it has been said that though it is true that the Lord engaged in agneyi meditation, He nevertheless entered His own abode without burning His form by agneyi meditation. So in order to teach yogis how to give up one's body, the Lord first engaged in agneyi meditation and then made His own form disappear. This is the purport of this verse; no other meaning is suitable. Therefore the statement 'without burning His own form' yields the meaning 'He burned a form that was created by His independent illusory energy.' That is why in the previously cited verse from Srimad Bhagavatam (11.30.40) it has been stated that the Supreme Lord manifests His form out of His supreme will. An object that independently manifests must also independently disappear. Therefore His engaging in

agneyi meditation is also illusory. In Krsna-sandarbha, the phrase iccha-sariri, ‘who takes a body according to His desire,’ has been explained as sveccha-prakasa, ‘manifested by His own will,’ or ‘the body of one’s desire,’ by which He acts as He likes. This explanation is also possible. In that case it is to be understood that simply by His supreme will He was the instigator of that illusion. This explanation is also proper.” (Krama-sandarbha)

“The Lord, unlike the yogis who are capable of controlling their death, entered His own abode, Vaikuntha, without burning His own form through agneyi meditation. And the word adagdhva, ‘without burning,’ indicates that His form is very pleasing to the eyes of people, in other words, it is the object of meditation. Both explanations have been described in this verse.” (Sridhara Svamipada)

“Some scholars interpret the phrase dharana-dhyana-mangala to mean ‘the Lord burned His own form and emerged from that fire with a more effulgent form like that of the pure Jambu River and then entered His own abode.’ The purport is that the Lord showed those who are doubtful and opposed to the concept that His form is spiritual that His form is unburnable by the fire of His own form.” (Sri Visvanatha)

Commentaries on Sri Sukadeva’s statement to Sri Pariksit in Srimad Bhagavatam (11.31.11-13) are as follows:

“You should understand that the appearance and disappearance manifested among mortal beings by the Supreme Lord, Sri Krsna, the cause of all causes, are shows enacted by His illusory energy, just like the performance of an actor. After He creates this universe, He enters into it as the Supersoul, and after detaching Himself from the pastimes of this material world, He winds it up. By the influence of His own transcendental glory, the Lord remains situated in His eternal unmanifested kingdom. Apart from this, one need not accept another meaning, because various opulences have been exhibited in His present incarnation. If one asks, ‘If the Lord was able to protect Himself then why didn’t He remain within His own form for even for a moment longer?’ In answer to this, it is said: Though the Lord is unlimitedly powerful and the only cause of creation, maintenance, and destruction of innumerable universes, thinking that His mundane mortal body would not be effective any more and exhibiting the supreme destination of the self-realized

souls, He did not wish to keep His form after the killing of the mortal Yadavas, rather He took it to His own abode. Otherwise, the above-mentioned self-realized souls would disregard achieving the supreme destination and endeavor to remain in this material world by achieving yogic perfections—so that this calamity may not happen, in other words, to check this, the Lord enacts His disappearance pastimes." (Sridhara Svamipada)

"The phrase tanu-bhrj-jananapyayeha [in Bhag. 11.31.11] means 'resembling the birth and death of embodied living beings.' The Vedas state: 'Visnu, the Lord of all living entities, wanders within the universe. Though He does not take birth like conditioned souls, He appears in various forms.' In the Brahma Purana it is said: 'In order to bewilder foolish people by His illusory energy, Lord Visnu manifests Himself as a born living entity though unborn and as a dead living entity though deathless.' Elsewhere it is stated: 'Lord Purusottama exhibits His humanlike endeavors in order to bewilder the people of this world. Moreover, though the Supreme Lord Visnu does not personally accept a material body, in order to bewilder sinful people He manifests Himself like a mortal being and through His illusory energy He creates a dead body for display. Actually the Supersoul, Lord Hari, is immortal, so how can there be a dead body?' It is stated in the Brahmanda Purana: 'Various Vedic statements that apparently describe the nondifference of the living entities from the Supreme Lord, Lord Visnu's accepting and giving up bodies like an ordinary living entity, His miseries, the cutting and piercing of His body by the arrows of His enemies, His defeat, and His dependence, in other words, His remaining under the control of others, have all been stated to bewilder the sinful demons. First Rukmini, the daughter of Bhismaka, and then Satyabhama disappeared in the forest. Both of them possess pure spiritual bodies, so they did not give up their bodies like ordinary living entities.'" (Sri Madhvacarya Bhagavata-tatparya)

"The Yadavas were not products of this material world, so what to speak of Rama and Krsna.—In order to establish this conclusion, it is being said that the activities of appearance and disappearance by the Yadavas, who are eternal associates of the Lord and possess pure forms equal to that of the Lord, are also illusory like those of Krsna. Such activities are exactly like those of a magician who can kill or burn his or others' bodies

and then display them alive again. The inconceivable omnipotent Lord is the cause of universal creation—for Him such an exhibition of prowess is not very wonderful. In this way:

sitayaradhito vahnis chaya-sitam ajijanat

tam jahara dasa-grivah sita vahni-puram gata

pariksa-samaye vahnim chaya-sita vivesa sa

vahnih sitam samaniya tat-purastad aninayat

‘When he was petitioned by mother Sita, the fire-god, Agni, brought forth an illusory form of Sita, and Ravana, who had ten heads, kidnapped the false Sita. The original Sita then went to the abode of the fire-god. When Lord Ramacandra tested the body of Sita, it was the false, illusory Sita that entered the fire. At that time the fire-god brought the original Sita from his abode and delivered her to Lord Ramacandra.’ According to this statement from the Brhad-agni Purana, materialists have misinterpreted the example of the illusory or false pastimes of Ravana kidnapping Sita, the transcendental goddess of fortune, and the foolish persons’ misconceptions about personalities like Sri Sankarsana.

“What to speak of the Yadavas who possess transcendental spiritual bodies, various other persons who are maintained by Krsna are also not subjected to death. Was Krsna unable to protect His own associates, the Yadavas? Therefore the Yadavas’ activities (such as giving up their bodies) are not real pastimes, rather it is most reasonable to accept that they returned to Goloka in their same bodies.

“If one argues that the Yadavas went back to Godhead in their own bodies, but since the Lord was present, they had no distress of separation from Him; but if the Lord was able to protect His own men, why didn’t He have other associates advent like the Yadavas and remain for some time with them in this world for the benefit of the living entities? The conclusive answer stated in this verse is that both the Lord and the Yadavas have uninterrupted affection for each other. Although the Lord is unlimitedly powerful, after causing the disappearance of the Yadavas, He thought, ‘What is the necessity for Me to remain in this world without the Yadavas?’ With this in mind, the Lord disclosed that His destination was the same as that attained by the Yadavas, who had returned to the Lord’s

abode, and thus He no longer wished to keep His form in this world for even a moment, so He took it to His own abode." (Krama-sandarbha)

"Sri Sukadeva solaces Pariksit Maharaja, who was distressed on hearing about the disappearance of the Lord and His associates from the eyes of the world, by describing the conclusive truths regarding the Lord's pastimes. One should know that the Lord's activities of birth and death like ordinary embodied souls are simply acts of illusion. They are neither factual nor real. Both the birth and death of living entities who possess bodies made of semen and blood are full of happiness and distress, but both the appearance and disappearance of the Supreme Lord, who possesses a spiritual body, are completely full of spiritual happiness. In the Brahmanda Purana it is stated: 'The form of Lord Hari is devoid of mundane abomination and delight, but words like "acceptance" and "rejection," which are found in His activities, are to be understood as His appearance and disappearance.' They are just like the exhibition of a magician, who (while remaining in his living state) manifests his and others' false birth and death. Due to the curse of the sages, the Lord first personally created the great disturbance, the interfamily quarrel, and the interfamily fighting with weapons, and He thereafter joined the mortal Yadavas, took up a cane stalk weapon, and, after sporting with them for some time, killed them, all the while remaining aloof on the strength of His illusory energy.

"Although the Lord is supremely opulent and unlimitedly powerful, after sending the demigods who had merged among the Yadavas back to heaven, He did not personally desire to keep His body or His associate Yadavas' bodies in this world; rather, He desired to make them disappear, because there was no need for them to remain in this world. In other words, the Lord had no need of the material world, but He had need of His own abode, Goloka. Since the Lord appeared in this world due to the prayers of Brahma and the other demigods of heaven, again, simply by their prayers, the Lord exhibited to Brahma and the other demigods of heaven His return to Vaikuntha. This is clearly being explained in this verse. If one gives a contrary explanation to this, then it would contradict Uddhava's statement in the Srimad Bhagavatam (3.2.11), and it will be unacceptable to the pure devotees. That such an explanation is demoniac and unacceptable to the devotees was personally declared by Uddhava in the previous verse of Srimad Bhagavatam (3.2.10) as

follows: ‘Being bewildered by the illusory energy of the Lord, those who were mortal Yadavas and those who were averse and inimical to the Lord, like Sisupala, criticized the Lord. My heart is surrendered to Krsna, so let my intelligence never be bewildered by such criticism. In other words, those whose intelligence is bewildered by such criticism are certainly fooled by maya.’” (Sri Visvanatha)

In his COMMENTARY on Mahabharata (2.79-83) Sri Madhvacarya has stated: “Nowhere is it mentioned that Lord Visnu takes birth like an ordinary living entity, so where is the question of His death? He is not to be killed or bewildered by anyone. Where is the question of misery for the independent Supreme Lord, who is full of eternal bliss? Although the Supreme Lord Hari has mastery over the entire universe, He nevertheless exhibits Himself as weak as an ordinary farmer in the course of His eternal pastimes. But even though in the course of His pastimes He sometimes forgets His own identity, He sometimes searches for Sita while suffering the distress of separation like a hen-pecked husband, and sometimes He is bound by the ropes of Indrajit, it should be known that these pastimes are simply meant for bewildering the demons. His pastimes like being bewildered by the arrows of the demons, wiping the blood from His open wound, inquiring from others like an ignorant person, and giving up His body and going to heaven are performed like the drama of an actor simply to bewilder the demons. The devotees, however, know these pastimes as illusory, in other words, they know that these pastimes are simply false deceit. The appearance and disappearance pastimes of Lord Sri Hari are not like those of ordinary embodied living entities, rather they are all completely faultless. Apart from this, whatever reverses we see bewilder even simple, ignorant, pious persons and what to speak of the miscreants. It is to be understood that these pastimes of the Supersoul, Lord Hari, are to award fruits to the living entities according to their respective mentalities.”

From the same COMMENTARY on Mahabharata (32.33-34) it is stated: “Although the Supreme Lord and master of all living entities, Acyuta, is sac-cid-ananda-vigraha, in His disappearance pastimes of incarnations in which He does not exhibit illusion or maya during His appearance, He imitates an ordinary living entity giving up his body in order to bewilder the demons and send them to the darkest regions of hell by creating a material body that resembles a rejected dead body and, after leaving it

lying on the ground, He personally goes to Vaikuntha."

One should refer to verses 18-36 of the Sudhi-saurabha section of the Yukti-mallika, which was written by the lionlike logician, Sri Vadaraja Svami, who is celebrated as the second Madhvacarya in the Sri Madhva-sampradaya. In verses 37-39 it is said: "If one sees sandalwood with his eyes, then knowledge about the fragrance of that sandalwood is obtained. In this process the eyes take the help of the nose, otherwise if one had not previously smelled the fragrance of sandalwood he could not obtain knowledge of its fragrance by seeing it with his eyes. Similarly, other evidence takes help from the Vedas to establish the meaning of knowledge acquired by hearing. Because the evidence of the Vedas is prominent in realization of transcendental subject matters, other evidence like pratyaksa (direct perception) and anumana (hypothesis), which are dependent on the Vedas, are unable to serve the purpose of understanding transcendental subject matters due to their conflicting nature. Therefore in considering the Absolute Truth, the faulty vision of ignorant people cannot be considered evidence."

Apart from all this, one should carefully discuss Bhagavad-gita, Chapter 4, verses 6, 9, and 14, Chapter 7, verses 6-7 and 24-25, Chapter 9, verses 8-9 and 11-13, Chapter 10, verses 3 and 8, and Chapter 16, verses 19 and 20.

The word ati-alaksite is explained in the Srimad Bhagavatam (11.31.8-9), wherein Sri Sukadeva speaks to Sri Pariksit as follows: "Most of the demigods and other higher beings led by Brahma could not see Lord Krsna as He was entering His own abode, since He did not reveal His movements. But some of them did catch sight of Him, and they were extremely amazed. Just as ordinary men cannot ascertain the path of a lightning bolt as it leaves a cloud, the demigods could not trace out the movements of Lord Krsna as He returned to His abode. [Only His associates could see.]"

Text 105

prabhu-pada-padma laksmi dhariya hrdaya

dhyane ganga-tire devi karila vijaya//CB, Adi 14.105//

TRANSLATION

She thus took the lotus feet of the Lord in her heart and in deep meditation departed to the bank of the Ganges.

Texts 106-108

ekhane sacira duhkha na pari kahite

kastha dravye aira se krandana sunite

se-sakala duhkha-rasa na pari varnite

ataeva kichu kahilana sutra-mate

sadhu-gana suni' bada haila duhkhita

sabe asi' karya karilena yathocita//CB, Adi 14.106-108//

TRANSLATION

I cannot describe mother Saci's grief; even wood melted on hearing her cry. Since I am unable to narrate such distressful pastimes, I have described them only in brief. All the devotees were grief-stricken on hearing about Laksmi's disappearance, and they duly performed her last rites.

COMMENTARY

Thinking about the vacant situation in the house of her jewel-like son, Sri Gaurasundara, who was more dear than her own life, Sacidevi merged in an ocean of indescribable misery and began to lament in pathetic words that melted even stone. Meanwhile, being also afflicted with distress, the pious neighbors faithfully completed the disappearance festival of Laksmipriya-devi.

Text 109

isvara thakiya kata-dina banga-dese

asite haila iccha nija-grha-vase//CB, Adi 14.109//

TRANSLATION

After staying in East Bengal for some time, the Lord desired to return

home.

Text 110

‘tabe grhe prabhu asibena’,—hena suni’

ya’ra yena sakti, sabe dila dhana ani’//CB, Adi 14.110//

TRANSLATION

When the people of East Bengal heard that the Lord was returning home, they brought various gifts and wealth according to their capacity.

Texts 111-112

suvarna, rajata, jala-patra, divyasana

suranga-kambala, bahu-prakara vasana

uttama padartha yata chila ya’ra ghare

sabei santose ani’ dilena prabhure//CB, Adi 14.111-112//

TRANSLATION

They happily gave the Lord gold, silver, waterpots, asanas, colorful blankets, various clothing, and whatever other fine items they had in their homes.

COMMENTARY

The phrase suranga-kambala refers to a bright, beautiful, attractive, colored blanket—in this case a colored shawl (?).

Text 113

prabhu o sabara prati krpa-drsti kari’

parigraha karilena gauranga sri-hari//CB, Adi 14.113//

TRANSLATION

Lord Gauranga glanced mercifully at everyone as He accepted their gifts.

Text 114

santose sabara sthane haiya vidaya

nija-grhe calilena sri-gauranga-raya//CB, Adi 14.114//

TRANSLATION

After taking leave from them, Lord Gauranga happily started for home.

Text 115

aneka paduya saba prabhura sahite

calilena prabhu-sthane tathai padite//CB, Adi 14.115//

TRANSLATION

Many students came to Navadvipa with the Lord to continue studying under Him.

COMMENTARY

While the Lord was returning from East Bengal, some students came with Him to Navadvipa in order to study from Him.

Text 116

henai samaye eka sukrti brahmana

ati-saragrahi, nama—misra tapana//CB, Adi 14.116//

TRANSLATION

Meanwhile, a pious swanlike brahmana named Tapana Misra arrived there.

COMMENTARY

The phrase sukrti brahmana is explained as follows: In this universe, brahmanism, or knowledge of the Supreme Brahman, is the highest platform and the ultimate goal of all pious activities. If a knower of Brahman engages his mind in serving the lotus feet of the Supreme Brahman, Lord Visnu, then the limit of his fortune is incomparable. In the

Garuda Purana it is stated: “It is said that out of thousands of brahmanas, one is qualified to perform sacrifices, and out of many thousands of such qualified brahmanas expert in sacrificial offerings, one learned brahmana may have passed beyond all Vedic knowledge. He is considered the best among all these brahmanas. And yet, out of thousands of such brahmanas who have surpassed Vedic knowledge, one person may be a visnu-bhakta, and he is most famous. Out of many thousands of such Vaisnavas, one who is completely fixed in the service of Lord Krsna is most famous.” Such a person is called saragrahi, or swanlike. The opposite of saragrahi is bharavahi, or asslike. In other words, those who are unable to understand the purport of the Vedas and literatures in pursuance of the Vedas and who are busy with external considerations due to foolishness are bharavahi, not saragrahi. Materialists, karmis, and jnanis are called bharavahis. Only the pure devotees, or Vaisnavas, are clever and intelligent. They give up the worthless asslike mentality and become properly situated in understanding the confidential purport of all scriptures.

Text 117

sadhya-sadhana-tattva nirupite nare

hena jana nahi tatha, jijnasibe yan're//CB, Adi 14.117//

TRANSLATION

He was confused about the goal of life and the means for attaining it. Moreover, he could not find anyone to clear his confusion.

COMMENTARY

The process by which one attains his desired goal is called sadhana. The devotional scriptures refer to this sadhana as abhidheya. Due to a lack of knowledge concerning one's relationship with the Lord, various new concocted ways of attaining perfection are described and practiced by the nondevotees. Austerities, worship, ritualistic ceremonies, vows, Vedic study, practicing kumbhaka, puraka, and recaka by controlling the breath 1, offering oblations to one's forefathers, renunciation, asanas, bathing three times a day, visiting holy places, meditation and contemplation in order to control the mind, and fruitive Deity worship are generally accepted as sadhanas by asslike persons who are bewildered by the

illusory energy of the Lord. These sadhanas are simply other means of deceiving the living entities. Actually, only Vaisnavas are qualified to ascertain the goal of life and the process for attaining it. But if persons who are devoid of devotion to Visnu try to ascertain the process for achieving the goal there is a great chance of being misguided. Particularly, in comparison we can see that if one endeavors to ascertain the process for achieving the goal of life with the help of mental speculation, it will invite mistakes, illusions, and obstacles and one will not reach the eternal, ultimate goal of life.

While considering the goal of life, the salvationists mistakenly conclude that achieving freedom from the threefold miseries is the sadhya, or goal of life. The materialists consider immediate sense gratification is the goal of life, and the salvationists ascertain that merging in the impersonal Brahman is the goal of life. The root of their misconceptions is simply their mistakes and nothing else. The swanlike devotees of the Lord do not follow the conceptions of either the salvationists or the materialists but accept love of God as the goal of life. They know that both heavenly pleasures and merging into the impersonal Brahman are simply fraud. Since proud scholars of various communities in Bengal like the materialists, the karmis, and the jnanis were ignorant about the actual science of sadhya and sadhana, when they were asked about the goal of life and the means for attaining it by the sharply intelligent pious brahmana Tapana Misra, who was desirous of serving the Lord and most qualified to accept the essence of the Vedas and their associate literatures, he could not get a proper answer.

Text 118

nija-ista-mantra sada jape ratri-dine

soyasti nahika citte sadhananga vine//CB, Adi 14.118//

TRANSLATION

He silently chanted his Krsna mantra day and night, but since he was not practicing other important limbs of devotional service he could achieve peace.

COMMENTARY

The word soyasti (a corruption of the Sanskrit word svasti) means “steadiness of the mind,” or “peacefulness.”

Though he was day and night engaged in chanting the mantras of his worshipable Lord, he did not achieve peace of mind. In devotional scriptures there are sixty-four limbs of sadhana described. And among these limbs of sadhana, five limbs have been described as the best. Among these five, the topmost limb of sadhana, congregational chanting of the holy names of the Lord, is the path demonstrated by Sri Caitanyacandra. None of the limbs of devotional service can be performed properly until and unless one accepts the support of chanting the holy names. Without sadhana, one can never achieve peace of mind —the purport of this statement is that chanting the holy names, the basis of pleasing Krsna, is the only sadhana, and until one develops love for Krsna, which is the only sadhya, achieving perfection in sadhana is difficult and incomplete.

Text 119

bhavite cintite eka-dina ratri-sese

susvapna dekhila dvija nija-bhagya -vase//CB, Adi 14.119//

TRANSLATION

While disturbed in this way, late one night the fortunate brahmana had an auspicious dream.

Text 120

sammukhe asiya eka deva murtiman

brahmanere kahe gupta caritra-akhyana//CB, Adi 14.120//

TRANSLATION

A demigod appeared before the brahmana Tapana Misra and began to tell him some confidential topics.

Text 121

“suna, suna, ohe dvija parama-sudhira!

cinta na kariha ara, mana kara’ sthira//CB, Adi 14.121//

TRANSLATION

“O sober brahmana, please listen. Steady your mind and do not worry.

Text 122

nimai-pandita-pasa karaha gamana

tenho kahibena toma’ sadhya-sadhana//CB, Adi 14.122//

TRANSLATION

“Go to Nimai Pandita. He will explain to you the goal of life and the means for attaining it.

Text 123

manusya nahena tenho—nara-narayana

nara-rupe lila ta’ra jagat—karana//CB, Adi 14.123//

TRANSLATION

“He’s not an ordinary human being; He’s Nara-Narayana Himself. He’s performing His pastimes as a human being to deliver the people of the world.

Text 124

veda-gopya e-sakala na kahibe ka’re

kahile paibe duhkha janma-janmantare”//CB, Adi 14.124//

TRANSLATION

“Don’t disclose these facts to anyone, for this information is confidential even to the Vedas. If you do, you’ll be unhappy birth after birth.”

COMMENTARY

The words veda-gopya indicate that the confidential purports of the Vedas never manifest to ordinary people, but these confidential purports

manifest only in the heart of one who is an actual follower of the descending process, or one who follows an acarya. Whatever topics are understood by sense enjoyers and renunciates with the assistance of their poor fund of knowledge are simply the external meanings of the Vedas. Such topics are not the aim of those genuine followers of the Vedas who are under the shelter of cultivating real knowledge.

Text 125

antardhana haila deva, brahmana jagila

susvapna dekhiya vipra kandite lagila//CB, Adi 14.125//

TRANSLATION

As the demigod disappeared, the brahmana woke from his sleep. After seeing that auspicious dream, he began to cry.

Text 126

'aho bhagya' mani' punah cetana paiya

sei-ksane calilena prabhu dheyaiya//CB, Adi 14.126//

TRANSLATION

Recovering from his trance, he exclaimed, "What good luck!" Then he immediately left to see the Lord.

COMMENTARY

The phrase aho bhagya mani' means "considering himself extraordinarily fortunate."

Texts 127-128

vasiya achena yatha sri-gaurasundara

sisya-gana-sahita parama-manohara

asiya padila vipra prabhura carane

yoda-haste dandaila sabara sadane//CB, Adi 14.127-128//

TRANSLATION

As the enchanting Sri Gaurasundara was sitting with His students on the bank of the Padmavati River, Tapana Misra came there and fell at His feet. He got up before everyone with his hands folded.

Text 129

vipra bale,—“ami ati dina-hina jana

krpa-drstye kara’ mora samsara mocana//CB, Adi 14.129//

TRANSLATION

The brahmana said, “I’m the most fallen wretch. Please deliver me from this material existence by Your merciful glance.

Text 130

sadhya-sadhana-tattva kichui na jani

krpa kari’ ama’ prati kahiba apani//CB, Adi 14.130//

TRANSLATION

“I am ignorant of the goal of life and the means for attaining it, therefore kindly explain this to me.

Text 131

visayadi-sukha mora citte nahi bhaya

kise judaibe prana, kaha daya-maya//CB, Adi 14.131//

TRANSLATION

“I do not find any pleasure in material sense enjoyment, therefore, O merciful Lord, please tell me how I can find relief.”

Text 132

prabhu bale,—“vipra! tomara bhagyera ki katha

krsna-bhajibare caha, sei se sarvatha//CB, Adi 14.132//

TRANSLATION

The Lord replied, “O brahmana, what can be said about your good fortune? Since you wish to worship Krsna, that is quite sufficient.

COMMENTARY

Due to heaps of pious activities accumulated from many lifetimes one’s propensity for serving Krsna is awakened. This is the living entities’ only goal of life in all respects. The word sarvatha means “in all respects.” Another reading for this word is sarvada, which means “that which bestows all desired perfection.”

Text 133

isvara-bhajana ati durgama apara

yuga-dharma sthapiyache kari paracara//CB, Adi 14.133//

TRANSLATION

“Worship of the Supreme Lord, however, is difficult to achieve. The Lord Himself personally teaches the principles of religion for the age.

COMMENTARY

Devotional service to the Lord is an extremely incomprehensible subject. To begin, with questions such as, “Who is the Lord? Who are His servants?” often bewilder the conditioned souls. Being maddened with pride, the conditioned souls always consider themselves the supreme and thus desire profit, adoration, and distinction from others. But those who possesses the opposite mood, or those who possess nonduplicitous humility and surrender in their hearts, are glorious. Only such pious souls engage in the devotional service of the Lord. They neither exhibit any interest in their own sense gratification nor do they accept worship from others. Persons who are devoid of devotional service and full of anarthas always gratify their senses by always accepting worship from others. In order to liberate these fallen conditioned souls from their excessive anarthas, the Supreme Lord and His devotees preach topics of the Lord from time to time, and as a result, the yuga-dharma, the religion of the age, is established. Time is generally divided into four ages—Krta (Satya), Dvapara, Treta, and Kali. In the beginning, when there was no

scarcity of simplicity in the hearts of the living entities, it was possible for them to meditate on the Supreme Lord in their hearts; therefore this age is known as Krta-yuga. Later on, the performance of sacrifice for the worship of Lord Visnu, Yajnesvara, was established as the yuga-dharma. Since three-fourths of religious principles were maintained in this age, it is known as Treta-yuga. When half of the religious principles were maintained, the temple worship of Lord Visnu was established as the yuga-dharma. Because two-fourths of religious principles were followed, the age is called Dvapara-yuga. Thereafter the two-fourths of religious principles gradually diminished, and only one-fourth remained in the beginning of Kali-yuga. In Kali-yuga, even the one-fourth principles of religion have begun to diminish. Therefore there cannot be any means of progress other than congregational chanting of the holy names of the Lord. The only yuga-dharma for the age of Kali is congregational chanting of the holy names of the Lord. Wherever propagation of Krsna's names and topics is lacking, there will be temple ceremonies based on solitary worship devoid of preaching, external performances of sacrifice, and the process of meditation and remembrance also based on solitary worship. The Supreme Lord, Sri Krsna Caitanya, established the superiority of nama-sankirtana over the three processes of the three previous ages. It is to be understood that those who do not accept the glories of krsna-sankirtana have never heard topics of pure devotional service to the Lord.

Text 134

cari-yuge cari-dharma rakhi' ksiti-tale

svadharma sthapiya-prabhu nija-sthane cale//CB, Adi 14.134//

TRANSLATION

“He incarnates to establish four different religious principles in the four different ages, and thereafter He returns to His own abode.

Text 135

paritranaya sadhunam vinasaya ca duskrtam

dharma-samsthapanarthaya sambhavami yuge yuge//CB, Adi 14.135//

TRANSLATION

"'To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.'

COMMENTARY

See Adi-khanda, Chapter 2, verse 18.

Text 136

Being sent by Vasudeva, Maharsi Garga, the family priest of the Yadus, came to the house of Nanda Maharaja in Vraja. After being properly worshiped by Nanda, in order to fulfil his own desire and the prayer of Nanda Maharaja, he secretly performed the name-giving purificatory rite of the twice-born to both Balarama and Krsna. While narrating Their glories, he first explained the meaning of the name Balarama and then explained the meaning of the name Krsna as follows:

asan varnas trayo hy asya grhnato 'nuyugam tanuh

suklo raktas tatha pita idanim krsnatam gatah//CB, Adi 14.136//

TRANSLATION

"'Your son Krsna appears as an incarnation in every millennium. In the past, He assumed three different colors—white, red and yellow—and now He has appeared in a blackish color. [In another Dvapara-yuga, He appeared (as Lord Ramacandra) in the color of suka, a parrot.] All such incarnations have now assembled in Krsna.'

COMMENTARY

In this way, with a desire to gradually describe the birth of the Supreme Lord, or with a desire to expand the glories of the Supreme Lord according to the suci-kataha-nyaya (or according to the principal that one should first perform the easier activity and later perform the harder one) Garga Muni first described the meaning of the name Balarama and then, after concealing the krsir-bhu-vacakah sabdah 1 meaning of the name of Krsna, he awards in this verse the name Krsna because He has a beautiful sweet blackish complexion. This (your) son previously appeared

in the three different ages of Satya, Treta, and Dvapara in three different colors, beginning with white. The word hi is used to express certainty or well-known. He has appeared at the beginning of Kali-yuga just like He had formerly appeared in blackish form. Although from the philosophical point of view this sac-cid-ananda form and the owner of the form is nondifferent and although this blackish form of Krsna is eternal, Garga Muni has spoken in this way in order to conceal this fact. Otherwise there will be a possibility that people will consider Him the Supreme Lord Narayana, who also possesses an eternal blackish form.

Otherwise this verse can be interpreted in the following way:

"'This (your) son repeatedly accepts forms of three colors beginning with white, but now He has appeared as your son with an enchanting blackish form.' Such statements were spoken simply for the pleasure of Sri Nanda Maharaja. In this way because He is the source of the names and forms of all His incarnations, He has manifested as Krsna. This meaning can also be seen." (Sri Sanatana Prabhu's Brhad-vaisnava-tosani)

"The Supreme Lord, who has now appeared in the form of this boy, appears in every yuga in one of three colors, such as white or red. But now on account of accepting a body (or on account of incarnating) as your son, He is still nondifferent from Sri Krsna or Sri Narayana; in other words, by His form and qualities this boy is equal to Them. Also in the following 19th verse [Bhag. 10.8.19] it will be concluded: "He is equal to Narayana in qualities." In this way His previous behavior is described. Therefore on account of His (this sweet form's) eternal supreme attractiveness, the name Krsna should be understand as His principle name. This is the purport." (Krama-sandarbha)

"In this way, with a desire to describe the birth of the Supreme Lord, he [Garga] first revealed the names of Sri Baladeva and thereafter, in this verse, he reveals the names of Sri Krsna. The Supreme Lord in the form of this boy, who in every yuga repeatedly accepts bodies of three colors such as white, has now taken an enchanting blackish form as your son. The explanation is that due to the independent use of the phrase 'accepting a body,' this action is being described as similar to a mystic feat. In that case, by His accepting the white and other colored forms, the

nature of Sri Narayana is revealed, and He is ultimately worshiped in those forms. By worshiping one of the former incarnations, who assume various colors such as white and who are expansions of Narayana, one achieves similar qualities and color; but now by worshiping this blackish boy, who is famous as Narayana, one achieves color and qualities similar to His. In the following 19th verse it will be explained that 'this boy is equal to Narayana in qualities.' In this way His previous activities were revealed and the great devotee Sri Nanda was also pleased.

"Due to being situated on the platform of supreme attractiveness, it should be understood that the name 'Krsna' is His principle name. Therefore (not only in form) in name also He is Krsna. This meaning is also applicable. The Supreme Lord, who takes different bodies in different yugas, manifests in three different colors. Among them, the white incarnations, the red incarnations, the yellow incarnations, and other incarnations that have different symptoms and colors (in other words, those incarnations who appear in other Dvapara-yugas and resemble the color of a parrot) all of Them have now at the time of His appearance merged into the Supreme Personality of Godhead, in the blackish form of this boy. Because He has personally appeared after gathering together all of His expansions, He is the original Personality of Godhead, Krsna. In other words, because He has transformed all of His expansions into a blackish form, and because He has attracted everyone, His primary name is Krsna. Since within the meaning of the name Krsna all greatest happiness and all objects are included, the above-mentioned explanations are appropriate. Therefore such a great name is natural for Him. Just as all Vedic knowledge is included within the pranava omkara, all names of Visnu are included within the name of Krsna and all forms of Visnu are included within the form of Krsna. This is reasonable because the names of all visnu-tattvas are adjectives to the name Krsna, which is a noun. And in the verse of the Prabhasa-khanda that states: 'The sweetest of the sweet and the most auspicious of all auspicious things,' the name 'Krsna' is mentioned at the very end. And elsewhere it is stated: 'O killer of the enemies, among all the names of Visnu, this name of Mine, Krsna, is the principle. Therefore the first syllable of the name Krsna is also celebrated as the maha-mantra.'" (Sri Jiva Prabhu's Laghu-tosani)

Text 137

kali-yuga-dharma haya nama-sankirtana

cari yuge cari dharma jivera karana//CB, Adi 14.137//

TRANSLATION

“The yuga-dharma for the age of Kali is the congregational chanting of the holy names of the Lord. The four religious principles for the four ages are all meant for the deliverance of the conditioned souls.

Text 138

How does the Supreme Lord destroy the great faults of Kali-yuga? In answer to this question from Pariksit, Sukadeva describes the one great quality among the great faults of Kali-yuga as follows:

krte yad dhyayato visnum tretayam yajato makhaih

dvapare paricaryayam kalau tad dhari-kirtanat//CB, Adi 14.138//

TRANSLATION

“‘Whatever result was obtained in Satya-yuga by meditating on Visnu, in Treta-yuga by performing sacrifices, and in Dvapara-yuga by serving the Lord’s lotus feet can be obtained in Kali-yuga simply by chanting the Hare Krsna maha-mantra.’

Text 139

ataeva kali-yuge nama-yajna sara

ara kona dharma kaile nahi haya para//CB, Adi 14.139//

TRANSLATION

“Therefore the essence of all religious principles in the age of Kali is the sacrifice of chanting the holy names of the Lord. One cannot be delivered by following any other religious principles.

COMMENTARY

There are different processes for achieving the goal of life in the four different yugas. While describing the sadhana for Kali-yuga, the

performance of sacrifice by chanting the holy names of Krsna has been described. Therefore the living entities cannot obtain their goal of life by either temple worship, sacrificial performance, or meditation. Foolish people give up the chanting of Krsna’s names and take shelter of either temporary fruitive activities or mental speculation, in the form of pursuing impersonal Brahman. By such activities they can neither gratify their senses by attaining heaven nor can they attain liberation from material bondage.

Text 140

ratri-dina nama laya khaite suite

tanhara mahima vede nahi pare dite//CB, Adi 14.140//

TRANSLATION

“The Vedas are unable to fully describe the glories of one who chants the Lord’s names day and night, while even eating and sleeping.

COMMENTARY

Those in this world who desire to please the Supreme Lord by constantly chanting the holy names of the Lord while performing their daily activities are glorified by the Vedic literatures as liberated souls, because they are attached to always remembering the Lord. Ordinary mundane foolish people who are unable to understand such topics say that the glorification in the Vedas is not meant for these persons, so they should not constantly chant the holy name of the Lord. In order to open such persons’ eyes, which are blinded by the darkness of ignorance, the most merciful author has stated that even the Vedas are unable to properly describe the transcendental glories of a person who is engaged in chanting the holy names of the Lord. The purport is that the Vedas do not consider it proper to reveal the glories of persons who are engaged in chanting the holy names of the Lord because they are beyond the jurisdiction of ordinary mundane persons’ material knowledge. So if it is said that the Vedas describe subject matters suitable for ordinary foolish materialistic persons, then such persons will understand that the glories of those who are engaged in chanting the holy names of the Lord are beyond the topics of the Vedas—they are extraordinary and situated on a higher platform. Generally the external purpose of the Vedas is to bring

living entities who are forced to enjoy the fruits of their activities to an honest path through rules and regulations. The Vedas have nothing to prescribe or prohibit for those who are constantly engaged in hearing, chanting, and remembering topics of the Supreme Lord. This natural propensity is situated in the core of their hearts. The holy names of the Lord are completely spiritual objects. They are not designations or sounds perceivable by the senses of the enjoyment prone living entities of this world. Therefore one who has taken shelter of the holy names of the Lord, who is the only worshipable object of both animate and inanimate worlds, is certainly a supremely liberated soul; it is impossible to evaluate him by worldly standards.

Text 141

suna misra, kali-yuge nahi tapa-yajna

yei jana bhaje krsna, tan'ra maha-bhagya//CB, Adi 14.141//

TRANSLATION

"Please listen, dear Misra, there is no other austerity or sacrifice prescribed in this age of Kali. One who worships Krsna is most fortunate.

COMMENTARY

What to speak of mundane methods for achieving the goal of life, such as jnana and karma, performing the meditation of Satya-yuga, performing the sacrifices of Treta-yuga, or performing the temple worship of Dvapara-yuga cannot bear any fruit in Kali-yuga. Therefore there is no one more fortunate than one who always worships Lord Hari under the shelter of the holy names, which are nondifferent from Krsna.

Text 142

ataeva grhe tumi krsna-bhaja giya

kutinati parihari' ekanta haiya//CB, Adi 14.142//

TRANSLATION

"Therefore go back to your home and worship Lord Krsna with full attention, giving up all duplicity.

COMMENTARY

“O Tapana Misra, serve Krsna while remaining a householder.” The prefix ku refers to prohibited activities, and the syllable na has the same meaning. The cheating propensity is also known as kutinati; in other words, if one gives up the improper desire to cultivate sadhanas that bestow the four deceitful objects of dharma, artha, kama, and moksa as the goal of life and takes undeviating shelter of the holy names of Krsna, then he can awaken love for Krsna. Sense enjoyers, fruitive workers, yogis, and mental speculators do not endeavor to obtain love for Krsna; they are busy gratifying their own temporary senses. By such activities, however, they do not actually achieve any eternal benefit. If such insignificant desires are prominent in one’s heart, then the taste for chanting the names of Krsna will not awaken.

Text 143

sadhya-sadhana-tattva ye kichu sakala

hari-nama-sankirtane milibe sakala//CB, Adi 14.143//

TRANSLATION

“By congregationally chanting the holy names you achieve everything, including the goal of life and the means for attaining it.

COMMENTARY

Love of Krsna is the sadhya, and congregational chanting the names of Krsna is the sadhana. Any questions that may arise in this regard can be resolved only by chanting the names of Krsna. The uselessness of the insignificant desires of the sense enjoyers, fruitive workers, and mental speculators is easily realized by persons who are under the shelter of the holy names through the process of sankirtana.

Text 144

harer nama harer nama harer namaiva kevalam

kalau nasty eva nasty eva nasty eva gatir anyatha//CB, Adi 14.144//

TRANSLATION

In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way.

Text 145

hare krsna hare krsna krsna krsna hare hare

hare rama hare rama rama rama hare hare//CB, Adi 14.145//

TRANSLATION

Hare Krsna Hare Krsna Krsna Krsna Hare Hare/ Hare Rama Hare Rama Rama Rama Hare Hare.

Text 146

ei sloka nama bali' laya maha-mantra

sola-nama batrisa-aksara ei tantra//CB, Adi 14.146//

TRANSLATION

"This verse is called the maha-mantra. It contains sixteen holy names of the Lord composed of thirty-two syllables.

COMMENTARY

These sixteen holy names composed of thirty-two syllables in the form of an address are called the maha-mantra. According to the process of Pancaratra, this maha-mantra should be chanted both in japa and in loud kirtana. For one who chants this maha-mantra in loud kirtana, the seed of love of God sprouts within his heart by the influence of that loud kirtana; and by the progressive mercy of the holy names, that person soon becomes expert in the science of the goal of life and the process for attaining it. But if one's chanting is either mixed with concocted overlapping mellows or simply for the purpose of musical entertainment, or if one thinks the holy names should only be chanted in japa and one thus becomes averse to loud kirtana, then he is surely producing offenses rather than love of God. The science of the goal of life and the means for attaining it never manifest in the hearts of those who are determined to commit such offenses. Such offensive rebels against the

spiritual masters are tightly bond by the chains of maya. They continue to be envious of the pure devotees, and instead of attaining auspiciousness, they go to hell forever.

Text 147

sadhite sadhite yabe premankura habe

sadhya-sadhana-tattva janiba se tabe"//CB, Adi 14.147//

TRANSLATION

"If you continually chant this maha-mantra, the seed of love of God will sprout in your heart. Then you will understand the goal of life and the process for achieving it."

Text 148

prabhura sri-mukhe siksa suni' vipravara

punah punah pranama karaye bahutara//CB, Adi 14.148//

TRANSLATION

After hearing these instructions from the mouth of the Lord, Tapana Misra, the best of the brahmanas, repeatedly offered obeisances to the Lord.

Text 149

misra kahe,—"ajna haya, ami sange asi"

prabhu kahe,—"tumi sighra yao varanasi//CB, Adi 14.149//

TRANSLATION

Tapana Misra then said, "Please allow me to live with You," and the Lord replied, "You should immediately go to Varanasi.

COMMENTARY

When Tapana Misra expressed his desire to accompany the Lord to Sri Mayapur, he was instructed by the Lord to go to Varanasi, where

scriptural conclusions averse to the Absolute Truth are prominent. The purport is that there were many Mayavadis under the shelter of speculative knowledge and opposed to the chanting of the holy names of the Lord residing in Varanasi. Later on, when Tapana Misra will ask the Lord about the topics of sadhya and sadhana and when the Lord will personally present the scriptural conclusions on sadhya and sadhana, then persons who desire liberation will be delivered from that mentality and obtain the opportunity to serve the Lord without duplicity by hearing these conclusions from the Lord. That is why the Lord sent Tapana Misra, His own devotee, to reside at Kasi.

Text 150

tathai amara sange haibe milana

kahimu sakala-tattva sadhya-sadhana"//CB, Adi 14.150//

TRANSLATION

"I will meet you there and explain to you the truths about the goal of life and the process for attaining it."

Text 151

eta bali' prabhu tan're dila alingana

preme pulakita-anga haila brahmana//CB, Adi 14.151//

TRANSLATION

The Lord then embraced him, and out of ecstatic love the hairs of Tapana Misra stood on end.

Text 152

paiya vaikuntha-nayakera alingana

parananda-sukha paila brahmana takhana//CB, Adi 14.152//

TRANSLATION

Tapana Misra felt spiritual ecstasy after receiving the Lord of Vaikuntha's embrace.

Text 153

vidaya-samaye prabhura carane dhariya

susvapna-vrttanta kahe gopane vasiya//CB, Adi 14.153//

TRANSLATION

At the time of departure he caught hold of the Lord's feet and confidentially described the incident of his dream.

Text 154

suni' prabhu kahe,—"satya ye haya ucita

ara ka're na kahiba e-saba carita"//CB, Adi 14.154//

TRANSLATION

The Lord smiled and said, "Whatever you have dreamt is true, but don't disclose this to anyone."

Text 155

punah nisedhila prabhu sayatna kariya

hasiya uthila subha-ksana-lagna pana//CB, Adi 14.155//

TRANSLATION

The Lord again forbade Tapana Misra from disclosing accounts of his dream to anyone, and at an auspicious moment He smiled and got up to leave.

COMMENTARY

After conversing with Tapana Misra, the Lord began His return journey from East Bengal to Navadvipa at an auspicious moment. Realizing that an auspicious moment had arrived, the Lord smiled and happily started for home.

Text 156

hena-mate prabhu banga-desa dhanya kari’

nija-grhe ailena gauranga sri-hari//CB, Adi 14.156//

TRANSLATION

In this way Lord Gauranga purified the land of East Bengal and then returned home.

Text 157

vyavahare artha-vrtti aneka laiya

sandhya-kale grhe prabhu uttarila giya//CB, Adi 14.157//

TRANSLATION

Acting like an ordinary person, the Lord returned home in the evening with a large load of gifts that He had received.

COMMENTARY

The word vyavahare means “following in the footsteps of worldly customs or behavior.”

After acquiring fame, adoration, respect, and extraordinary wealth, which is needed for purchasing daily requirements, the Lord returned to Navadvipa in the evening. From this, one should not understand that He left East Bengal and arrived in Mayapur on the evening of the same day. Rather it should be understood that the Lord passed a few days on the way.

By the word vrtti (vitta?) wealth and other riches should be understood. Refer to verses 111-112, which state: “They happily gave the Lord gold, silver, waterpots, asanas, colorful blankets, various clothing, and whatever other fine items they had in their homes.” All these things were brought by the Lord and offered to mother Saci.

Text 158

dandavat kaila prabhu janani-carane

artha-vrtti sakala dilena ta’na sthane//CB, Adi 14.158//

TRANSLATION

Upon arriving home, the Lord offered obeisances at the feet of His mother and then gave her the gifts and wealth.

Text 159

sei-ksane prabhu sisya-ganera sahite

calilena sighra ganga-majjana karite//CB, Adi 14.159//

TRANSLATION

The Lord and His students then immediately went to the Ganges to take bath.

Text 160

sei-ksane gela ai karite randhana

antare duhkhita, lana sarva-parijana//CB, Adi 14.160//

TRANSLATION

Mother Saci immediately began to cook, although she and the other family members were all aggrieved.

Text 161

siksa-guru prabhu sarva-ganera sahite

gangare haila dandavat bahu-mate//CB, Adi 14.161//

TRANSLATION

The Lord is the instructing spiritual master of everyone. He therefore led His students in offering repeated obeisances to the Ganges.

Text 162

kata-ksana jahnavite kari’ jala-khela

snana kari’ ganga dekhi’ grhete aila//CB, Adi 14.162//

TRANSLATION

After enjoying the beauty of the Ganges and sporting in her waters for some time, the Lord returned home.

Text 163

tabe prabhu yathocita nitya-karma kari'

bhojane vasila giya gauranga sri-hari//CB, Adi 14.163//

TRANSLATION

Lord Gauranga then performed His exemplary daily worship and sat down to eat.

COMMENTARY

The phrase yathocita nitya-karma is explained as follows: By engaging in their nitya-karma, or routine daily activities, the fruitive workers generally obtain worldly and heavenly results. But the appropriate activities performed by the Lord in order to awaken realization of the temporary nature of karma-kanda in the hearts of the living entities are called yathocita nitya-karma.

Text 164

santose vaikuntha-natha bhojana kariya

visnu-grha-dvare prabhu vasila asiya//CB, Adi 14.164//

TRANSLATION

After the Lord of Vaikuntha ate with satisfaction, He went and sat at the door of the temple room.

Text 165

tabe apta-varga ailena sambhasite

sabei vediya vasilena cari-bhite//CB, Adi 14.165//

TRANSLATION

At that time Nimai’s family members came and sat around Him to speak with Him.

Text 166

sabara sahita prabhu hasya-katha-range

kahilena ye-mata achila bange range//CB, Adi 14.166//

TRANSLATION

In their company, while laughing and conversing, the Lord described how He happily spent His days in East Bengal.

Text 167

banga-desi-vakya anukarana kariya

bangalere kadarthena hasiya hasiya//CB, Adi 14.167//

TRANSLATION

The Lord burst into laughter as He imitated the pronunciation and speaking of the people of East Bengal.

COMMENTARY

The phrase banga-desi-vakya anukarana refers to the words commonly spoken in the villages of East Bengal. By imitating the people of East Bengal, the Lord induced the people of Gauda-desa to laugh; and since such words and such language were not used or spoken by people in the capital, the Lord intended to attribute faults on those words and that language. There are different pronunciations for a word in different provinces, and there are different methods for writing in different provinces. That is why even today when persons of a particular province hear or speak the language of another province they generally laugh and joke.

Text 168

duhkha-rasa haibeka jani’ apta-gana

laksmira vijaya keha na kare kathana//CB, Adi 14.168//

TRANSLATION

Knowing that the Lord would feel distressed, His relatives did not disclose to Him about the disappearance of Laksmi.

Text 169

kata-ksana thakiya sakala apta-gana

vidaya haiya gela, ya’ra ye bhavana//CB, Adi 14.169//

TRANSLATION

After passing some time with the Lord, the relatives left for their respective homes.

Text 170

vasiya karena prabhu tambula carvana

nana-hasya-parihasa karena kathana//CB, Adi 14.170//

TRANSLATION

The Lord laughed and joked as He sat and chewed betel.

Text 171

saci-devi antare duhkhita hai’ ghare

kache na-aisena putrera gocare//CB, Adi 14.171//

TRANSLATION

Meanwhile the grief-stricken mother Saci remained out of His sight inside the house.

Text 172

apani calila prabhu janani-sammukhe

duhkhita-vadana prabhu jananire dekhe//CB, Adi 14.172//

TRANSLATION

The Lord then personally went before His mother and saw that she was looking morose.

Text 173

jananire bale prabhu madhura vacana

“duhkhita tomare, mata, dekhi ki-karana?//CB, Adi 14.173//

TRANSLATION

He then sweetly said to His mother, “O mother, I see you are very sad. Please tell Me the reason.

Text 174

kusale ainu ami dura-desa haite

kotha tumi mangala kariba bhala-mate//CB, Adi 14.174//

TRANSLATION

“I successfully returned from a distant place, and you should be happy.

Text 175

ara toma’ dekhi ati-duhkhita-vadana

satya kaha dekhi, mata, ihara karana?”//CB, Adi 14.175//

TRANSLATION

“But on the contrary, I find you are distressed. Please tell Me the reason.”

Text 176

suniya putrera vakya ai adho-mukhe

kande matra, uttara na kare kichu duhkhe//CB, Adi 14.176//

TRANSLATION

Hearing her son’s words, mother Saci looked at the ground and began to weep. Overcome by grief, she was unable to reply.

Text 177

prabhu bale,—“mata, ami janinu sakala

tomara vadhura kichu bujhi amangala?”//CB, Adi 14.177//

TRANSLATION

The Lord said, “Dear mother, I know everything. Perhaps your daughter-in-law has met with some misfortune?”

Text 178

tabe sabe kahilena,—“sunaha, pandita!

tomara brahmani ganga paila niscita//CB, Adi 14.178//

TRANSLATION

Then everyone replied, “Listen, O Pandita, Your wife has indeed left this world.”

Text 179

patnira vijaya suni’ gauranga sri-hari

ksaneka rahila prabhu henta matha kari’//CB, Adi 14.179//

TRANSLATION

When Lord Gauranga heard about the disappearance of His wife, He bent His head down and remained silent for a while.

Text 180

priyara viraha-duhkha kariya svikara

tusni hai’ rahilena sarva-veda-sara//CB, Adi 14.180//

TRANSLATION

The Lord, who is the personification of the Vedas, accepted the misery of separation from His wife and remained silent.

Text 181

lokanukarana-duhkha ksaneka kariya

kahite lagila nije dhira-citta haiya//CB, Adi 14.181//

TRANSLATION

After He lamented as an ordinary man for some time, He began to speak with patience.

COMMENTARY

Just as an ordinary, mundane person feels distressed in separation from his wife, the Lord somewhat imitated such behavior and then exhibited pastimes of patience.

Text 182

By the assistance of Bhrgu, when Maharaja Bali, the king of the demons, dethroned Indra, the King of heaven, and seized his opulences, fame, wealth, and kingdom, Aditi, the mother of the demigods, became overwhelmed with lamentation, approached her beloved husband, Maharsi Kasyapa, offered prayers, and inquired about possible means of reinstating her sons. In astonishment, Kasyapa speaks the following reply in the Srimad Bhagavatam (8.16.19):

kasya ke pati-putradya moha eva hi karanam//CB, Adi 14.182//

TRANSLATION

“Who in this material world is the husband, son, or friend of whom? Actually no one is related with anyone. Nescience alone is the cause of this misunderstanding.”

Text 183

prabhu bale,—“mata, duhkha bhava’ ki-karane?

bhavitavya ye ache, se khandibe kemane?//CB, Adi 14.183//

TRANSLATION

The Lord said, “O mother, why are you feeling so sad? Who can check what is destined to happen?

COMMENTARY

The word bhavitavya means “sure to happen,” “inevitable,” “prescribed,” “fortune,” “providence,” “unforeseen destiny,” “writing on one’s forehead,” or “the arrangement of providence.” By their own desires the living entities accumulate pious and impious fruits. Avasyam eva bhoktavyam krtam karma subhasubham—“A person must enjoy the fruits of his pious and impious activities.” These fruits are finished only by enjoying them.

Texts 184-185

ei-mata kala-gati, keha ka’ro nahe

ataeva, ‘samsara anitya’ vede kahe

isvarera adhina se sakala-samsara

samyoga-viyoga ke karite pare ara? //CB, Adi 14.184-185//

TRANSLATION

“Such is the current of time. No one is related to anyone else, therefore the Vedas declare that this material world is temporary. All universes are under the control of the Supreme Lord. Who other than the Supreme Lord can unite or separate people?

COMMENTARY

Only by the will of the Lord are living entities in this material world separated or united, in other words, they take birth and die. No other hand or authority is involved. The propensities of directing and being directed are present in the living entities and the Supreme Lord. Although the living entities have independence, because their desire for sense gratification is incompatible they are forced to enjoy its bitter fruit. This unpalatable fruit is limited to the conditioned souls’ field of enjoyment. Only on the strength of worshiping the Supreme Lord can the living entities become freed from mundane false ego and the conception of being the doer. Maya, the neglected external energy of the Lord, punishes the living entities for misusing their independence by torturing

them with the threefold miseries produced from the three modes of nature. Therefore in happiness and distress, in good fortune or in bad—everywhere the auspicious hand of the Lord is present. In this mood everyone should give up illusion and turn towards the service of the Supreme Lord. As a result, at some auspicious moment the necessity of praying for the mercy of the Lord may arise in the minds of living entities.

Text 186

ataeva ye haila isvara-icchaya

haila se karya, ara duhkha kene taya?//CB, Adi 14.186//

TRANSLATION

“Therefore whatever has happened by the desire of the Supreme Lord was destined. Why should you lament?

Text 187

svamira agrete ganga paya ye sukrti

ta’ra bada ara ke va ache bhagyavati?”//CB, Adi 14.187//

TRANSLATION

“Who is more fortunate and pious than a woman who leaves her body before her husband dies?”

Text 188

ei-mata prabhu jananire prabodhiya

rahilena nija-krtye apta-gana laiya//CB, Adi 14.188//

TRANSLATION

In this way the Lord pacified His mother and then carried on with His duties in the company of His friends.

Text 189

suniya prabhura ati amrta-vacana

sabara haila sarva-duhkha-vimocana//CB, Adi 14.189//

TRANSLATION

On hearing the Lord's nectarean words, everyone was relieved of all lamentation.

COMMENTARY

The Lord is Narayana, the master of the spiritual world. He is not subjected to being overcome by ignorance. He is directly vidya-vadhu-jivanam—"the life of all transcendental knowledge." He is always engaged in relishing scholastic pastimes.

Text 190

hena mate vaikuntha-nayaka gaurahari

kautuke achena vidya-rase krida kari'//CB, Adi 14.190//

TRANSLATION

Thus Sri Gaurahari, the Lord of Vaikuntha, happily enjoyed scholastic pastimes in Navadvipa.

Text 191

sri krsna-caitanya nityananda-canda jana

vrndavana dasa tachu pada-yuge gana//CB, Adi 14.191//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends this English TRANSLATION of the Gaudiya-bhasya COMMENTARY on Sri Caitanya-bhagavata, Adi-khanda, Chapter Fourteen, entitled, "The Lord's Travel to East Bengal and the Disappearance of Laksmipriya."

Chapter 15 Sri Nimai Marries Sri Vishnupriya

Marriage with Sri Visnupriya

This chapter mainly describes the marriage pastimes of Gaura-Visnupriya.

Nimai Pandita regularly taught His students in the Candi-mandapa, situated in the courtyard of Mukunda Sanjay. If the Lord, who is the protector of Sanatana-dharma, found any student without tilaka on his forehead, He would embarrass him in such a way that the student would never return to study without tilaka. The Lord would say, “The forehead of a brahmana that is not decorated with tilaka is as good as the crematorium. This is the injunction of the scriptures.” Whenever the Lord saw His students without tilaka, He told them that they have certainly not performed their morning rituals. Saying this, the Lord again sent them home. When the students returned after duly marking their bodies with tilaka, then they were eligible to study with the Lord.

Nimai Pandita joked with and teased everyone. He particularly made fun of the Srihatta residents’ pronunciation of words. The Lord, however, never laughed or joked with any women. As soon as He saw a woman in the road, He immediately came to the side or gave way. Conjugal activities as exhibited in the pastimes of Krsnacandra in this world were not displayed during the appearance of Gaura. That is why mahajanas and their followers, who know the science of Gaura-Krsna, never address Gaurasundara as ‘Nadiya-nagara,’ or the amorous hero of Nadia, after the style of Krsna, who is the personification of conjugal mellows. Simply by studying with the Lord for one year students became expert in scriptural conclusions.

Meanwhile, Sacimata, being anxious to marry her son for the second time, had Kasinatha Pandita arrange the marriage of Nimai with the supremely devoted daughter of Raja Pandita Sanatana Misra of Navadvipa. An intelligent aristocrat named Buddhimanta Khan personally agreed to bear the entire expenses of the Lord’s marriage. On an auspicious day at an auspicious time the festival of Adhivasa, or the appropriate rituals to be performed the day before the marriage, were performed with great pomp. Riding on a palanquin, the Lord arrived at the house of the Raja Pandita at the auspicious time of dusk. All the Vedic

and social rituals were performed, and the marriage pastimes of Visnupriya and Gaura, who are nondifferent from Laksmi-Narayana were completed with great splendor. With a desire to please Lord Visnu, Sanatana Misra offered his dearmost daughter in the hands of the Lord and then also gave various gifts to his son-in-law. The next afternoon, sitting on a palanquin with Visnupriya-devi, the Lord returned home admits a continuous shower of flowers and the accompaniment of song, dance, and music. When Laksmi-Narayana were seated inside the house, the entire universe began to glorify Them. If a living entity hears the eternal marriage pastimes of Laksmi-Narayana, then he is cleansed of the desire for conjugal happiness that joins together male and female in this material world as enjoyer and object of enjoyment. At that time his good intelligence is awakened and he understands that Lord Narayana alone is the enjoyer of the entire universe. When the Lord mercifully embraced Buddhimanta Khan, the happiness in his heart knew no bounds.

Text 1

jaya jaya gauracandra jaya nityananda

dana deha' hrdaye tomara pada-dvandva//CB, Adi 15.1//

TRANSLATION

All glories to Sri Gauracandra, and all glories to Sri Nityananda! Please give Your lotus feet in charity to my heart.

COMMENTARY

The words dana deha' mean "distribute mercy or compassion."

Text 2

gosthira sahite gauranga jaya-jaya

sunile caitanya-katha bhakti labhya haya//CB, Adi 15.2//

TRANSLATION

All glories to Sri Gauranga with His associates. One who hears the topics

of Lord Caitanya attains devotional service of the Lord.

Text 3

hena-mate mahaprabhu vidyara avese

ache gudha-rupe, ka're na kare prakase//CB, Adi 15.3//

TRANSLATION

As the Lord remained absorbed in scholastic pastimes in this way, He lived incognito without revealing Himself to anyone.

Text 4

sandhya-vandanadi prabhu kari' usah-kale

namaskari' jananire padaite cale//CB, Adi 15.4//

TRANSLATION

The Lord performed His daily worship in the early morning, and after offering obeisances to His mother, He left for school.

COMMENTARY

For a description of sandhya-vandana one may refer to the Hari-bhakti-vilasa (3.140-155).

There are two types of sandhya—Vedic and Tantric. Of the two, Vedic sandhya is briefly described as follows: "One should perform acamana while chanting the mantra, om tad visnoh paramam padam sada pasyanti surayo diviva caksur atatam—'The Personality of Godhead Visnu is the Absolute Truth, whose lotus feet all the demigods are always eager to see. Like the sun-god, He pervades everything by the rays of His energy. He appears impersonal to imperfect eyes.' Thereafter a Vaisnava should properly decorate himself with tilaka and after washing his hands he should perform Vedic sandhya or Tantric sandhya. It is stated in the Vyasa-gita of the Kurma Purana: 'One should properly sit facing east on a mat made of kusa grass and with a controlled mind he should practice pranayama three times before engaging in sandhya meditation. This is the injunction of the Vedic literature.' It is described in the Manu-samhita:

‘A brahmana should meditate on and chant the mantra of goddess Savitri, who is situated within the sun globe. Thereafter he should perform sandhya worship.’ It is also stated: ‘A learned person should sit facing east and with a controlled mind he should chant the Savitri mantra.’ The sandhya mantras are as follows: om sanna apo dhanvanyah samanah santu nupyah sannah samudriya apah samanah santu kupyah—’May the waters from the desert land, ocean, and well benefit us.’ om drupad iva mumucanah svinnah snato malad iva. Putam pavitrenevajyamapah suddhantu mainasah.—’Just as by taking bath in the pure water of a river one becomes cleansed of all dirt, similarly may this water with its pure qualities purify me from my sinful reactions.’ om apo histhamayo bhuvasta na urjje dadhatana. maheranaya caksase. —’Pure water is the basis of the world; we will relish and worship the pure taste of water.’ om yo vah sivatamorasas tasya bhajayateha nah. usatir iva matarah. om tasma arangamama ye yasya ksayaya jinvatha. apo janayatha ca nah.—’As a child takes shelter of a mother and his bodily limbs are produced from her, in the same way we are simply sustained by water.’ om rtam ca satyam cabhiddhat tapaso’dhy ajayatah. tato ratry ajayata tatah samudro ‘rnavah. samudrad-arnavad-adhi-samvatsaro ‘jayata. ahoratrani vidadhad visvasya misato vasi surya-candramasau dhata yatha purvam akalpayat. divam ca prthivim cantariksam atho svah.—’Be truthful and gentle. Perform austerity. From austerity the night is born. From night the ocean is born. From ocean the whole year is born. On the pretext of accepting the universal form, the Lord sustains days and night. Just like the previous kalpa, the Lord also created sun and moon in this kalpa. He also created days, nights, skies, worlds, heavens, and the spiritual worlds.’”

If one does not perform sandhya then he incurs sin. It is stated: “A person devoid of sandhya is permanently impure and useless for everything. Whatever he does will not yield any result. O best of the brahmanas, a person who neglects his sandhya worship and endeavors for other religious activities certainly goes to thousands of hells.”

Thereafter the procedure for Tantric sandhya is explained as follows: “One should worship the Lord of his mantra with water and various offerings. One should also worship and make offerings to the Lord’s associates and servants.” It is stated in Baudhayana-smrti: “A learned person worships Lord Hari by pouring oblations of ghee in fire, by offering

flowers in water, by meditating on Him in the heart, and by meditating on Him as being present in the sun globe.” In the conversation between Sri Vyasadeva and Ambarisa Maharaja described in Padma Purana, it is stated: “Offering water to Hari in the sun planet and in the water is the best form of worship.”

The process of Tantric sandhya is as follows: “Thereafter one should chant the mula-mantra and meditate on the lotus feet of Sri Krsna while chanting, ‘I am offering You this oblation of water.’ Chanting this, an intelligent person should offer oblations of water to the Lord three times. One should properly meditate on Krsna, who is situated in the sun globe, while chanting the Kama-gayatri mantra ten times. Thereafter one should pray to Krsna by saying, ‘Please forgive my offences,’ and then he should offer oblations to the sun.”

Text 5

aneka janmera bhrtya mukunda-sanjaya

purusottama-dasa haya yanhara tanaya//CB, Adi 15.5//

TRANSLATION

Mukunda Sanjaya was the Lord’s servant for many lifetimes. His son was known as Purusottama Dasa.

Text 6

prati-dina sei bhagyavantera alaya

padaite gauracandra karena vijaya//CB, Adi 15.6//

TRANSLATION

Gauracandra daily went to teach at the house of this fortunate person.

Text 7

candi-grhe giya prabhu vasena prathame

tabe sese sisya-gana aisena krame//CB, Adi 15.7//

TRANSLATION

The Lord arrived first and sat in Candi-mandapa. Thereafter the students would gradually arrive there.

COMMENTARY

Just because there was a Candi-mandapa in the courtyard of Mukunda Sanjaya, no one should consider him a worshiper of goddess Candi.

Text 8

ito-madhye kadacit keha kona dine

kapale tilaka na kariya thake bhrame//CB, Adi 15.8//

TRANSLATION

During this period sometimes by chance a student would forget to mark his forehead with tilaka.

COMMENTARY

The word tilaka refers to when a person who is initiated as a Vaisnava marks twelve parts of his body above the waist—his forehead, stomach, chest, throat, right waist, right arm, right shoulder, left waist, left arm, left shoulder, upper back, and lower back—as temples of Hari, or urdhva-pundra (two vertical lines). The forehead is one of these twelve places. In the Narada Purana it is stated: "A Vaisnava who marks his forehead with urdhva-pundra immediately purifies the entire world." The devotees of Visnu always apply urdhva-pundra, or tilaka, and the devotees of Siva, who are averse to devotional service to Visnu, apply tripundra, or three lines. Sastric injunction is that a king should take the initiated twice-born who does not wear tilaka, sit him backwards on an ass, and have him driven out of town. Therefore every initiated Vaisnava must always wear tilaka. That is why the Lord, who is jagad-guru, the teacher of everyone, gave such instructions in His childhood pastimes. If one wants to worship Lord Visnu, then he must accept the five samskaras related to initiation. Generally a twice-born undergoes ten kinds of samskaras. Those who are lower than the twice-born undergo fifteen types of samskaras to become Vaisnavas. Just as a brahmana is obliged to maintain a pure brahmana thread, an initiated Vaisnava is obliged to maintain sikha, brahmana thread, tilaka, and mala.

For a description on how to apply tilaka, one should refer to the Hari-bhakti-vilasa (4.66-98). It is stated in Padma Purana, Uttara-khanda: “A practitioner should decorate his body with twelve marks while chanting the names of the Lord such as Kesava.” The process for decorating the twelve parts of the body with the twelve tilaka marks is as follows:

lalate kesavam dhyayen narayanam athodare

vaksah-sthale madhavam tu govindam kantha-kupake

visnum ca daksine kuksau bahau ca madhusudanam

trivikramam kandhare tu vamanam vama-parsvake

sridharam vama-bahau tu hrsikesam tu kandhare

prsthe ca padmanabham ca katyam damodaram nyaset

tat praksalena-toyan tu vasudevaya murdhani

urdhva-pundram lalate tu sarvesam prathamam smrtam

lalatadi kremenaiva dharanan tu vidhiyate

“When one marks the forehead with tilaka, he must remember Kesava. When one marks the lower abdomen, he must remember Narayana. For the chest, one should remember Madhava, and when marking the hollow of the neck one should remember Govinda. Lord Visnu should be remembered while marking the right side of the belly, and Madhusudana should be remembered when marking the right arm. Trivikrama should be remembered when marking the right shoulder, and Vamana should be remembered when marking the left side of the belly. Sridhara should be remembered while marking the left arm, and Hrsikesa should be remembered when marking the left shoulder. Padmanabha and Damodara should be remembered when marking the back. Then one should wash with water and remember Vasudeva while wiping the hand on the head. One should put on tilaka on the forehead first. This is the rule. Then one should put on tilaka according to the above-mentioned procedure.” The Lord has stated in Padma Purana: “My devotees always put on tilaka, which destroys all kinds of fear.”

If one does not decorate his body with tilaka, he will incur sin. It is stated

by Narada Muni in Padma Purana: “If one performs sacrifice, gives in charity, undergoes austerity, studies the Vedas, or offers oblations to the forefathers without putting on tilaka, then all these activities will be useless. If a person does not decorate his body with tilaka he is not to be seen, because his body is as impure as a crematorium.” It is mentioned in the Aditya Purana: “A king should put a fallen brahmana whose body is devoid of Vaisnava marks of tilaka, conch, and cakra on the back of donkey and drive him out of his kingdom.” It is stated in Padma Purana, Uttara-khanda: “A person who performs any activity like worshiping deities without putting on tilaka achieves no benefit. There is no doubt about it. Know for certain that a person who performs sandhya without wearing tilaka is simply demoniac and surely goes to hell.”

Prohibition for wearing crooked or three-lined tilaka: It is stated in the Padma Purana, Uttara-khanda: “A person who wears three-lined tilaka instead of Vaisnava tilaka is the lowest of men. Because of breaking the rules for marking tilaka on the body, which is the abode of Lord Visnu, such a person certainly goes to hell.” It is stated in the Skanda Purana: “A person should not wear crooked tilaka even if he is about to die, nor should he chant any names other than the holy names of Narayana. He should wear Vaisnava tilaka, using gopi-candana if available.” Elsewhere it is stated: “Learned person know that there are prescriptions for the brahmanas and devotees to wear Vaisnava tilaka and other people should wear three-lined tilaka. If one sees or touches a brahmana who has put on three-lined tilaka rather than Vaisnava tilaka, he should take bath with his clothes on. A Vaisnava should not wear three-lined tilaka rather than proper Vaisnava tilaka because such an act does not please Lord Hari.” In the narrations about the month of Karttika in the Skanda Purana it is stated: “One should not see a person whose forehead is not decorated with Vaisnava tilaka. If one happens to do so, he should immediately look at the sun, for Lord Hari and Laksmidevi reside within the tilaka.” It is stated in the Padma Purana, Uttara-khanda: “Marks of tilaka resembling a banyan leaf, a bamboo leaf, and the bud of a lotus are most enchanting.”

The glories of decorating the body with tilaka are as follows: “The beautiful vacant space within the mark of tilaka is the sitting place for Sri Laksmi and Sri Janardana, the Lord of lords. Therefore know for certain that the body marked with tilaka is a sanctified temple of the Lord.” It is

mentioned in the Brahmanda Purana: “If a person who is impure, ill-behaved, and engaged in sinful activities with his mind decorates his body with tilaka, he certainly becomes pure forever. One should mark one’s forehead with tilaka while seeing one’s face in a mirror or in water, but never touch the tilaka with one’s fingernails.”

The rules and regulations for applying tilaka: It is stated in the Padma Purana, Uttara-khanda: “The most fortunate unalloyed devotees of Hari should decorate their bodies with marks of tilaka resembling the lotus feet of Hari with a vacant space between the two lines. They should begin to mark from the tip of the nose up to the end of the forehead with tilaka or other suitable clay. The tip of the nose refers to three-quarters down the nose. One should draw two separate lines beginning from the middle of the eyebrows upwards.” The prescription for keeping space within the mark of tilaka: “A fallen twice-born who applies tilaka without keeping a vacant space between the two lines certainly abandons Sri Hari and Laksmidevi, who reside within that space. There is no doubt that a fallen twice-born who applies tilaka without keeping a space maintains the feet of a dog on his forehead. Therefore, O beautiful one, brahmanas and women should always mark their foreheads with tilaka resembling two sticks with a space between.”

The symptoms of tilaka as temples of Hari: “The mark of tilaka that starts from the nose and stretches up to the hair on the head with a beautiful space in between the lines is called a temple of Hari. Lord Brahma resides on the left side, Sadasiva resides on the right side, and Lord Visnu resides in the middle of such a tilaka mark. One should not apply anything in the middle.” The clay used for preparing tilaka is described in the Padma Purana as follows: “One should collect clay for tilaka beneath flowing waters that have bathed Lord Visnu. One can also collect clay from the transcendental abode of Hari. One should devotedly collect clay from the Venkata Hill, from Sri Rangam, from Sri Kurma-ksetra, from Sri Dvaraka, from Sri Prayaga, from Sri Nrsimha-ksetra, from Sri Varaha-ksetra, or from Sri Vrndavana [or any forest of tulasi] and then mix it with the water that has washed the lotus feet of Visnu. In this way one should decorate one’s body with such tilaka and come before the Lord. O Maharaja Ambarisa, just see one whose forehead is decorated with tilaka made of gopi-candana to minimize your sinful reactions.” In the Skanda Purana, Dhruva Maharaja speaks as follows: “If you see a person

decorated with the tilaka marks of a conch and cakra, adorned with tulasi manjaris on his head, and his limbs smeared with gopi-candana, then why should you fear sinful reactions? A Vaisnava should mark his forehead with attractive tilaka of clay collected from the root of a tulasi plant. One should mark his forehead with gopi-candana and wear the garland that has been offered to the Lord. In this way one should decorate one's forehead with one of the three kinds of tilaka. One should also decorate his body with various shapes like Matsya and Kurma and various weapons like the cakra in order to please Lord Hari."

The Vedic injunction regarding applying tilaka: It is stated in the Hiranyakesiya branch of the Yajur Veda: "A person who wears tilaka marks resembling the lotus feet of Hari becomes very fortunate and dear to the Supreme Brahman, Sri Hari. A human being who wears tilaka with a space in the middle becomes eligible for liberation." In the Katha branch of the Yajur Veda it is stated: "The great soul who after applying tilaka meditates through mantras on Sri Visnu, who holds a cakra, who is the Supreme Absolute Truth, who is greater then the greatest, and who resides in the hearts of His devotees, certainly becomes pure." It is stated in the Atharva Veda: "The fortunate practitioner who throughout his life decorates his body with tilaka marks like the cakra certainly attains the all-pervading Lord Visnu's supreme abode, which is the ultimate goal of the devotees."

Text 9

dharma sanatana prabhu sthape sarva-dharma

loka-raksa lagi' prabhu na langhena karma//CB, Adi 15.9//

TRANSLATION

As Sanatana-dharma Himself, the Lord establishes the principles of religion. In order to protect people's religious principles, He would not tolerate any transgression.

COMMENTARY

As the protector of religious principles, Sri Gaura-Narayana is the inaugurator of Sanatana-dharma. Therefore He was not an inaugurator of sudra principles, which are even devoid of karma-kanda. In order to

teach people, the Lord never transgressed Vedic karma-kanda. Rather, He taught that karma-kanda is insignificant and unfavorable for pure devotional service.

Text 10

hena lajja tahare dehena sei-ksane

se ara na aise kabhu sandhya kari' vine//CB, Adi 15.10//

TRANSLATION

The very moment such a delinquent appeared, the Lord would put him to such shame that he would never again come without first completing his morning worship.

Text 11

prabhu bale,—"kene bhai, kapale tomara

tilaka na dekhi kene, ki yukti ihara?//CB, Adi 15.11//

TRANSLATION

The Lord would say, "O brother, why I do not see any tilaka on your forehead? What is your explanation?

Text 12

'tilaka na thake yadi viprera kapale

se kapala smasana-sadrsa'—vede bale//CB, Adi 15.12//

TRANSLATION

"The Vedas say that if a brahmana's forehead is not decorated with tilaka, it is as good as a crematorium.

Text 13

bujhilana,—aji tumi nahi kara sandhya

aji, bhai! tomara haila sandhya vandhya//CB, Adi 15.13//

TRANSLATION

“I can understand that you have not performed your daily worship. Therefore, dear brother, your morning has become fruitless.

Text 14

cala, sandhya kara, giya grhe punar-bara

sandhya kari’ tabe se asiha padibara//CB, Adi 15.14//

TRANSLATION

“Go back home and perform your morning duties again. Then you may return to study.”

Text 15

ei-mata prabhura yateka ache sisya-gana

sabei atyanta nija-dharma-parayana//CB, Adi 15.15//

TRANSLATION

In this way all the Lord’s students were conscientious about performing their religious duties.

Text 16

eteka auddhatya prabhu karena kautuke

hena nahi,—ya’re na calena nana-rupe//CB, Adi 15.16//

TRANSLATION

Like this, the Lord jokingly found fault with everyone; no one was spared from the Lord’s teasing remarks.

Text 17

sabe para-strira prati nahi parihasa

stri dekhi’ dure prabhu hayena eka-pasa//CB, Adi 15.17//

TRANSLATION

Sri Caitanya Mahaprabhu, however, never joked with others' wives. As soon as He saw a woman coming, He would immediately give her ample room to pass without talking.

COMMENTARY

The Lord never encouraged illicit activities, which are harmful to society. His moral character was incomparable. But at present, many prakrta-sahajiyas have taken shelter of duplicity and advertise Gaurasundara, who is the jagad-guru and teacher of mankind, as devoid of morality and the enjoyer of other's wives. There is no greater offense than this. According to the Dharma-sastras there is no fault in intimate affairs, joking with, and teasing one's legitimate wife, but such behavior with other's wives is totally condemned and prohibited. The way that the Lord stood aside or gave way when He saw a woman approaching is not appreciated by apa-sampradayas like the nava-rasikas or the gauranga-nagaris, but Gaurakisora used to display such an ideal example.

Text 18

visesa calena prabhu dekhi' srihattiya

kadarthena sei-mata vacana baliya//CB, Adi 15.18//

TRANSLATION

The Lord particularly teased the residents of Srihatta by mimicking their pronunciation.

COMMENTARY

Since the provincial words and pronunciations of Sri Mayapur-Navadvipa, the capital of Gauda-desa, and Srihatta, on the northeast border of East Bengal, are completely different, and since the Lord's forefathers were residents of Srihatta, it was natural for the Lord to joke with and tease the residents of Srihatta. Although the Lord apparently teased them by addressing them as "Srihattiyas" or "Bangalas," this actually showed His internal love for them.

Text 19

krodhe srihattiya-gana bale,—“aya aya

tumi kon-desi, taha kaha ta’ niscaya?//CB, Adi 15.19//

TRANSLATION

In anger, they responded, “Aya! Where are You from? Tell us the truth.

COMMENTARY

Being angered by the Lord’s mockery, the residents of Srihatta asked Him about His forefathers’ native place, and they controlled their anger by claiming with certainty that the Lord was a recent descendant of Srihatta inhabitants. The words “Haya, haya,” of Gauda-desa are mistakenly pronounced “Aya, aya,” by the residents of Srihatta. That is why as soon as the Lord began to make fun of and tease their pronunciation, they became angry.

Text 20

pita-mata-adi kari’ yateka tomara

kaha dekhi,—srihatte na haya janma ka’ra?//CB, Adi 15.20//

TRANSLATION

“Tell us, aren’t Your parents and forefathers born in Srihatta?

COMMENTARY

From this it is clearly understood that both Jagannatha Misra and Sacidevi took birth at Srihatta.

Text 21

apane haiya srihattiyara tanaya

tabe gola kara,—kon yukti ithe haya?”//CB, Adi 15.21//

TRANSLATION

“You Yourself are born as the son of resident of Srihatta, so why then do You tease us?”

Text 22

yata yata bale, prabhu prabodha na mane

nana-mate kadarthena se-desi-vacane//CB, Adi 15.22//

TRANSLATION

The Lord did not heed whatever they said, rather He would continue to mimic their pronunciation and manner of speaking.

Text 23

tavat calena srihattiyare thakura

yavat tahara krodha na haya pracura//CB, Adi 15.23//

TRANSLATION

He would continue to tease the residents of Srihatta until they became furious.

Text 24

maha-krodhe keha lai' yaya khedadiya

lagali na paya, yaya tarjiya garjiya//CB, Adi 15.24//

TRANSLATION

Eventually one of them would chase the Lord in great anger. Being unable to catch Him, however, he was frustrated and began abusing the Lord with harsh words.

COMMENTARY

The word khedadiya (used in ancient Bengali language) is derived from the Sanskrit verb khid (?) and is a participle or infinite verb of the verb khedana, which means "to chase" or "to drive away."

The word lagali—also pronounced lagala, lagaila, nagali, nagala, or nagaila—means "closeness" or "touching."

Text 25

keha va dhariya konca sikdara-sthane

laiya yaya maha-krodhe dhariya deoyane//CB, Adi 15.25//

TRANSLATION

Sometimes someone caught the Lord by His dhoti and took Him to the local Moslem authority to register a complaint.

COMMENTARY

The word sikdara (a Pharsee word) refers to a royal officer engaged in maintaining the peace in a Mohammedan kingdom or a highly placed army commander or a sikka (a royal coin) dara (a responsible servant).

The word deoyane (derived from the Pharsee word divana or davana) means “in religious activities,” “in civil court,” or “in the king’s court.”

Text 26

tabe sese asiya prabhura sakha-gane

samanjasa karaiya cale sei-ksane//CB, Adi 15.26//

TRANSLATION

Ultimately the Lord’s friends would come and negotiate a settlement.

COMMENTARY

The word samanjasa (a Sanskrit word combining sam, meaning sampurna, or “complete,” and anjas, meaning aucitya, or “agreement”), or samicina (the form in ancient Bengali), means “solution,” “compromise,” or “mutual agreement.”

Text 27

kona dina thaki’ kona bangalera ade

baoyasa bhangiya tana’ palayana dare//CB, Adi 15.27//

TRANSLATION

On another day the Lord secretly waited outside the house of a resident

of Srihatta. As soon as He got an opportunity, He entered the house, broke some dry gourds, and then ran away in fear.

COMMENTARY

The word ade (derived from the word ada, which is an abbreviated form of adala, which is a corruption of the Sanskrit word antarala) means "behind," "to one side," "from a distance, or remaining in the distance," "secretly," "unexpectedly," therefore, "taking the opportunity or advantage, or with great enthusiasm," "with a long hand," or "forcefully." Or if this word is understood as being derived from the Sanskrit word adi, then it will mean "grudge," "argument," "quarrel," "fight," "overcome by anger," "firmly resolved," "gambling," or "overcome with obstinacy."

The word baoyasa (a local word) refers to a dry gourd without seeds and pulp.

Text 28

ei-mata capalya karena saba' sane

sabe stri-matra na dekhena drsti-kone//CB, Adi 15.28//

TRANSLATION

In this way the Lord created mischief for everyone, but He did not even look at women from the corner of His eyes.

COMMENTARY

Although the Lord often engaged in mischievous childish activities, He never encouraged any misbehavior in connection with women. What to speak of enjoying women, if a living entity even considers that women are meant to be enjoyed, his moral and spiritual life are ruined—this was demonstrated by the Lord, who is jagad-guru and teacher of all, by remaining aloof from all kinds of association with women.

Text 29

'stri' hena nama prabhu ei avatare

sravano na karila,—vidita samsare//CB, Adi 15.29//

TRANSLATION

It is well-known throughout the world that the Lord in this incarnation did not even hear the word “woman.”

COMMENTARY

In His pastimes as a devotee of Hari, Gaurasundara never discussed any topic about mundane women. After totally condemning the association of women and the association of persons who associate with women, Srimad Bhagavatam, which is the ripened fruit of the Vedic desire tree and the king of all scriptures, has established such association as unfavorable to nonduplicitous service to the Lord. (One should refer to the elaborate purport on Adi-khanda 1.29) Wherever the enjoying mentality of the living entities is engaged in enjoying women, it is to be understood that there is a lack of service attitude towards Krsna, the husband of all women. If anyone came before Gaurasundara to discuss or bring up worldly topics about women, He would immediately and specifically forbid them. On the pretext of studying mundane literature that is contrary to the service of Krsna and with the desire to drink the rasa of dry literature that is devoid of the rasa of devotional service to Krsna, the hearts of living entities that are accustomed to drink worldly rasas become maddened for material sense enjoyment in such a way that the Supreme Lord Gaurasundara, who is the bestower of the mellows of devotional service to Krsna, along with the sampradayas of His pure devotee mahajanas, never support such deviation. Those who have properly discussed the topics of Sri Caitanyadeva know very well that He never supported indulgence in any worldly topics about women.

Texts 30-32

ataeva yata maha-mahima sakale

‘gauranga-nagara’ hena stava nahi bale

yadyapi sakala stava sambhave tahane

tathapiha svabhava se gaya budha-jane

hena-mate sri-mukunda-sanjaya-mandire

vidya-rase sri-vaikuntha-nayaka vihare//CB, Adi 15.30-32//

TRANSLATION

Therefore great personalities do not offer prayers addressing Lord Gauranga as “Gauranga Nagara,” the enjoyer of damsels. Although all kinds of prayers may be offered to the Supreme Lord, intelligent persons glorify only those characteristics that a particular incarnation manifests. In this way the Lord of Vaikuntha enjoyed His scholastic pastimes in the house of Mukunda Sanjaya.

COMMENTARY

That is why the sampradayas of mahajanas who are eternally perfect associates of the Lord and always engaged in glorifying the Lord as well as their nonduplicitous followers who sing and recite the glories of the Lord never in any way illicitly addressed, address, or will address Sri Gauranga Mahaprabhu as nagara, the enjoyer of conjugal pastimes. Sri Gaurasundara is Himself Sri Vrajendra-nandana, the only enjoyer of all women in both the material and spiritual kingdoms, yet there is no basis for glorifying Krsna as nagara in His Gaura pastimes, as such actions are extremely contrary to the proper conclusions of serving Gaura-Krsna. Vrajendra-nandana Krsna, who is Gopi-jana-vallabha, is the personification of conjugal affairs. The Gaura pastimes of Krsna are by nature in the mood of vipralamba, or separation. Therefore no intelligent nonduplicitous devotee of Gaura will try to disturb the Lord’s mood as Narayana, the Lord of Vaikuntha, who in His beginning pastimes as a scholar is the worshipable Lord of all His students, who are under the shelter of regulative devotional service, or disturb His mood of mahabhava, which consists of His desire to please Krsna and which manifested in the mood of separation after His pastime of taking initiation, as described in His middle and final pastimes. In other words, they do not designate Him as the imaginary hero of conjugal mellows. The foolish unfortunate sampradayas who are fond of illicitly enjoying other’s wives and who are under the control of worldly propensities actively endeavor to designate Gaurasundara and both His male and female devotees as enjoyers and enjoyed and thus reveal their own poor fund of knowledge and evil-mindedness. Considering that the Lord engaged in hearing and chanting worldly topics in His pastimes as an acarya is extremely contrary to His nature and preaching. Rather, just as the enactment of transcendental conjugal pastimes is eternally present in the pastimes of Krsna, the transcendental vipralambha-rasa, instead of conjugal rasa, is

eternally present in the pastimes of Gaura. By the association of women, or by seeing mundane women, perverted mellows are awakened, and as a result the most relishable spiritual rasa, which is beyond material consciousness, does not appear in the pure illuminated heart. The activities of material enjoyment, which are opposed to spiritual rasa, capture the conditioned souls' hearts, which are filled with ignorance. All these topics are glorified by greatly praised wise men who know the science of Krsna. In other words, they are glorified by sober, intelligent worshipers of the Lord. If one wants to elaborately and conclusively know, discuss, or consider these subjects, which are in full agreement with the statements of sadhu, sastra, and guru, then he should read the spiritual weekly magazine, Gaudiya, 5th year, Nos. 17, 18, 19, 20, 21, 23, and 24.

Text 33

catur-dike sobhe sisya-ganera mandali

madhye padayena prabhu maha-kutuhali//CB, Adi 15.33//

TRANSLATION

The Lord happily taught while sitting amidst various groups of His students.

Text 34

visnu-taila sire dite ache kona dase

asesa-prakare vyakhya kare nija-rase//CB, Adi 15.34//

TRANSLATION

Sometimes when the need arose, the Lord had a servant massage His head with medicated oil while He continued giving His unique explanations.

COMMENTARY

In his auspicious invocation to Vidagdha-madhava, Srila Rupa Gosvami has explained Mahaprabhu's nija-rasa as follows: anarpita-carim cirat karunayavatirnah kalau samarpayitum unnatojjvala-rasam sva-bhakti-

sriyam—“He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.” Or the phrase nija-rase may also mean “according to His own confidential mood” or “in His own pleasure or sport.” Another reading for nija-rase is nijavese, which means “in His own mood.”

Text 35

usah-kala haite dui-prahara-avadhi

padaiya ganga-snane cale guna-nidhi//CB, Adi 15.35//

TRANSLATION

The Lord, who is the reservoir of transcendental qualities, would teach from early morning till noon. Then He would go for bath in the Ganges.

Text 36

nisar o arddheka ei-mata prati-dine

padayena cintayena sabare apane//CB, Adi 15.36//

TRANSLATION

In this way the Lord regularly taught and studied up to midnight.

Text 37

ataeva prabhu-sthane varseka padiya

pandita hayena sabe siddhanta janiya//CB, Adi 15.37//

TRANSLATION

Therefore whoever studied under the Lord for one year would become a learned scholar who understood the conclusions of the scriptures.

COMMENTARY

Mahaprabhu Gaurasundara alone is the crest-jewel of instructors on the sat-siddhanta, or ultimate conclusions. He has sanctioned all proper

conclusions regarding the basis of devotional service to the Lord. Moreover, He has made these topmost conclusions easily accessible to everyone, including the sinful. Corresponding with His threefold introduction to proper conclusions, Sri Sanatana Gosvami has become bhakti-siddhantacarya, the acarya on the conclusions of devotional service, Sri Rupa Gosvami has become abhidheyacarya, the acarya for the process of achieving the goal of life, and Sri Jiva Gosvami's nourishment of those conclusions have become worshipable by all Gaudiya Vaisnavas. The confidential process of bhajana based on all proper conclusions that was followed by Sri Dasa Gosvami, the staunch follower of Sri Rupa, is the devotees' original creeper of Vrndavana devotion. Those who had the opportunity to hear proper conclusions from the Lord for even one year could never be distracted from the service of Adhoksaja by material knowledge.

Text 38

hena-mate vidya-rase achena isvara

vivahera karya saci cinte nirantara//CB, Adi 15.38//

TRANSLATION

As the Lord thus enjoyed scholastic pastimes, mother Saci continually meditated on getting her son remarried.

Text 39

sarva-navadvipe saci niravadhi mane

putrera sadrsa kanya cahe anuksane//CB, Adi 15.39//

TRANSLATION

Mother Saci constantly searched throughout Navadvipa for a suitable bride for her son.

Text 40

sei navadvipe vaise maha-bhagyavan

dayasila-svabhava—sri-sanatana nama//CB, Adi 15.40//

TRANSLATION

In Navadvipa there resided one most fortunate and compassionate devotee named Sri Sanatana Misra.

Texts 41-43

akaitava, udara, parama-visnu-bhakta

atithi-sevana, para-upakare rata

satyavadi, jitendriya, maha-vamsa-jata

padavi ‘raja-pandita’, sarvatra vikhyata

vyavahare o parama-sampanna eka jana

anayase anekere karena posana//CB, Adi 15.41-43//

TRANSLATION

He was simple-hearted, magnanimous, expert in entertaining guests, and always engaged in welfare activities. Moreover, he was truthful, he controlled his senses, he had a good birth, and he was famous as the Raja Pandita. Sanatana Misra hailed from a well-to-do family, so he easily maintained many other people.

COMMENTARY

The word akaitava means “straightforward,” “simplicity,” “uncruel,” or “without kaitava (duplicity, crookedness, or cunning).”

The word udara means “charitable,” “great,” “advanced,” “peaceful,” “compassionate,” “sincere,” “steady,” or “grave.”

The kind-hearted Sanatana Misra was decorated with many transcendental qualities. He did not know of duplicity, rather he was a great Vaisnava. He was expert in serving guests, dedicated to helping others, attached to speaking the truth, dedicated to controlling the senses, and born in a highly aristocratic family. He was famous throughout Navadvipa as the Raja Pandita. Even in the ordinary worldly or social field he was a greatly wealthy prosperous person. Therefore he could easily nourish and maintain many people. At present some

duplicitous sinful persons say that they do not care for truthful, simple, magnanimous, and logical persons like Sanatana Misra. In other words, they are not afraid of speaking lies, cheating, hoarding, and committing injustice. Therefore they can never become prominent in this ordinary world. Sanatana Misra, however, was not only situated in the topmost social position but he was also decorated with many transcendental qualities.

Text 44

tan'ra kanya achena parama-sucarita

murtimati laksmi-praya sei jagan-mata//CB, Adi 15.44//

TRANSLATION

Sanatana Misra's daughter had all auspicious characteristics. She was like the personification of Laksmi, the mother of the universe.

Text 45

sacidevi tan're dekhilena yei-ksane

ei kanya putra-yogya,—bujhilena mane//CB, Adi 15.45//

TRANSLATION

As soon as mother Saci saw her, she immediately thought that she was a suitable bride for her son.

Text 46

sisu haite dui-tina-bara ganga-snana

pitr-matr-visnu-bhakti vine nahi ana//CB, Adi 15.46//

TRANSLATION

From her childhood, that girl took bath in the Ganges two or three times a day. She had no engagement other than serving her father, mother, and Lord Visnu.

Text 47

aire dekhiya ghate prati-dine dine

namra hai’ namaskara karena carane//CB, Adi 15.47//

TRANSLATION

She regularly met and offered her humble obeisances to mother Saci at the Ganges bathing ghata.

Text 48

ai o karena mahaprite asirvada

“yogya-pati krsna tomara karuna prasada”//CB, Adi 15.48//

TRANSLATION

Mother Saci happily blessed her, “May Krsna bless you with a suitable husband.”

Text 49

ganga-snane ai mane karena kamana

“e kanya amara putre hauka ghatana”//CB, Adi 15.49//

TRANSLATION

Then, as mother Saci took her bath, she thought, “May this girl be married with my son.”

COMMENTARY

The word ghatana means “arrangement for marriage,” or in other words, “organization” “assembly,” or “combination.”

Text 50

raja-panditera iccha sarva-gosthi-sane

prabhure karite kanya-dana nija-mane//CB, Adi 15.50//

TRANSLATION

Sanatana Misra and his relatives also desired that she be married to the Lord.

COMMENTARY

The phrase sarva-gosthi-sane means “along with all his paternal and maternal relatives.”

Text 51

daive saci kasinatha-panditere ani’

balilena tan’re,—“bapa, suna eka vani//CB, Adi 15.51//

TRANSLATION

One day Saci was inspired to call Kasinatha Pandita to her home. Thereupon, she said to him, “Dear sir, please listen to my request.

COMMENTARY

Kasinatha Pandita, the matchmaker resident of Navadvipa, was a crest-jewel amongst brahmanas. In Krsna’s pastimes he was the brahmana sent to Krsna with a proposal for His marriage with Satyabhama. In the Gaura-ganoddesa-dipika (50) it is stated: “The brahmana named Kulaka, whom Maharaja Satrajit sent to Lord Madhava to arrange the Lord’s marriage with Satyabhama, appeared in Lord Caitanya’s pastimes as Sri Kasinatha.”

Text 52

raja-panditere kaha,—iccha thake ta’na

amara putrere karuna kanya dana”//CB, Adi 15.52//

TRANSLATION

“Go tell Sanatana Misra that if he desires he may give his daughter to my son.”

Text 53

kasinatha-pandita calila sei-ksane

‘durga’ ‘krsna’ bali’ raja-pandita-bhavane//CB, Adi 15.53//

TRANSLATION

Kasinatha Pandita immediately left for the house of Sanatana Misra while chanting the names of Durga and Krsna.

Text 54

kasinathe dekhi’ raja-pandita apane

vasite asana ani’ dilena sambhrame//CB, Adi 15.54//

TRANSLATION

Seeing Kasinatha, Sanatana Misra respectfully offered him an asana.

Text 55

parama-gaurave nidhi kare yathocita

“ki karya aila, bhai?” jijnase pandita//CB, Adi 15.55//

TRANSLATION

Feeling greatly honored, Sanatana Misra completed all formalities and inquired, “Dear brother, what brings you here?”

COMMENTARY

The first line of this verse indicates that proper respect with great care and reverence was shown.

Text 56

kasinatha balena,—“achaye eka katha

citta laya yadi, tabe karaha sarvatha//CB, Adi 15.56//

TRANSLATION

Kasinatha replied, “I have a proposal for you. If you find it proper, then please accept it.

Text 57

visvambhara-panditere tomara duhita

dana kara'—e sambandha ucita sarvatha//CB, Adi 15.57//

TRANSLATION

"Please give your daughter's hand in marriage to Visvambhara Pandita. I feel it is a perfect match.

COMMENTARY

The word sambandha means "the marriage proposal," "the arrangement for marriage (gathering or organizing)," "family members," or "relatives."

Text 58

tomara kanyara yogya sei divya-pati

tanhara ucita ei kanya maha-sati//CB, Adi 15.58//

TRANSLATION

"He is a qualified husband for your daughter, and your chaste daughter is a qualified wife for Him.

Text 59

yena krsna-rukminite anyo'nya-ucita

sei-mata visnupriya-nimani-pandita"//CB, Adi 15.59//

TRANSLATION

"Visnupriya and Nimai Pandita are as suitable a match as Krsna and Rukmini were."

Text 60

suni' vipra-patni-adi apta-varga-sahe

lahila karite yukti, dekhi,—ke ki kahe//CB, Adi 15.60//

TRANSLATION

After hearing the proposal, Sanatana Misra discussed it with his wife and relatives to find out their opinion.

Text 61

sabe balilena,—“ara ki karya vicare?

sarvatha e karma giya karaha satvare//CB, Adi 15.61//

TRANSLATION

They replied, “What is the need for further discussion? You should immediately arrange the marriage.”

Text 62

tabe raja-pandita haiya harsa-mati

balilena kasinatha panditera prati//CB, Adi 15.62//

TRANSLATION

The Raja Pandita then happily spoke to Kasinatha Pandita.

Text 63

“visvambhara-panditera kare kanya dana

kariba sarvatha,—vipra, ithe nahi ana//CB, Adi 15.63//

TRANSLATION

“O brahmana, I will certainly give my daughter in marriage to Visvambhara Pandita.

Text 64

bhagya thake yadi sarva-vamsera amara

tabe hena su-sambandha haibe kanyara//CB, Adi 15.64//

TRANSLATION

“If my family is fortunate, then my daughter will be married to Him.

Text 65

cala tumi, tatha yai’ kaha sarva-katha

ami punah dadhailun, kariba sarvatha”//CB, Adi 15.65//

TRANSLATION

“So please go there and inform them of my decision. I again confirm that I have accepted the proposal.”

Text 66

suniya santose kasinatha misravara

sakala kahila asi’ sacira gocara//CB, Adi 15.66//

TRANSLATION

Feeling satisfied, Kasinatha Misra returned to mother Saci and told her everything.

Text 67

karya-sidhi suni’ ai santosa haila

sakala udyoga tabe karite lagila//CB, Adi 15.67//

TRANSLATION

Mother Saci was pleased to hear that her proposal was accepted, and she began to make the necessary arrangements.

Text 68

prabhura vivaha suni’ sarva-sisya-gana

sabei haila ati-paramananda-mana//CB, Adi 15.68//

TRANSLATION

When the Lord’s students heard news of His marriage arrangement, they

were all filled with joy.

Text 69

prathame balila buddhimanta-mahasaya

“mora bhara e-vivahe yata lage vyaya”//CB, Adi 15.69//

TRANSLATION

Buddhimanta Khan was the first to speak. “I will bear the entire expenditure of this marriage.”

COMMENTARY

Buddhimanta Khan was the Lord’s neighbor and a staunch, rich, devoted brahmana follower of the Lord. A description of Buddhimanta Khan is found in Caitanya-caritamrta (Adi 10.74) as follows: “The thirty-sixth branch, Buddhimanta Khan, was extremely dear to Lord Caitanya Mahaprabhu. He was always prepared to carry out the Lord’s orders, and therefore he was considered a chief servant of the Lord.” One should also refer to Adi-khanda, Chapter 12, verse 72. When the Lord married for the second time, with Visnupriya-devi, he stayed with the groom throughout the marriage ceremony and bore the entire expense of the marriage. This is explained in the Adi-khanda, Chapter 15, verses 69, 71, 137, 145, and 220. His participation in the Lord’s sankirtana at the houses of Srivasa Pandita and Candrasekhara is described in the Madhya-khanda, Chapter 8, verses 111-113. His participation in water sports with the Lord and His associates after the deliverance of Jagai and Madhai is described in the Madhya-khanda, Chapter 13, verses 334-336. His receiving the responsibility for arranging clothing and ornaments for the Lord when He enacted the pastimes of Maha-Laksmi at the house of Candrasekhara is described in the Madhya-khanda, Chapter 18, verses 7, 13, 14, and 16. His meeting with the Lord at Santipura is described in the Caitanya-caritamrta, Madhya-lila, Chapter 3, verse 154. His traveling with the devotees of Bengal to meet the Lord in Puri is described in the Antya-khanda, Chapter 8, verse 30 (ajanma caitanya-ajna yanhara visaya—“Throughout His life His only asset was the Lord Caitanya’s instructions,”) and in Caitanya-caritamrta, Antya-lila, Chapter 10, verses 10 and 121.

The word bhara means “responsibility” or “heaviness.” The word lage means “requirement” or “need.”

Text 70

mukunda sanjaya bale,—“suna, sakha bhai!

tomara sakala bhara, mora kichu nai?”//CB, Adi 15.70//

TRANSLATION

Mukunda Sanjaya then said, “Listen, my dear friend. If you bear all expenses, then what will I do?”

Text 71

buddhimanta-khana bale,—“suna, sakha bhai!

vamanina sajja e-vivahe kichu nai//CB, Adi 15.71//

TRANSLATION

Buddhimanta Khan replied, “Listen, my dear brother. This marriage will not be like a brahmana’s marriage, which is generally very simple.

COMMENTARY

The phrase vamanina sajja refers to a poor brahmana’s marriage, which is an ordinary arrangement, without luxury or pomp, small, and suitable for the poor.

The words kichu nai means “there will be nothing (not even a hint or scent).”

Text 72

e-vivaha panditera karaiba hena

raja-kumarera mata loke dekhe yena”//CB, Adi 15.72//

TRANSLATION

“I will make such arrangements for the marriage of Nimai Pandita that He will appear like a prince in the eyes of the people.”

Text 73

tabe sabe mili’ subha-dina subha-ksane

adhivasa-lagna karilena harsa-mane//CB, Adi 15.73//

TRANSLATION

Thereafter everyone agreed on an auspicious day and time to observe the Adhivasa ceremony.

COMMENTARY

For a description of Adhivasa-lagna, one should refer to the purport of Adi-khanda, Chapter 10, verse 80.

Text 74

bada-bada candratapa saba tangaiya

catur-dike ruilena kadali aniya//CB, Adi 15.74//

TRANSLATION

A huge pandal was erected with banana trees placed in the four directions.

COMMENTARY

The word ruilena is the singular past tense of the verb roya (the verb roya is a local corruption of ropana, which comes from the Sanskrit verb ruha), which means “planted.”

The word candratapa (candra+ata—gamana, or “movement,” and pa—“to protect”) refers to that which protects people below from the movement (or from the coming or falling) of the moon rays (and therefore in a broader sense from the sun rays also). It is also called candoya, samiyana, or mandapa (a canopy, awning, or pandala).

The word tangaiya (a local word; the infinite or participle verbs tanana, tanana, and tangana (?) are derived from the Sanskrit verb tan, “to spread,”) means “put up” or “tie up.”

Text 75

purna-ghata, dipa, dhanya, dadhi, amrasara

yateka mangala dravya achaye pracara//CB, Adi 15.75//

TRANSLATION

They decorated the marriage arena with waterpots, ghee lamps, rice paddy, yogurt, mango leaves, and other auspicious items.

COMMENTARY

The word amrasara refers to the leaves and twigs of a mango tree.

Text 76

sakala ekatre ani' kari' samuccaya

sarva-bhumi karilena alipana-maya//CB, Adi 15.76//

TRANSLATION

They further decorated the arena with designs drawn with colored powders.

COMMENTARY

The word alipana (from the Sanskrit word alimpana) refers to marking or drawing various designs with rice powder on either the floor or walls of one's house or a temple. It is called (in common language) alpana or alipana.

The phrase samuccaya kari means “accumulating,” “collecting,” “counting,” or “amassing.”

Texts 77-78

yateka vaisnava, ara yateka brahmana

navadvipe achaye yateka susajjana

sabarei nimantrana karila sakale

“adhivase guya asi’ khaiba vikale” //CB, Adi 15.77-78//

TRANSLATION

All the Vaisnavas, brahmanas, and respectable people of Navadvipa were invited, “Come in the afternoon and chew the pan of the Adhivasa ceremony.”

COMMENTARY

In this case the word vaisnava refers to those devotees of the Lord who are properly behaved, attached to worshiping Visnu, and who are born in seminal and nonseminal brahmana families.

In this case the word brahmana refers to persons who were born in seminal brahmana families.

The word guya (an abbreviated corruption of the Sanskrit word guvaka —“spices”) generally refers to betel nuts, but in this case it refers to pan leaves and spices.

Text 79

aparahna kala matra haila asiya

badya asi’ karite lagila bajaniya//CB, Adi 15.79//

TRANSLATION

In the afternoon on the day of Adhivasa, the musicians all began to play their instruments.

COMMENTARY

The word bajaniya comes from bajana or bajana, which are corruptions of the Sanskrit word badana. It refers to an actor or a person who plays musical instruments.

Text 80

mrdanga, sanani, jayadhaka, karatala

nana-vidha vadya-dhvani uthila visala//CB, Adi 15.80//

TRANSLATION

The playing of various instruments like mrdanga, sanani, jayadhaka, and karatalas created a tumultuous sound.

Text 81

bhata-gane padite lagila rayavara

pati-vrata-gane kare jaya-jaya-kara//CB, Adi 15.81//

TRANSLATION

The professional blessers began to recite prayers, and the chaste women made auspicious sounds.

COMMENTARY

For a explanation of the word rayavara one should refer to the purport of Adi-khanda, Chapter 8, verse 11.

Regarding the word jaya-jaya-kara, even today in East Bengal the ulu-dhvani [a sound Bengali women make while vibrating their tongues] is known as jokara or jayakara in the local language.

Text 82

vipra-gane lagila karite veda-dhvani

madhye asi’ vasila dvijendra-kula-mani//CB, Adi 15.82//

TRANSLATION

As the brahmanas chanted Vedic mantras, Visvambhara, the crest jewel of the brahmanas, came and sat in their midst.

Text 83

catur-dike vasilena brahmana-mandali

sabei haila citte maha-kutuhali//CB, Adi 15.83//

TRANSLATION

The brahmanas sat in groups around the Lord, and in this way everyone was overjoyed at heart.

Text 84

tabe gandha, candana, tambula, divya-mala

brahmana-ganera sabe dibare anila//CB, Adi 15.84//

TRANSLATION

Aguru, sandalwood paste, pan, and flower garlands were brought out and offered to the brahmanas.

Text 85

sire mala, sarva-ange lepiya candane

eka-bata tambula se dena eko jane//CB, Adi 15.85//

TRANSLATION

Garlands were placed on their heads, their bodies were smeared with sandalwood paste, and each brahmana was given a box of pan.

COMMENTARY

The word bata refers to a container or box for keeping pan.

Text 86

vipra-kula nadiya,—viprera anta nai

kata yaya, kata aise, avadhi na pai//CB, Adi 15.86//

TRANSLATION

Nadia was full of brahmana families, so innumerable brahmanas were present there. No one could count how many came and went.

COMMENTARY

The phrase vipra-kula means “full of caste brahmanas.”

Text 87

tathi-madhye lobhistha aneka jana ache

eka-bara laiya punah ara kaca kace//CB, Adi 15.87//

TRANSLATION

Among them, some greedy brahmanas received their gifts and then returned a second time in different dress to again receive gifts.

COMMENTARY

The phrase tathi-madhye (used in ancient Bengali) means “among them.”

The word lobhistha (lobha—“greed”+(to indicate excessive) istha —“desired”) means “extremely greedy.”

Text 88

ara-bara asi’ maha-lokera gahale

candana, guvaka, mala niya niya cale//CB, Adi 15.88//

TRANSLATION

In the ensuing commotion, they thus received sandalwood paste, pan, and flower garlands a second time.

COMMENTARY

The word gahane (derived from the word gahana, which is a form of the Sanskrit verb gah—“intense”) means “crowded,” “full of people,” “large gathering.” The word gola (?) is derived from gahane.

Text 89

sabei anande matta, ke kahare cine?

prabhu o hasiya ajna karila apane//CB, Adi 15.89//

TRANSLATION

Everyone was intoxicated with ecstasy and thus unable to recognize one

another. The Lord also smiled and gave instruction.

Texts 90-92

“sabare candana-mala deha’ tina-bara

cinta nahi, vyaya kara’ ye iccha yahara”

eka-bara niya ye ye laya ara bara

e ajnaya tahara kailena pratikara

“pache keha ciniya viprere manda bale

paramarthe dosa haya sathya kari’ nile” //CB, Adi 15.90-92//

TRANSLATION

“Give sandalwood paste and garlands three times to everyone. Don’t worry about the expenditure, give freely to everyone.” By this instruction the Lord indirectly forbade everyone from taking again and again. The Lord continued, “If a brahmana is caught cheating, he’ll be criticized and thus disgraced.”

COMMENTARY

The most magnanimous Sri Gaurasundara gave instructions to give the brahmanas pan, betel nuts, garlands, and sandalwood three times so that those brahmanas who had once received pan, betel nuts, garlands, and sandalwood and came back again in different dress to receive these items again would be satisfied and all their desires would be fulfilled and so that unscrupulous people would be checked from condemning them as illegitimate greedy cheaters.

The second line of verse 92 indicates that if one cheats or deceives others to usurp something for himself, then from the spiritual point of view that is a fault or sin. Therefore this act is certainly immoral. But henpecked persons who never fail to externally condemn others’ immoral activities of lying, cheating, and deceiving while they themselves do not hesitate to lie, cheat, and deceive for the pleasure of their dearer than life wives and, furthermore, they openly justify such activities; as soon as such people hear the statement, yena kenapy upayena manah krsne

nivesayet—“Somehow or other one must engage his mind in the Absolute Truth, Krsna,” or see the behavior of those who follow this statement, they immediately scream, “Morality has been transgressed,” and in this way they exhibit their pride.

Text 93

vipra-priya prabhura cittera ei katha

‘tina-bara dile purna haibe sarvatha//CB, Adi 15.93//

TRANSLATION

Being affectionate to the brahmanas, the Lord considered, “If they are given three times, then they will be fully satisfied.”

COMMENTARY

The phrase cittera katha means “the purpose of the mind.”

Text 94

tina-bara pai’ sabe harasita-mana

sathya kari’ ara nahi laya kona jana//CB, Adi 15.94//

TRANSLATION

All the brahmanas were happy to receive those gifts three times, so none of them further tried to cheat.

Text 95

ei-mata malaya, candane, guya-pane

haila ananta, marma keha nahi jane//CB, Adi 15.95//

TRANSLATION

In this way no one could understand how the Lord was served by Ananta Sesa in the form of garlands, sandalwood paste, and pan.

COMMENTARY

The word ananta in this verse refers to Sri Sesa Sankarsana, or it may mean “innumerable.” (See following verse 118.)

Texts 96-97

manusye paila yata, se thakuka dure

prthvite padila yata, dite manusyere

sei yadi prakrta-lokera ghare haya

tahatei ta’na panca vibha nirvahaya//CB, Adi 15.96-97//

TRANSLATION

What to speak of the gifts that people received, if the gifts that fell on the ground during distribution were collected it would have been sufficient for five marriages.

COMMENTARY

The phrase prakrta-lokera refers to ordinary householders.

The amount of garlands, sandalwood, pan, and betel nuts that were left as waste on the ground during the Lord’s marriage would have been sufficient ingredients for completing five marriages.

Text 98

sakala lokera citte haila ullasa

sabe bale,—“dhanya dhanya dhanya adhivasa//CB, Adi 15.98//

TRANSLATION

Everyone’s heart was filled with ecstasy, and they exclaimed, “The Adhivasa ceremony was glorious!

Text 99

laksesvar o dekhiyachi ei navadvipe

hena adhivasa nahi kare ka’ro bape//CB, Adi 15.99//

TRANSLATION

“We have seen such an Adhivasa ceremony performed even in the houses of the wealthiest men of Navadvipa.

COMMENTARY

The word laksesvara refers to one who possesses one hundred thousand coins.

Text 100

e-mata candana, mala, divya guya-pana

akatare keha kabhu nahi kare’ dana”//CB, Adi 15.100//

TRANSLATION

“We have never seen anyone distribute sandalwood paste, garlands, and pan so indiscriminately.”

Text 101

tabe raja-pandita ananda citta haiya

ailena adhivasa-samagri laiya//CB, Adi 15.101//

TRANSLATION

Carrying ingredients for the Adhivasa ceremony, Sanatana Misra joyfully arrived.

COMMENTARY

Regarding adhivasa and gandha-sparsa, it is stated (in Srimad Gopala Bhatta Gosvami’s Sat-kriya-sara-dipika): “Thereafter the activities of Adhivasa are described: One should collect suitable ingredients and duly perform the Adhivasa ceremony preferably at dusk, or else in the morning. The ingredients for Adhivasa are clay from the Ganges, sandalwood pulp, a stone, rice paddy, durva grass, flowers, fruits, yogurt, ghee, svastika, sindura (vermilion), conch, kajjala, cow urine, mustard seeds, a piece of gold, a piece of silver, a piece of copper, a ghee lamp, and a mirror. One should also have fragrant aguru powder, yellow cloth, a

brahmana thread, a camara, and a cadara for welcoming the groom. Thereafter, while holding clay from the Ganges in one's hands, one should chant the mantra, 'Let the auspicious ceremony of gandha-sparsa, or applying sandalwood, and Adhivasa be performed,' and after offering these items to Lord Visnu one should offer them to the bridegroom and bride. It should be done like this everywhere. By chanting mantras, one should thereafter have the bridegroom and bride offer prayers. Then one should touch each of the groom's limbs while chanting mantras and offer him four, five, or seven burning ghee lamps. One should perform the Adhivasa ceremony for a bridegroom and bride according to this procedure."

Text 102

vipra-varga apta-varga kari' nija-sange

bahu-vidha vadya nrtya-gita-maharange//CB, Adi 15.102//

TRANSLATION

He came accompanied by brahmanas, family members, musicians, dancers, and singers.

Text 103

veda-vidhi-purvaka parama-harsa-mane

isvarera gandha-sparsa kaila subha-ksane//CB, Adi 15.103//

TRANSLATION

Following the Vedic injunctions, he then happily applied sandalwood pulp to the Lord's forehead at an auspicious moment.

COMMENTARY

The word isvarere refers to Mahaprabhu Gaurasundara.

Text 104

tata-ksane maha-jaya-jaya hari dhvani

karite lagila sabe maha-stuti-vani//CB, Adi 15.104//

TRANSLATION

At that time there arose tumultuous chanting in glorification of Lord Hari, and everyone began reciting mantras.

Text 105

pati-vrata-gane deya jaya-jayakara

vadya-gite haila mahananda-avatara//CB, Adi 15.105//

TRANSLATION

The chaste women made auspicious sounds of ulu-dhvani. The singing and playing of musical instruments filled the entire house with ecstasy.

Text 106

hena-mate kari' adhivasa subha-kaya

grhe calilena sanatana-vipra-raja//CB, Adi 15.106//

TRANSLATION

After completing the Adhivasa ceremony, Sanatana Misra, the king of the brahmanas, returned home.

Text 107

ei-mate giya isvarera apta-gane

laksmire karila adhivasa subha-ksane//CB, Adi 15.107//

TRANSLATION

Meanwhile, the Lord's family members went to the bride's house to perform the Adhivasa ceremony there.

Text 108

ara yata kichu loke 'lokacara' bale

donharai saba karilena kutuhale//CB, Adi 15.108//

TRANSLATION

Family members of both the bride and groom also performed the rituals that were in current practice.

COMMENTARY

The word lokacara refers to worldly or traditional family customs or ceremonies that are not based on Vedic injunctions.

Text 109

tabe suprabhate prabhu kari' ganga-snana

age visnu puji' gauracandra bhagavan//CB, Adi 15.109//

TRANSLATION

Early the next morning the Lord took bath in the Ganges and then worshiped Lord Visnu.

Text 110

tabe sese sarva-apta-ganera sahite

vasilena nandimukha-karmadi karite//CB, Adi 15.110//

TRANSLATION

Thereafter He sat with His family members to perform the Nandimukha ceremony.

COMMENTARY

The word nandimukha-karma is a combination of nandi—"glorification or good fortune" and mukha—"principle," or nandi—"auspicious" and mukha—"beginning." This ceremony is an elaboration of sraddha, or offerings to the forefathers. The offerings are made to one's (1) father, paternal grandfather, paternal great grandfather, maternal grandfather, maternal great grandfather, and maternal great great grandfather, as well as one's (2) mother, maternal grandmother, maternal great grandmother, maternal great great grandmother, paternal grandmother, and paternal great grandmother. When one offers oblations for their satisfaction, it is called

Nandimukha-karma. It also refers to the beginning of an auspicious ceremony or an extended sraddha ceremony. A compiler of the smrtis has stated: “One should properly offer oblations to the forefathers through the rituals called Nandimukha. A householder should worship the forefathers through the ritual called Nandimukha on auspicious occasions like the marriage of sons or daughters, the formal entry into a newly built house, the name-giving ceremony of a child, the hair-cutting ceremony, the garbhadhana ceremony, and the ceremony of seeing the face of one’s son for the first time.

Sri Gopala Bhatta Gosvami, the author of Vaisnava smrtis, has written in his Sat-kriya-sara-dipika: “Vaisnavas should not perform this ceremony out of fear of committing offenses against the holy names. In order to satisfy one’s forefathers one should remember Lord Visnu, worship the spiritual master, and give cloth and foodstuffs in charity to the Vaisnavas and brahmanas according to one’s ability. In this way one’s forefathers will be satisfied.”

Text 111

vadya-nrtya-gite haila maha-kolahala

catur-dike jaya-jaya uthila mangala//CB, Adi 15.111//

TRANSLATION

Musical instruments, dancing, and singing created a tumult, and on all sides the sweet sounds of triumphal rejoicing arose.

COMMENTARY

The word mangala means “auspicious sound.”

Text 112

purna-ghata, dhanya, dadhi, dipa, amra-sara

sthapilena ghare dvare angane apara//CB, Adi 15.112//

TRANSLATION

Waterpots, rice paddy, yogurt, ghee lamps, and mango leaves were

placed inside and outside of the house.

Text 113

catur-dike nana-varne udaye pataka

kadali ropiya bandhilena amra-sakha//CB, Adi 15.113//

TRANSLATION

On all sides, various colored flags waved and strings of mango leaves were tied to banana trees.

Text 114

tabe ai pati-vrata-gana lai' sange

lokacara karite lagila maha-range//CB, Adi 15.114//

TRANSLATION

Mother Saci and other chaste women then began to perform the various rituals that were in current practice.

Text 115

age ganga pujiya parama-harsa-mane

tabe vadya-bajane gelena sasthi-sthane//CB, Adi 15.115//

TRANSLATION

Saci first happily worshiped the Ganges, and then she went along with a group of musicians to worship goddess Sasthi.

COMMENTARY

For a description of Sasthi one should refer to the purport of Adi-khanda, Chapter 4, verse 19.

Text 116

sasthi puji' tabe bandhu mandire mandire

lokacara kariya aila nija-ghare//CB, Adi 15.116//

TRANSLATION

After worshiping Sasthi, she went to the houses of her relatives, where she performed the rituals in current practice before returning home.

COMMENTARY

The phrase bandhu mandire mandire refers to the houses of relatives and friends.

Text 117

tabe khai, kala, taila, tambula, sindure

diya diya purna karilena stri-ganere//CB, Adi 15.117//

TRANSLATION

Thereafter Saci satisfied the women with puffed rice, bananas, oil, pan, and vermilion.

Text 118

isvara-prabhave dravya haila asankhyata

saci o sabare dena bara panca sata//CB, Adi 15.118//

TRANSLATION

By the influence of the Supreme Lord, all the items multiplied unlimitedly. Thus Saci also repeatedly gave the gifts to each woman.

Text 119

taile snana karilena sarva-nari-gane

hena nahi paripurna nahila ye mane//CB, Adi 15.119//

TRANSLATION

The ladies all appeared to have taken bath in oil. There was not a single woman who did not feel complete satisfaction.

Text 120

ei-mata mahananda laksmira bhavane

laksmira janani karilena harsa mane//CB, Adi 15.120//

TRANSLATION

Meanwhile, in great happiness at the house of Visnupriya, her mother performed the various rituals in current practice.

Text 121

sri-raja-pandita ati cittera ullase

sarvasva niksepa kari’ mahanande bhase//CB, Adi 15.121//

TRANSLATION

As the Raja Pandita joyfully gave all his various possessions in charity, he floated in an ocean of bliss.

COMMENTARY

The phrase sarvasva niksepa kari means “having spent all one’s wealth” or “by mentally offering Gaurasundara the hand of his daughter, Visnupriya-devi, who meant everything to him and who was dearer to him than his own life.”

Text 122

sarva-vidhi-karma kari’ sri-gaurasundara

vasilena khanika haiya avasara//CB, Adi 15.122//

TRANSLATION

After completing all the prescribed rituals, Sri Gaurasundara sat down and relaxed for a while.

COMMENTARY

The phrase sarva-vidhi-karma refers to all the activities based on the smrtis.

Text 123

tabe saba-brahmanere bhojya-vastra diya

karilena santosa parama-namra haiya//CB, Adi 15.123//

TRANSLATION

Thereafter the Lord humbly satisfied all the brahmanas with foodstuffs and cloth.

Text 124

ye ye-mata patra, ya’ra yogya yena dana

sei-mata karilena sabare samana//CB, Adi 15.124//

TRANSLATION

The Lord respectfully gave everyone charity according to their qualification.

Text 125

maha-prite asirvada kari’ vipra-gana

grhe calilena sabe karite bhojana//CB, Adi 15.125//

TRANSLATION

All the brahmanas affectionately blessed Visvambhara and went inside His house to eat.

Text 126

aparahna vela asi’ lagila haite

sabai prabhura vesa lagila karite//CB, Adi 15.126//

TRANSLATION

As the afternoon approached, everyone began to dress the Lord.

Text 127

candane lepita kari’ sakala sri-anga

madhye madhye sarvatra dilena tathi gandha//CB, Adi 15.127//

TRANSLATION

The Lord’s beautiful limbs were smeared with sandalwood pulp in which aguru had been mixed.

Text 128

ardha-candrakrti kari’ lalate candana

tathi-madhye gandhera tilaka susobhana//CB, Adi 15.128//

TRANSLATION

His forehead was smeared with sandalwood paste in the shape of a half-moon, and an enchanting tilaka mark was drawn through it with aguru.

Text 129

adbhuta mukuta sobhe sri-sira-upara

sugandhi-malaya purna haila kalevara//CB, Adi 15.129//

TRANSLATION

He wore a wonderful crown on His head, and fragrant flower garlands covered His body.

Text 130

divya suksma-pita-vastra, trikaccha-vidhane

paraiya kajjala dilena sri-nayane//CB, Adi 15.130//

TRANSLATION

He wore fine yellow cloth with three corners tucked in, and His beautiful eyes were decorated with kajjala.

Text 131

dhanya, durva, sutra kare kariya bandhana

dharite dilena rambha manjari darpana//CB, Adi 15.131//

TRANSLATION

Durva grass was tied with a thread around His right wrist, and He held a mirror and a fresh banana leaf in His hands.

COMMENTARY

The phrase rambha manjari refers to newly grown banana leaves or the middle portion of a banana tree.

Text 132

suvarna-kundala dui sruti-mule dole

nana-ratna-hara bandhilena bahu-mule//CB, Adi 15.132//

TRANSLATION

His ears were adorned with gold earrings, and His arms were decorated with various jeweled armlets.

COMMENTARY

The word sruti-mule means “the ear lobe.”

Text 133

ei-mate ye-ye sobha kare ye-ye ange

sakala ghatana sabe karilena range//CB, Adi 15.133//

TRANSLATION

In this way everyone joyfully decorated the Lord’s limbs with appropriate items.

COMMENTARY

The words ghatana karilena mean “joined,” “composed,” “beautified,” “assimilated,” or “entrusted.”

Text 134

isvarera murti dekhi’ yata nara-nari

mugdha hailena sabe apana’ pasari’//CB, Adi 15.134//

TRANSLATION

On seeing the beautifully decorated form of the Lord, all the assembled men and women were overwhelmed and forgot themselves.

Text 135

prahareka vela ache, henai samaya

sabei balena,—“subha karaha vijaya//CB, Adi 15.135//

TRANSLATION

At mid afternoon, everyone said, “Now let us begin our auspicious journey.

Text 136

prahareka sarva-navadvipe bedaiya

kanya-grhe yaibena godhuli kariya”//CB, Adi 15.136//

TRANSLATION

“We will pass through the streets of Navadvipa for a few hours and arrive at the bride’s house right at dusk.”

COMMENTARY

For a explanation of godhuli one should refer the purport to Adi-khanda, Chapter 10, verse 91.

Text 137

tabe divya dola kari buddhimanta-khana

harise aniya karilena upasthana//CB, Adi 15.137//

TRANSLATION

At that time Buddhimanta Khan happily brought an exquisite palanquin for the Lord.

COMMENTARY

The phrase upasthana karilena means “[a divine palanquin] was brought before,” in other words, “set in front.”

Text 138

vadya-gite uthila parama kolahala

vipra-gane kare veda-dhvani sumangala//CB, Adi 15.138//

TRANSLATION

Musical instruments and singing created a tumult, while the brahmanas chanted auspicious Vedic mantras.

Text 139

bhata-gane padite lagila rayavara

sarva-dike haila ananda-avatara//CB, Adi 15.139//

TRANSLATION

Professional blessers began to recite various prayers. The whole scene appeared as if bliss personified had advented.

Text 140

tabe prabhu jananire pradaksina kari’

vipra-gane namaskari’ bahu manya kari’//CB, Adi 15.140//

TRANSLATION

Lord Gauranga circumambulated His mother and offered obeisances to the brahmanas.

Text 141

dolaya vasila sri-gauranga mahasaya

sarva-dike uthila mangala jaya-jaya//CB, Adi 15.141//

TRANSLATION

Then, as He got into the palanquin, auspicious sounds of “Jaya! Jaya!” were heard in all directions.

Text 142

nari-gane dite lagilena jayakara

subha-dhvani vina kona-dike nahi ara//CB, Adi 15.142//

TRANSLATION

As the women joined in with sounds of ulu-dhvani, nothing other than auspicious vibrations could be heard.

Text 143

prathame vijaya karilena ganga-tire

ardha-candra dekhilena sirera upare//CB, Adi 15.143//

TRANSLATION

The Lord’s procession first proceeded to the bank of the Ganges, where the half-moon was seen overhead.

COMMENTARY

Another reading for ardha-candra is purna-candra. On the evening of the full moon, the moon is seen on the eastern horizon. It is not seen directly above. From the eighth day of the waxing moon up to Ekadasi, the eleventh day of the moon, half of the moon is seen directly overhead in the evening. Therefore the reading purna-candra is not appropriate here.

Text 144

sahasra-sahasra dipa lagila jvalite

nana-vidha baji saba lagila karite//CB, Adi 15.144//

TRANSLATION

Thousands of lamps were lit, and various fireworks were set off.

Text 145

age yata padatika buddhimanta-khanra

calila dui-sari hai' yata patoyara//CB, Adi 15.145//

TRANSLATION

The procession was led by Buddhimanta Khan's infantry, followed by the city tax collectors.

COMMENTARY

The word sari (formed when nic is added to the Sanskrit verb sr) means "row" or "class."

The word patoyara (used in ancient Bengali) refers to one who is expert in carrying out the worldly dealings of his master. It also refers to an accountant, a tax-collector, or a clerk. In common language a patoyara is called a gomasta.

Text 146

nana-varne pataka calila ta'ra pache

vidusaka-sakala calila nana-kace//CB, Adi 15.146//

TRANSLATION

They in turn were followed by people carrying various colored flags. Next came a group of jesters, who dressed in various costumes.

COMMENTARY

The word vidusaka refers to a joker, a flatterer, or one who makes caricatures.

Text 147

nartaka va na jani kateka sampradaya

parama-ullase divya nrtya kari' yaya//CB, Adi 15.147//

TRANSLATION

They were followed by diverse groups of dancers, who all danced jubilantly.

Texts 148-149

jayadhaka, viradhaka, mrdanga, kahala

pataha, dagada, sankha, vamsi, karatala

varanga, singa, panca-sabdi-vadya baje yata

ke likhibe,—vadya-bhanda baji' yaya kata? //CB, Adi 15.148-149//

TRANSLATION

Various musical instruments were played like jayadhakas, viradhakas, mrdangas, kahalas, kettledrums, snare drums, conchshells, flutes, karatalas, varangas, horns, and panca-sabdis. Who can name all the instruments that were played?

Text 150

laksa-laksa sisu vadya-bhandera bhitare

range naci' yaya, dekhi' hasena isvare//CB, Adi 15.150//

TRANSLATION

Millions of children danced along with the music, while the Lord watched and smiled.

Text 151

se maha-kautuka dekhi' sisura ki daya

jnanavan sabe lajja chadi' naci' yaya//CB, Adi 15.151//

TRANSLATION

What to speak of the children, even the learned scholars gave up their

inhibitions and danced.

Text 152

prathame asiya ganga-tire kata-ksana

karilena nrtya, gita, ananda-bajana//CB, Adi 15.152//

TRANSLATION

As they arrived at the bank of the Ganges, they sang, danced, and played musical instruments for some time.

Text 153

tabe puspa-vrsti kari' ganga namaskari'

bhramena kautuke sarva-navadvipa-puri//CB, Adi 15.153//

TRANSLATION

They showered flowers on the Ganges and offered her obeisances, then they proceeded to happily move through the streets of Navadvipa.

Text 154

dekhi' ati-amanusi vivaha-sambhara

sarva-loka-citte maha paya camatkara//CB, Adi 15.154//

TRANSLATION

Everyone was astonished to see the extraordinary marriage procession.

Text 155

"bada bada vibha dekhiyachi"—loke bale

"e-mata samrddhi nahi dekhi kona-kale"//CB, Adi 15.155//

TRANSLATION

They remarked, "We've seen large marriages in the past, but we've never seen anything as opulent as this."

Text 156

ei-mata stri-puruse prabhure dekhiya

anande bhasaye dekhi' sukrti nadiya//CB, Adi 15.156//

TRANSLATION

The pious men and women of Nadia who saw the Lord's marriage procession all floated in an ocean of bliss.

Text 157

sabe ya'ra rupavati kanya ache ghare

sei-saba vipra sabe vimarisa kare//CB, Adi 15.157//

TRANSLATION

Those brahmanas who had beautiful daughters at home simply lamented.

Text 158

"hena vare kanya nahi parilana dite

apanara bhagya nahi, haibe ke-mate?"//CB, Adi 15.158//

TRANSLATION

"We are most unfortunate, so how could we marry our daughters to such a boy?"

Text 159

navadvipa-vasira carane namaskara

e saba ananda dekhibare sakti ya'ra//CB, Adi 15.159//

TRANSLATION

I offer my obeisances unto the residences of Navadvipa who were qualified to see such pastimes.

Text 160

ei-mata range prabhu nagare nagare

bhramena kautuke sarva-navadvipa-pure//CB, Adi 15.160//

TRANSLATION

In this way the Lord joyfully moved throughout every quarter of Navadvipa.

Text 161

godhuli-samaya asi’ pravesa haite

ailena raja-panditera mandirete//CB, Adi 15.161//

TRANSLATION

Then at dusk the procession arrived at the house of Sanatana Misra.

Text 162

maha-jaya-jayakara lagila haite

dui vadya-bhanda vade lagila bajite//CB, Adi 15.162//

TRANSLATION

At that time there was a tumultuous sound of ulu-dhvani, and the musicians of both parties competed with each other.

COMMENTARY

The word vade means “competing,” therefore on the basis of challenging each other.

Text 163

parama-sambhrame raja-pandita asiya

dola haite kole kari’ vasaila laiya//CB, Adi 15.163//

TRANSLATION

Sanatana Misra came out and greeted the Lord with great respect. He escorted the groom off the palanquin, embraced Him, and offered Him a suitable seat.

COMMENTARY

The word dola (a local word) means “palanquin” or “litter.”

Text 164

puspa-vrsti karilena santose apane

jamata dekhiya harse deha nahi jane//CB, Adi 15.164//

TRANSLATION

As Sanatana Misra showered the groom with flowers, he forgot himself in happiness.

COMMENTARY

The phrase harse deha nahi jane means “he forgot himself out of ecstasy.”

Text 165

tabe varanera saba samagri aniya

jamata varite vipra vasila asiya//CB, Adi 15.165//

TRANSLATION

Then Sanatana Misra brought the appropriate ingredients and sat down to offer welcome to his son-in-law.

COMMENTARY

The word varana (vr—“to cover”+anat karane) means “a cloth used in welcoming during marriages or worship of the demigods.”

Text 166

padya, arghya, acamaniya, vastra, alankara

yatha-vidhi diya kaila varana-vyabhara//CB, Adi 15.166//

TRANSLATION

He duly performed the welcome ceremony by offering padya, arghya, acamaniya, cloth, and ornaments.

COMMENTARY

The word padya refers to water for washing the feet.

The word arghya refers to ingredients that are offered in the hands for worship. These ingredients are listed in the Kasi-khanda as follows: “The following eight ingredients are offered as arghya: water, milk, kusa grass, yogurt, ghee, rice, barley, and white mustard.”

The word acamaniya refers to water meant for washing the mouth. It is stated: “Water that is pure and devoid of foam that is offered for washing the mouth is known as acamaniya.”

Text 167

tabe ta’na patni nari-ganera sahite

mangala-vidhana asi’ lagila karite//CB, Adi 15.167//

TRANSLATION

Then Sanatana Misra’s wife and other ladies also welcomed the groom according to prescribed regulations.

Text 168

dhanya-durva dilena prabhura sri-mastake

arati karila sapta-ghrtera pradipe//CB, Adi 15.168//

TRANSLATION

She first placed durva grass and rice paddy on the head of the Lord, then she offered Him arati with a ghee lamp of seven wicks.

Text 169

khai kadi pheli' karilena jayakara

ei-mata yata kichu kari' lokacara//CB, Adi 15.169//

TRANSLATION

They showered the Lord with puffed rice paddy and coins while uttering sounds of triumph, and this way all the rituals in current practice were performed.

Text 170

tabe sarva-alankare bhusita kariya

laksmi-devi anilena asane dhariya//CB, Adi 15.170//

TRANSLATION

Visnupriya, who was nicely decorated, was then carried on a seat to the marriage arena.

COMMENTARY

A description similar to that found in this and the following eight verses is seen in the Adi-khanda, Chapter 10, verses 94-99.

Text 171

tabe harse prabhura sakala apta-gane

prabhureha tulilena dhariya asane//CB, Adi 15.171//

TRANSLATION

Thereafter, the Lord's relatives joyfully lifted Him by raising His seat.

Text 172

tabe madhye antahpata dhari' lokacare

sapta pradaksina karailena kanyare//CB, Adi 15.172//

TRANSLATION

Following current practice, the Lord was blindfolded with a cloth and the bride was made to circumambulate Him seven times.

COMMENTARY

The word antahpata refers to either a piece of cloth that is used to cover the groom during the marriage or a curtain.

Text 173

tabe laksmi pradaksina kari' sata bara

rahilena sammukhe kariya namaskara//CB, Adi 15.173//

TRANSLATION

After circumambulation, Visnupriya came before the Lord and offered Him obeisances.

Text 174

tabe puspa phelapheli lagila haite

dui vadya-bhanda maha lagila bajite//CB, Adi 15.174//

TRANSLATION

All the ladies then showered flowers on the couple, and the two groups of musicians began to play.

Text 175

catur-dike stri-puruse kare jaya-dhvani

ananda asiya avatarila apani//CB, Adi 15.175//

TRANSLATION

As the men and women all offered loud praise from all sides, it appeared as though the personification of happiness had incarnated there.

Text 176

age laksmi jagan-mata prabhura carane

mala diya karilena atma-samarpane//CB, Adi 15.176//

TRANSLATION

The universal mother, Visnupriya, then offered a flower garland to the Lord and surrendered herself at His lotus feet.

Text 177

tabe gauracandra prabhu isat hasiya

laksmira galaya mala dilena tuliya//CB, Adi 15.177//

TRANSLATION

Then Lord Gauracandra sweetly smiled as He offered a flower garland to Visnupriya.

Text 178

tabe laksmi narayane puspa-phelapheli

karite lagila hai maha-kutuhali//CB, Adi 15.178//

TRANSLATION

Thereafter Laksmi and Narayana happily showered flowers on each other.

Text 179

brahmadi devata saba alaksita-rupe

puspa-vrsti lagilena karite kautuke//CB, Adi 15.179//

TRANSLATION

Unseen by common people, the demigods headed by Brahma joyfully showered flowers on the couple.

COMMENTARY

While watching the transcendental pastimes of receiving and offering service through the exchange of garlands between Gaura-Narayana and

Srimati Visnupriya-devi, who is nondifferent from Maha-Laksmi, Brahma and the demigods, who are devotees of Lord Visnu, joyfully showered flowers while remaining unseen by people.

Text 180

ananda-vivada laksmi-gane prabhu-gane

ucca kari’ vara-kanya tole harsa mane//CB, Adi 15.180//

TRANSLATION

Then the associates of the bride lifted her and the associates of the groom lifted Him in a joyous competition over who could lift higher.

COMMENTARY

The phrase ananda-vivada refers to a joyful competition between two parties. The phrase laksmi-gane refers to the persons in Visnupriya-devi’s party. The phrase prabhu-gane refers to the persons in Visvambhara’s party.

Text 181

ksane jine’ prabhu-gane, ksane laksmi-gane

hasi’ hasi’ prabhure bolaya sarva-jane//CB, Adi 15.181//

TRANSLATION

One moment the associates of the Lord would win, and the next moment the associates of Visnupriya would win. The people would smile as they informed the Lord [who was still blindfolded] of the results.

Text 182

isat hasila prabhu sundara sri-mukhe

dekhi’ sarva-loka bhase parananda-sukhe//CB, Adi 15.182//

TRANSLATION

The Lord smiled sweetly in reciprocation. In this way everyone there

floated in an ocean of ecstasy.

Text 183

sahasra-sahasra mahatapa-dipa jvale

karne kichu nahi suni vadya-kolahale//CB, Adi 15.183//

TRANSLATION

Thousands of torches illuminated the arena, and nothing could be heard other than singing and the playing of musical instruments.

COMMENTARY

The phrase mahatapa-dipa (derived from the Farsi word mahtav) means “colorful fire,” “torch,” or “lantern.”

Text 184

mukha-candrikara maha-vadya-jaya-dhvani

sakala-brahmande pasileka, hena suni//CB, Adi 15.184//

TRANSLATION

At the time when the bride and groom exchanged glances, the tumultuous sound of music filled the entire universe.

COMMENTARY

The phrase sri mukha-candrika refers to the bride and groom’s auspicious glancing at each other. One may see Adi-khanda, Chapter 10, verse 100.

Text 185

hena-mate sri-mukha-candrika kari’ range

vasilena sri-gaurasundara laksmi-sange//CB, Adi 15.185//

TRANSLATION

After exchanging glances, Sri Gaurasundara sat down with Visnupriya.

Text 186

tabe raja-pandita parama-harsa-mane

vasilena karibare kanya-sampradane//CB, Adi 15.186//

TRANSLATION

At that time the ecstatic Sri Sanatana Misra sat down to offer his daughter in marriage.

Text 187

padya, arghya, acamaniya yatha-vidhi-mate

kriya kari’ lagilena sankalpa karite//CB, Adi 15.187//

TRANSLATION

Following the Vedic injunctions, Sanatana Misra offered the Lord padya, arghya, and acamaniya. Then he chanted the prescribed mantras for giving his daughter in marriage.

Text 188

visnu-priti kamya kari’ sri-laksmira pita

prabhura sri-haste samarpilena duhita//CB, Adi 15.188//

TRANSLATION

With a desire to please Lord Visnu, Sanatana Misra then offered his daughter into the sacred hands of the Lord.

Text 189

tabe divya dhenu, bhumi, sayya, dasi, dasa

aneka yautuka diya karila ullasa//CB, Adi 15.189//

TRANSLATION

He thereafter joyfully gave cows, land, bedding, servants, and maidservants to the couple.

Text 190

laksmi vasailena prabhura vama-pase

homa-karma karite lagila tabe sese//CB, Adi 15.190//

TRANSLATION

Sanatana Misra invited Visnupriya to sit on the Lord’s left side and then began to perform the fire sacrifice.

Text 191

vedacara lokacara yata kichu ache

saba kari’ vara-kanya dhare nila pache//CB, Adi 15.191//

TRANSLATION

After performing the rituals prescribed by the Vedas and local custom, Sanatana Misra took the couple inside the house.

Text 192

vaikuntha haila raja-pandita-avase

bhojana karite yai’ vasilena sese//CB, Adi 15.192//

TRANSLATION

Vaikuntha manifested in the house of Sanatana Misra. Finally they all sat to take their meal.

Text 193

bhojana kariya sukhe ratri sumangale

laksmi-krsna ekatra rahila kutuhale//CB, Adi 15.193//

TRANSLATION

After taking their meal, the Supreme Lord and His wife joyfully spent the auspicious night together.

Text 194

sanatana-panditera gosthira sahite

ye sukha haila, taha ke pare kahite?//CB, Adi 15.194//

TRANSLATION

Who can describe the happiness enjoyed by Sanatana Misra and his family members?

Text 195

nagnajit, janaka, bhismaka, jambuvanta

purve tan'ra yehena haila bhagyavanta//CB, Adi 15.195//

TRANSLATION

Kings of the past like Nagnajit, Janaka, Bhismaka, and Jambavan all experience good fortune.

COMMENTARY

Nagnajit was a most pious ksatriya king of Ayodhya. Lord Krsna's queen, Satya, appeared as his beloved daughter, so according to the name of her father she was also known as Nagnajiti. According to the stipulation put forward by Nagnajit, Lord Krsna easily subdued seven ferocious, sharp-horned, indomitable bulls who could not tolerate even the scent of their opposition and thus duly married Srimati Satya, or Nila-devi.

For a description of the incidents related with Nagnajit one should see Srimad Bhagavatam (10.58.32-55) and the incidents related with Karna's conquest in the Ghosa-yatra-parva of the Mahabharata, Vana-parva.

Janaka, the King of Videha, or Mithila, was the eldest son of Hrasvaroma. He was also known as Siradhvaja. While plowing a tract of land to be used for a sacrificial performance, he obtained a self-manifest daughter from the tip of the plowshare and therefore he became known as Siradhvaja and that daughter became known as Sita. His duly begotten daughter was named Urmila, and her younger brother's name was Kusadhvaja.

Previously, after the destruction of Daksa's sacrifice, Lord Siva entrusted his own bow to the hands of Devarata, who was the predecessor of Janaka. With a desire to offer his self-manifest adopted daughter, goddess Sitadevi, to a suitable heroic groom, Janaka established a test of valor (in other words, whoever was able by great strength to pull the string of the above-mentioned bow would alone receive this jewel-like daughter as his wife). But what to speak of pulling the string of Lord Siva's bow, ksatriya kings of various kingdoms who came to Mithila with a desire for the hand of Sitadevi were not even able to pick up the bow. One day the great sage Visvamitra came to the saintly King Janaka's sacrificial arena accompanied by Lord Rama and Laksmana, the two sons of Dasaratha, the King of Ayodhya. When they heard the stipulation of Janaka, the King of Videha, on the following day, Lord Sri Ramacandra, on the signal of Visvamitra and Janaka, easily pulled the string of Lord Siva's enormous bow in front of innumerable spectators and broke it in two pieces with a tumultuous sound. Thereafter He duly married His Maha-Laksmi, Srimati Sitadevi.

Regarding this pastime, one should refer to the Srimad Bhagavatam (9.13.18), the Visnu Purana (4.5.12), and the Mahabharata, in the portion of the Vana-parva (273.9) dealing with Draupadi's kidnapping and in the Sabha-parva (8.19).

His conversation with Astavakra Muni is found in the Vana-parva, Chapters 132-134; his conversation with Pancasikha Muni on spiritual topics is found in Santi-parva, Chapters 221 and 324; his conversation with his wife regarding a ksatriya's duty and necessity for maintaining his subjects is found in the Santi-parva, Chapter 18; his conversation with the brahmana named Asma is found in the Santi-parva, Chapter 27; his displaying heaven and hell to his soldiers is found in the Santi-parva, Chapter 99; his remaining fixed in consciousness even upon the burning of Mithila is found in the Santi-parva, Chapter 223; Sri Sukadeva Gosvami's coming before him and their conversation is found in the Santi-parva, Chapter 333; his conversation with Mandavya Muni is found in the Santi-parva, Chapter 296; and his conversation with Yajnavalkya Muni regarding the creation of the living entities is found in the in the Santi-parva, Chapters 315-323.

For a description of his dynasty, one should refer to the Srimad Bhagavatam, Ninth Canto, Chapter 13; the Visnu Purana, Part 4, Chapter

5; and the Vayu Purana, Chapter 89. Apart from these, one should refer to the Valmiki Ramayana, Adi-kanda, Chapter 31, verses 6-13, Chapter 47, verse 19, Chapter 48, verse 10, Chapter 50, Chapter 65, verses 31-49, Chapter 66, Chapter 70, verses 19 and 45, Chapter 71, Chapter 72, verse 18, Chapter 73, verses 10-36, and Chapter 74, verses 1-7.

Bhismaka was the King of Vidarbha, or Kundina. He had five sons—Rukmi, Rukmaratha, Rukmabahu, Rukmakesa, and Rukmamali—and one daughter named Rukmini, who was nondifferent from Maha-Laksmi. After hearing from the mouths of people about the attractive form, qualities, and pastimes of Lord Krsna, Rukminidevi mentally accepted Lord Krsna as her husband. Lord Krsna also considered Rukminidevi as an appropriate wife and decided to marry her. But the evil-minded Rukmi, who was most envious of Lord Krsna, decided to offer his sister to the hands of Sisupala, the son of Damaghosa, the King of Cedi. When Rukminidevi came to know of this plan, she became extremely morose and one day before the marriage she sent a letter with a reliable brahmana messenger to Lord Krsna. After the brahmana handed Rukmini’s letter to Lord Krsna and revealed her appeal, Krsna left for Vidarbha on a chariot pulled by horses that were so fast that they arrived on the same night. Krsna then sent the brahmana messenger to Rukmini with assurance of His willingness to accept her hand in marriage. When Balarama heard that Krsna had gone alone to Vidarbha, He took many Yadava soldiers and also went to Vidarbha. With a desire to fight Krsna and Balarama, Sisupala, who was the born enemy of Krsna, also came to Vidarbha with like-minded persons like Salva, Jarasandha, Dantavakra, Paundraka, and Viduratha. Meanwhile, out of affection for his son Rukmi, Bhismaka, the King of Kundina, made elaborate arrangements for offering his daughter to Sisupala. When Vidarbha-nandini Rukmini slowly came near Krsna after worshiping goddess Ambika in a temple on the day of the marriage, Krsna immediately snatched her in front of all the enemy kings just as a lion snatches its prey, and with the help of Baladeva He completely defeated Sisupala, Jarasandha, and all the other kings who were desirous of fighting and thereafter returned to Dvaraka and duly married Maha-Laksmi.

One may further refer to Srimad Bhagavatam, Tenth Canto, Chapter 52, verses 16-26, Chapter 53, verses 7-21, 32-38, and 55-57, Chapter 54, verses 1-53, Chapter 61, verses 20-40; Mahabharata, Sabha-parva,

Chapter 4, verse 37, and Chapter 32, verse 13; Visnu Purana, Part Five, Chapters 26 and 28, verses 6-28; and Hari-vamsa, Second Parva, Chapters 103 and 118.

Jambavan, the king of the bears, was a wise devotee of Sri Rama and one of the four ministers of Sugriva, the emperor of the monkeys and King of Kiskindhya. It is said that he was born during the yawning of grandfather Brahma. He was the father of Maha-Laksmi Jambavati-devi, the queen of Lord Krsna. On account of worshiping the sun-god, Satrajit, a king in the Satvata dynasty, received the precious Syamantaka jewel from him. When Lord Krsna requested the Syamantaka jewel on behalf of Ugrasena, the King of the Yadus, he refused. One day, when Prasena, the brother of Satrajit, went out hunting wearing the Syamantaka jewel on his neck, a lion attacked and killed him and took the Syamantaka jewel within its cave. Later, Jambavan, the king of the bears, killed that lion and gave the jewel to his son to play with.

Meanwhile, when Lord Krsna heard that people were accusing Him of killing Prasena, He took some residents of Dvaraka and went to search for Prasena in order to free Himself from this accusation. They first found that Prasena had been killed by a lion and later found that the lion had been killed by Jambavan at the foot of the mountain. Thereafter Krsna ordered the residents to wait outside as He entered the bear king's formidable mountain cave, wherein He saw the jewel being played within the hands of a boy. As soon as He attempted to take the jewel away, the nurse cried loudly out of fear due to seeing a strange human form. Hearing the nurse's cry, Jambavan, the king of the bears, appeared on the scene in a very angry mood and, being bewildered by the illusory energy of Visnu, he wrestled with Krsna day and night for twenty-eight days without understanding the glories of Krsna, who is nondifferent from his worshipable Lord Ramacandra. Finally he became completely exhausted, and his body began to shiver as he offered prayers to Lord Krsna, realizing that He was his worshipable Lord, Sri Ramacandra. As a result of receiving the Lord's mercy, he regained his strength, and then the Lord revealed His purpose to him. Thereafter Rksaraja, Jambavan, presented the Syamantaka jewel and his daughter, Jambavati, to Lord Krsna. The Lord then returned to Dvaraka and duly married Jambavati. One should refer in this connection to Srimad Bhagavatam, Tenth Canto, Chapter 56, verses 14-32; Visnu Purana, Fourth Canto, Chapter 13,

verses 18-33; Mahabharata, Sabha-parva, Chapter 57, verse 23, Vana-parva, in the section related with Draupadi's kidnapping, Chapter 279, verses 23, Chapter 282, verse 8, Chapter 288, verse 13, and Chapter 289, verse 3. Apart from these, one may see the Valmiki Ramayana, Kiskindha-kanda, Chapter 39, verse 26, Chapter 41, verse 2 (pitamaha-sutam caiva jambavantam mahaujasam—"The most powerful Jambavan was the son of Grandfather Brahma."), Chapter 65, verses 10-35, Chapter 66, Chapter 67, verses 31-35, Sundara-kanda, Chapter 58, verses 2-7, Chapter 60, verses 14-20, Lanka-kanda, Chapter 27, verses 11-14, Chapter 50, verses 8-12, and Chapter 74, verses 13-35.

Text 196

sei bhagye ebe gosthi-saha sanatana

pailena purva-visnu-sevara karana//CB, Adi 15.196//

TRANSLATION

That same good fortune was now experienced by Sanatana Misra and his family due to the previous service of Lord Visnu.

Text 197

tabe ratri-prabhate ye chila lokacara

sakala karila sarva-bhuvanera sara//CB, Adi 15.197//

TRANSLATION

The next morning the most fortunate Sanatana Misra executed all the necessary traditional rituals.

Text 198

aparahne grhe asibara haila kala

vadya, gita, nrtya haite lagila visala//CB, Adi 15.198//

TRANSLATION

In the afternoon when it was time for the Lord to return home, the musicians, singers, and dancers began their performances.

Text 199

catur-dike jaya-dhvani lagila haite

nari-gana jayakara lagilena dite//CB, Adi 15.199//

TRANSLATION

The sound of joy filled all directions, and the ladies joined in by making auspicious sounds of ulu-dhvani.

Text 200

vipra-gana asirvada lagila karite

yatra-yogya sloka sabe lagila padite//CB, Adi 15.200//

TRANSLATION

The brahmanas offered their blessings by reciting verses appropriate for an auspicious journey.

Text 201

dhaka, pataha, sanani, vadanga, karatala

anyo’nye vada kari’ bajaya visala//CB, Adi 15.201//

TRANSLATION

The musicians competitively played their dhakas, kettledrums, sanani, vadangas, and karatalas.

Text 202

tabe prabhu namaskari’ sarva-manya-gana

laksmi-sange dolaya karila arohana//CB, Adi 15.202//

TRANSLATION

The Lord offered His obeisances to the respectable persons there and sat on the palanquin with Visnupriya.

Text 203

‘hari hari’ bali’ sabe kari’ jaya-dhvani

calilena laiya tabe dvija-kulamani//CB, Adi 15.203//

TRANSLATION

Then the best of the brahmanas departed along with His associates, while everyone chanted “Hari! Hari!”

Text 204

pathe yata loka dekhe, caliya asite

‘dhanya-dhanya’ sabei prasamse bahu-mate//CB, Adi 15.204//

TRANSLATION

Everyone who saw the Lord on the way glorified Him with appropriate words.

COMMENTARY

A description similar to that found in this and the following five verses is seen in the Adi-khanda, Chapter 10, verses 111-116.

Text 205

stri-gana dekhiya bale,—“ei bhagyavati

kata janma sevilena kamala-parvati”//CB, Adi 15.205//

TRANSLATION

The ladies said, “She is very fortunate. She must have served Laksmi and Parvati for many lifetimes.”

Text 206

keha bale,—“ei hena bujhi hara-gauri

keha bale,—“hena bujhi kamala sri-hari//CB, Adi 15.206//

TRANSLATION

Someone said, “They look just like Siva and Parvati,” while someone else said, “They look like Laksmi and Lord Hari.”

Text 207

keha bale,—“ei dui kamadeva-rati

keha bale,—“indra-saci laya mora mati//CB, Adi 15.207//

TRANSLATION

Another person said, “This couple look just like Kamadeva and Rati,” and someone said, “They look like Indra and Saci.”

Text 208

keha bale,—“hena bujhi ramacandra-sita

ei-mata bale yata sukrti-vanita//CB, Adi 15.208//

TRANSLATION

Someone else said, “They look like Rama and Sita.” In this way all the pious ladies talked amongst themselves.

Text 209

hena bhagyavanta stri-purusa nadiyara

e saba sampatti dekhibara sakti ya’ra//CB, Adi 15.209//

TRANSLATION

The men and women of Nadia were so fortunate that they were able to see the opulences of the Supreme Lord and His consort.

Text 210

laksmi-narayanera mangala-drstipate

sukha-maya sarva loka haila nadiyate//CB, Adi 15.210//

TRANSLATION

By the auspicious glance of Laksmi-Narayana, all the people of Nadia became happy in all respects.

Text 211

nrtya, gita, vadya, puspa varsite varsite

parama-anande ailena sarva-pathe//CB, Adi 15.211//

TRANSLATION

As the Lord's marriage party passed through the streets, they danced, sang, played musical instruments, and showered flowers in great ecstasy.

Text 212

tabe subha-ksane prabhu sakala-mangale

ailena grhe laksmi-krsna kutuhale//CB, Adi 15.212//

TRANSLATION

At an auspicious moment the Lord and Visnupriya arrived home in a merry mood.

Text 213

tabe ai pati-vrata-gana sange laiya

putra-vadhu ghare anilena harsa haiya//CB, Adi 15.213//

TRANSLATION

Thereupon mother Saci and other chaste women joyfully welcomed their daughter-in-law home.

Text 214

grhe asi' vasilena laksmi-narayana

jaya-dhvani-maya haila sakala bhuvana//CB, Adi 15.214//

TRANSLATION

As Laksmi-Narayana sat inside the house, the whole house was filled with sounds of joy.

Text 215

ki ananda haila, se akathya-kathana

se mahima kon jane karibe varnana?//CB, Adi 15.215//

TRANSLATION

The ecstasy that was experienced there is beyond words, therefore who can describe its glories?

Text 216

yanhara murtira vibha dekhile nayane

papa-mukta hai’ yaya vaikuntha-bhuvane//CB, Adi 15.216//

TRANSLATION

Anyone who sees the marriage ceremony of the Supreme Lord is freed from all sinful reactions and returns to Vaikuntha.

COMMENTARY

The marriages based on sense gratification between ordinary men and women are known as bandhana, or bondage. But if a materialist sees the marriage pastimes of Sri Gaura-Narayana, the Lord of Vaikuntha, with goddess Srimati Visnupriya-Laksmi, then his desire for material enjoyment is vanquished, and as a result of the awakening of transcendental knowledge he will be freed from material existence and attain Vaikuntha.

Text 217

se prabhura vibha loka dekhaye saksat

teni ta’na nama—’dayamaya’ ‘dinanatha’//CB, Adi 15.217//

TRANSLATION

Because the Lord allowed everyone to see His marriage, He is known as Dayamaya, or He who is most merciful, and Dinanatha, or He who is the Lord of the fallen.

COMMENTARY

In order to destroy the desire for material enjoyment by imparting transcendental knowledge to miserly and materially attached fallen persons, to bring them to their original constitutional position in Vaikuntha, and to award them the eligibility for service that is rarely attained by the demigods, the most merciful Lord exhibited His transcendental marriage pastimes before the eyes of the general people. That is why the pious faithful devotees humbly address the Lord by various names like Ahaituka-krpamaya (He who is causelessly merciful), Amandodaya-daya-sindhu (He who is an all-auspicious ocean of mercy), and Dina-bandhu (He who is the friend of the fallen), which are indicative of His causeless mercy.

Text 218

tabe yata nata, bhata, bhiksuka-ganere

tusilena vastra-dhana-vacane sabare//CB, Adi 15.218//

TRANSLATION

Thereafter the Lord satisfied everyone—the dancers, the professional blessers, and the beggars—with cloth, money, and sweet words.

COMMENTARY

One should take note of how the Lord, as an ideal householder and teacher of people, duly respected and awarded gifts to the proper candidates.

Text 219

vipra-gane, apta-gane, sabare pratyeke

apane isvara vastra dilena kautuke//CB, Adi 15.219//

TRANSLATION

The Lord also happily gave cloth to each of the brahmanas, relatives, and friends.

Text 220

buddhimanta-khane prabhu dila alingana

tahana ananda ati akathya-kathana//CB, Adi 15.220//

TRANSLATION

Then the Lord mercifully embraced Buddhimanta Khan, who felt such ecstasy that it is beyond all description.

Text 221

e saba lilara kabhu nahi pariccheda

‘avirbhava’ ‘tirobhava’ ei kahe veda//CB, Adi 15.221//

TRANSLATION

Although the Vedas describe the Lord’s “appearance” and “disappearance,” there is actually no end to His pastimes.

COMMENTARY

Since the propensity for fruitive activities in the living entities is interrupted in due course of time, no one should illegitimately and offensively consider that the transcendental pastimes of the Supreme Lord, who is the controller of maya, are equal to the fruitive endeavors of the ordinary living entities. That is why the Vedic literatures have emphatically pointed out the eternal difference between the activities of the Lord, who is the controller of maya, and the living entities, who are controlled by maya, and thus forewarned everyone about the dangerous Mayavada philosophy. When the Lord with His eternal abode and associates appears (before the eyes of people) in this material world from Goloka-dhama, it is called the Lord’s avatara or avirbhava, and when the Lord with His eternal abode and associates returns (disappears from the eyes of people) to His eternally unmanifest kingdom of Goloka-dhama

from this material world, it is called the Lord’s antardhana or tirobhava. By these activities, the Lord demonstrates the difference between His transcendental pastimes and the birth and death of ordinary living entities. The pastimes of the Supreme Lord are actually unbroken and uninterrupted.

Text 222

dandeke e saba lila yata haiyache

sata-varse taha ke varnibe,—hena ache?//CB, Adi 15.222//

TRANSLATION

Who has the ability to describe in one hundred years the pastimes that the Lord performs in a half hour?

Text 223

nityananda-svarupera ajna dhari’ sire

sutra-matra likhi ami krpa-anusare//CB, Adi 15.223//

TRANSLATION

I have accepted the order of Nityananda Svarupa on my head, and by His mercy I am briefly writing about these pastimes.

Text 224

e saba isvara-lila ye pade, ye sune

se avasya viharaye gauracandra-sane//CB, Adi 15.224//

TRANSLATION

Whoever reads or hears these pastimes of the Supreme Lord certainly associates with Lord Gauracandra.

Text 225

sri krsna-caitanya nityananda-canda jana

vrndavana dasa tachu pada-yuge gana//CB, Adi 15.225//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends this English TRANSLATION of the Gaudiya-bhasya COMMENTARY on Sri Caitanya-bhagavata, Adi-khanda, Chapter Fifteen, entitled, “The Marriage of Sri Visnupriya.”

Chapter 16 The Glories of Srila Haridasa Thakura

The Glories of Sri Haridasa Thakura

This chapter describes the glories of Thakura Sri Haridasa, the godless condition of Navadvipa at that time, the meeting of Haridasa with Advaita Acarya, the Kazi’s complaint against Haridasa, the various tortures such as beating with sticks in twenty-two marketplaces, the astonishment of the Mohammedan king on seeing the opulence of Haridasa, the king’s instruction to freely perform krsna-sankirtana, the execution of Haridasa’s chanting 300,000 names of Krsna within a cave at Phuliya, the description of a great snake who lived in that cave, the imitation of a pseudo brahmana, and the miserable fate of the so-called brahmana resident of Harinadi, who was an offender at the feet of the Vaisnavas and who was opposed to the loud chanting of the holy names.

When Sriman Mahaprabhu enacted His pastimes as a householder and a teacher, the entire country was devoid of spiritual practices. Everyone was simply inclined for insignificant ordinary enjoyment. Even those who studied or taught literatures like Bhagavad-gita and Srimad Bhagavatam had no respect for krsna-sankirtana, which is the purport of all scriptures and the life and soul of all education. Since only a few pure devotees chanted the holy names of Krsna together in a solitary place, they became the target of everyone’s harassment, teasing, and mischief. The devotees could not find a single sympathetic person to whom they could

reveal their mental distress. At such a time Thakura Haridasa arrived at Navadvipa.

Haridasa appeared in the village of Budhana. By his mercy, the holy names of Krsna were preached in that area. On the pretext of living on the bank of the Ganges, Haridasa first came to Phuliya and then went to the house of Advaita Acarya in Santipura, where he became intoxicated by chanting the holy names of Krsna in the association of Advaita Acarya. Being maddened with love of Krsna in the form of chanting His holy names, Haridasa was, more than anyone, free from the least inclination for things other than Krsna. Seeing His pure transformations of ecstasy, the brahmana community of Phuliya began to show him special respect. At that time the most sinful Kazi complained against Haridasa to the Mohammedan king that although Haridasa was born in a Mohammedan family he followed and preached the names of the Hindu's God.

When men came to take Haridasa to the king, he fearlessly accompanied them to his court. Considering, "If we get darsana of Haridasa in the prison house then our pains of miserable prison life will be vanquished," the prisoners humbly and submissively informed the prison guards about their desire to see Haridasa Thakura. Sri Haridasa also informed the prisoners that their present condition of freedom from material enjoyment was favorable for worshiping Lord Sri Hari and instructed them to always engage in all conditions in Krsna's service, which is the soul's real independence.

When the Mohammedan king asked Haridasa why he took to Hindu religion, he replied that the Supreme Lord is one nondual substance and He belongs to everyone. He is situated in everyone's heart as the director, and the living entity acts in whatever way the Lord inspires him. By the request of the most sinful Kazi, the Mohammedan king advised Haridasa to accept his own religion, failing which he would be severely punished. But Haridasa replied that even if his body was cut into pieces and his life air left the body he would never give up his svadharma, in the form of chanting the holy names of Hari. In other words, he would never in any condition give up the living entity's constitutional duties. Although by the order of the Kazi, the miscreants mercilessly beat Haridasa in twenty-two marketplaces, no sign of death or any misery was found in the body of Haridasa. Seeing this, the sinful followers of the king became

very astonished. Haridasa was constantly engaged in the ecstasy of chanting the holy names of the Lord; therefore, like Prahlada, he did not feel any misery in spite of such beating. On the contrary, he felt sorry for the unfortunate miscreants who were committing grave offences by torturing a Vaisnava. Haridasa thus prayed to the Lord to forgive their offences.

Hearing that the sinful followers of the king would be severely punished due to being unable to kill him, Haridasa entered into ecstatic meditation and appeared to be dead. The Kazi considered that if Haridasa was buried he would attain a higher destination, therefore he ordered his followers to throw Haridasa into the Ganges for his degradation. Since Visvambhara was present in the body of Haridasa at that time, in spite of everyone's endeavor they could not move him even an inch. After being thrown in the Ganges, Haridasa floated to the bank. He regained his consciousness and came to the village of Phuliya while loudly chanting the holy names of Krsna. Seeing this opulence of Haridasa, the Mohammedans considered him a great prophet and began to offer him obeisances. Even the Mohammedan king glorified Haridasa and begged him for forgiveness with folded hands and then gave Haridasa permission to chant the holy names of Krsna and freely wander anywhere within his kingdom.

When the brahmanas of Phuliya again saw Haridasa, they became extremely joyful. Out of humility, Haridasa said that only by good fortunate had he received a token punishment for his great offence of hearing blasphemy of Lord Visnu. Haridasa then began to chant the holy names 300,000 times a day within a cave on the bank of the Ganges. A fierce poisonous snake lived within that cave, therefore no one could remain there for a long time due to feeling a burning sensation from the intense poison. When the snakebite doctors came to know of the snake's presence within the cave, they requested Haridasa to leave the place. When on everyone's request Haridasa consented to leave the cave the following day, the snake came out of his hole and left the cave that very evening.

One day in a rich man's house a snake charmer was glorifying Krsna's pastimes at Kaliya-daha. As soon as Haridasa heard the glories of Krsna, he fell unconscious on the ground. Pure ecstatic transformations manifested in his transcendental body. Everyone began to take dust from

Haridasa’s feet and smear it all over their bodies. Seeing this, a cheating, low-class brahmana began to display artificial emotions by imitating Haridasa in order to attain more prestige. When the snake charmer understood the duplicity of the pseudo brahmana, he severely beat him with a stick. Then the brahmana helplessly left that place. The snake charmer then explained to everyone the authenticity of Haridasa and the duplicity of the pseudo brahmana.

The atheists at that time were opposed to the loud chanting of the holy names. They even considered that as a result of the loud chanting of the holy names they would face famine and their peaceful lives would be disturbed. When a so-called brahmana from the village of Harinadi related his concocted views opposed to loud chanting, Haridasa established the supremacy and anartha destroying potency of loud chanting through scriptural reasoning. This atheistic so-called brahmana did not believe the statements of Haridasa that were based on scriptures and accepted Haridasa as belonging to a particular caste. A few days after swearing that he would cut off the nose and ears of Haridasa if his words were proven false, the very nose and ears of that fallen brahmana fell off due to smallpox. Haridasa then left for Navadvipa with a desire to associate with the devotees headed by Sri Advaita Acarya.

Text 1

jaya jaya dina-bandhu sri-gaurasundara

jaya jaya laksmi-kanta sabara isvara//CB, Adi 16.1//

TRANSLATION

All glories to Sri Gaurasundara, the friend of the poor. All glories to the Supreme Lord, the beloved of Laksmi.

Text 2

jaya jaya bhakta-raksa hetu avatara

jaya sarva-kala-satya kirtana-vihara//CB, Adi 16.2//

TRANSLATION

All glories to the Lord who has incarnated to protect the devotees. All glories to He who enjoys the chanting of the holy names and who is the eternal Absolute Truth.

Text 3

bhakta-gosthi-sahita gauranga jaya jaya

sunile caitanya-katha bhakti labhya haya//CB, Adi 16.3//

TRANSLATION

All glories to Sri Gauranga along with His associates. By hearing the topics of Lord Caitanya, one attains devotional service to the Lord.

Text 4

adi-khanda-katha ati amrtera dhara

yahin gaurangera sarva-mohana vihara//CB, Adi 16.4//

TRANSLATION

The topics of Adi-khanda are like a stream of nectar, full of the enchanting descriptions of Lord Gauranga's pastimes.

COMMENTARY

The phrase sarva-mohana vihara is explained as follows: Both those who see and those who hear about Gaurasundara's pastimes as a child and youth are enchanted. The concocted consideration of parakiya attributed to Gaurasundara by the gaura-nagaris is not the purport of the phrase sarva-mohana.

Text 5

hena-mate vaikuntha-nayaka navadvipe

grhastha haiya padayena dvija-rupe//CB, Adi 16.5//

TRANSLATION

In this way the Lord of Vaikuntha continued teaching as a householder.

Text 6

prema-bhakti-prakasa nimitta avatara

taha kichu na karena, iccha se tanhara//CB, Adi 16.6//

TRANSLATION

The Lord incarnated to distribute love and devotion, but by His supreme will He had not yet begun.

COMMENTARY

Although Gaurasundara appeared to distribute loving devotional service to Krsna, in His childhood pastimes He did not manifest such devotional service. This is proof of His independent will. His supreme will is absolute and independent. If a living entity, by awakening his subordinate nature, can understand His desire, then the eternally controlled living entity will no longer try to illegitimately dominate Him.

Text 7

ati paramartha-sunya sakala samsara

tuccha-rasa visaye se adara sabara//CB, Adi 16.7//

TRANSLATION

The entire world was devoid of spiritual practice, for everyone was attached to insignificant sense gratification.

COMMENTARY

During the time of Gaurasundara, the living entities of this material world were extremely maddened by the insignificant taste of sense objects. Instead of realizing that the only purpose of life was to make spiritual advancement, people were eager for their own sense enjoyment and averse to the service of Krsna. In fact, the community of sense enjoyers, who glorify religiosity, economic development, and sense gratification, and the community of renunciates, who aspire for liberation from material existence, became completely devoid of devotional service to Krsna. Not

even the slightest propensity for serving Krsna could be found in their hearts at any time. One may refer to the purport on the following verse 308.

Text 8

gita bhagavata va padaya ye-ye-jana

ta’ra o na bale, na balaya krsna-sankirtana//CB, Adi 16.8//

TRANSLATION

Even those who recited or heard Bhagavad-gita or Srimad Bhagavatam never engaged in sankirtana.

COMMENTARY

Even if some persons exhibited an attempt to teach Bhagavad-gita or Srimad Bhagavatam, in spite of studying these devotional scriptures, they never engaged in congregational chanting of the holy names, nor did they realize that such chanting was the only purport of the devotional scriptures, nor did they induce others to engage in congregational chanting.

Text 9

hate tali diya se sakala bhakta-gana

apana-apani meli’ karena kirtana//CB, Adi 16.9//

TRANSLATION

The devotees performed kirtana among themselves while simply clapping their hands.

Text 10

tahate o upahasa karaye sabare

“ihara ki karye dak chade uccasvare//CB, Adi 16.10//

TRANSLATION

Yet people still criticized them by saying, “Why are they chanting so loudly?

COMMENTARY

The word dak is found in local language and means “a loud sound made in the mouth,” “a scream,” “a call,” “an utterance,” or “an address.”

The word chade (coming from a local corruption of the word sara, which is derived from the Sanskrit verb sr+nic, and the verb chada, which comes from the Hindi word chodna) means “to release or let out,” in other words, “to release from one’s mouth.”

The phrase dak chade thus means “shouting” or “making noise.” Those devotees who chanted the names of Krsna while clapping their hands were ridiculed by foolish persons who were bewildered by the illusory energy and devoid of chanting the holy names of Krsna. Such persons did not at all understand the purpose of loudly chanting the names of Krsna.

Text 11

ami-brahma, amatei vaise niranjana

dasa-prabhu-bheda va karaye ki-karana?”//CB, Adi 16.11//

TRANSLATION

“I am the Supreme Brahman. Within me sits the Absolute Truth. So, where is the difference between master and servant?”

COMMENTARY

The word niranjana refers to one who is without anjana (material designations born of the illusory energy or nescience), one who is devoid of false identification, one who is faultless, one who is spotless, or one who is pure. In Mundaka Upanisad it is stated: tada vidvan punya-pape vidhuya niranjanah paramam samyam upaiti—“Then that intelligent person transcends both pious and impious activities, becomes free from worldly bondage, and enters the divine abode of the Lord.”

The phrase dasa-prabhu-bheda is explained as follows: The

transcendental relationship, in the form of prabhu-dasa, between the Supreme Brahman (the almighty fully conscious Visnu, the controller of maya) and the minutely conscious living entities who are controlled by maya is the purport of Srimad Bhagavatam, which is the ripened fruit of the Vedic desire tree, the natural COMMENTARY on the Brahma-sutras, and the essence of Vedic knowledge or the Upanisads, which are the head of the Vedas.

The following are a few Vedic references regarding the phrase dasa-prabhu-bheda: In the Mundaka Upanisad (3.2.3) and Katha Upanisad (1.2.23) it is stated: yam evaisa vrnute tena labhyas tasyaisa atma vivrnute tanum svam—“The Lord is obtained only by one whom He Himself chooses. To such a person He manifests His own form.” Also in the Katha Upanisad (2.1.1 and 4) it is stated: kascid dhirah pratyag atmanam aiksad avrtta-caksur amrtatvam icchan—“With a desire to attain immortality, a sober practitioner sees the Supreme Lord while closing his eyes,” and mahantam vibhum atmanam matva dhiro na socati—“A sober worshiper, after realizing the great, all-pervading Supersoul no longer laments.” In Katha Upanisad (2.2.3) it is stated: madhye vamanam asinam visve deva upasate—“Sri Vamanadeva is sitting amongst all the demigods, who are worshiping Him.” In Katha Upanisad (2.2.12-13) it is stated: tam atmastham ye’ nupasyanti dhiras-tesam sukham sasvatam (santi sasvati) netaresam—“Only the wise person who can see that Supreme Soul within his heart becomes peaceful and enjoys transcendental bliss.” In Katha Upanisad (2.3.8) it is stated: yaj jnatva mucyate jantur amrtatvam ca gacchati—“By knowing Him, even the animals attain liberation and become immortal.” In Katha Upanisad (2.3.17) it is stated: tam vidyac chukram amrtam—“Know for certain that He is pure and immortal.”

In the Mundaka Upanisad (1.1.4) it is stated: dve vidye veditavya iti, ha sma yad brahma-vido vadanti–para caivapara ca—“There are two kinds of educational systems. One deals with transcendental knowledge [para vidya] and the other with material knowledge [apara vidya].” In the Mundaka Upanisad (1.2.12 and 13) it says: tad-vijnanartham sa gurum evabhigacchet—“In order to understand the transcendental science, one must approach a bona fide spiritual master,” and tasmai sa vidvan upasannayayenaksaram purusam veda satyam provaca tam tattvato brahma-vidyam—“The spiritual master properly instructs a surrendered

disciple about the Absolute Truth by which a disciple will understand the inexhaustible Lord.” Mundaka (2.1.10) states: etad yo veda nihitam guhayam so ‘vidya-granthim vikiratiha saumya—“O beautiful one, he who knows this most confidential knowledge of the Supreme Brahman is freed from material bondage born of nescience.” Mundaka (2.2.7 and 9) state: tad vijnanena paripasyanti dhira ananda-rupam amrtam yad vibhati—“By knowledge of the Absolute Truth, the sober practitioners realize that blissful, immortal, all-pervading Supreme Lord,” and

hiranmaye pare kose virajam brahma niskalam

tac chubhram jyotisam jyotis tad yad atma-vido viduh

“The Supreme Lord is the Supreme Brahman, devoid of any connection with maya and without any transformation, and He resides in the effulgent supreme abode beyond the material covering. The self-realized souls know Him to be the bright illumination of the sun.” Also Mundaka Upanisad (3.1.1-3), Svetasvatara Upanisad, Chapter 4, and Rk-samhita (2.3.17) state:

dva suparna sayuja sakhaya

samanam vrksam parisasvajate

tayor anyah pippalam svadv atty

anasnann anyo ‘bhicakasiti

“Two companion birds sit together in the shelter of the same pippala tree. One of them is relishing the taste of the tree’s berries, while the other refrains from eating and instead watches over His friend.

samane vrkse puruso nimagno

‘nisaya socati muhyamanah

justam yada pasyaty anyam isam

asya mahimanam eti vita-sokah

“Although the two birds are in the same tree, the enjoying bird is full of anxiety and morose; but if somehow he turns to his friend, the Lord, and knows His glories, at once he is freed from all anxiety.

yada pasyah pasyate rukma-varnam

kartaram isam purusam brahma-yonim

tada vidyan punya-pape vidhuya

niranjanah paramam samyam upaiti

“When one realizes the golden form of Lord Gauranga, who is the ultimate actor and the source of the Supreme Brahman, he attains the highest knowledge. He transcends both pious and impious activities, becomes free from worldly bondage, and enters the divine abode of the Lord.” Mundaka Upanisad (3.1.4) states: atma-krida atma-ratih kriyavanesa brahma-vidam varistah—“A practitioner who plays with the self-sporting Supreme Lord and whose love and attachment is directed towards the Lord is the topmost knower of Brahman.” Mundaka (3.1.5) says: yam pasyanti yatayah ksina-dosah—“He whom the faultless renounced practitioners see.” Mundaka (3.1.8) states: jnana-prasadena visuddha-sattvas tu tam pasyate niskalam dhyayamanah—“If by the mercy of spiritual knowledge one meditates on the unchangable, pure Supreme Lord, he can get darsana of Him.” Mundaka (3.1.9) says: eso ‘nur atma cetasa veditavyah—“The soul is atomic in size and can be perceived by perfect intelligence.” Mundaka (3.2.1) says: upasate purusam ye hy akamas te sukram etad ativartanti dhirah—“Those sober persons who worship the most pure personality, Sri Krsna, become free from all material desires and are liberated from the bondage of maya.” Mundaka (3.2.4) states: nayam atma bala-hinena labhyo etair upayair yatate yas tu vidvams tasyaisa atma visate brahma-dhama—“A person devoid of strength in devotional service cannot achieve the Supreme Soul, the Lord. Only one who is eager to practice devotional service through the process of chanting His holy names can enter the supreme abode of the Lord.” Mundaka (3.2.8) states: tatha vidvan nama-rupad vimuktah parat-param purusam upaiti divyam—“At that time a Vaisnava, conversant with the knowledge of the Absolute Truth, becomes free from material names and forms and attains the transcendental Supreme Lord, Sri Krsna.”

In the Taittiriya Upanisad (2.4) it is stated: anandam brahmano vidvan na bibheti kadacana—“After achieving the loving service of the Supreme Lord, a practioner becomes fearless.” Taittiriya (2.5) states:

atmanandamayah. ananda atma brahma puccham pratistha—“The Supreme Lord is full of ecstasy. The impersonal Brahman is His bodily effulgence. He is the source of Brahman.” Taittiriya (2.7.1) states: yad vai tat sukrtam raso vai sah, rasam hy evayam labdhvanandi bhavati. esa hy evanandayati. atha so ‘bhayam gato bhavati—“When one understands the Personality of Godhead, the reservoir of pleasure, Krsna, he actually becomes transcendentally blissful. He alone is the source of all pleasure. Therefore by knowing Him one becomes fearless.” Taittiriya (3.6) states: anando brahmeti vyajanat. anandoddhy eva khilvimani bhutani jayante. anandena jatani jivanti. anandam prayanty abhisamvisantiti. tad brahmety upasita—“By undergoing austerity, he realized the blissful Supreme Brahman, from whom all living entities are born, by whom the living entities are maintained, and into whom the living entities enter at the time of annihilation. One should worship Him alone.”

The Chandogya Upanisad (1.1) states: om ity etad aksaram udgitha-mupasita—“One should worship with the hymns of the Sama Veda that inexhaustible Lord, who is nondifferent from omkara.” Chandogya Upanisad (3.14) states: sarvam khalv idam brahma taj jalaniti santa upasita—“Whatever we see is a manifestation of Brahman. Everything is created, maintained, and annihilated by Brahman. Therefore one should peacefully worship Him.” In Chandogya Upanisad (4.9) it is stated: acaryaddhy eva vidya vidita sadhistham prapayatiti—“One should learn devotional service from an acarya and worship the Lord, then he will certainly attain his goal of life.” Chandogya (6.8.16) states: sa atma tat tvam asi svetaketo iti—“You are that soul, O Svetaketu.” Chandogya (6.14) states: acaryavan puruso veda—“One who approaches a bona fide spiritual master can understand everything about spiritual realization.” Chandogya (7.25) states: atmaivedam sarvam iti sa va esa evam pasyannevam manvan evam vijanann atma-ratir atma-krida atma-mithuna atmanandah sa svarad bhavati—“A practitioner who knows that this entire world is a form of the supreme soul, the Lord, who is self-satisfied, self-sporting, and engaged in enjoying pastimes with His associates, thus lives with the Lord as a distinct entity. Such a person then attains loving service to the Lord and becomes freed from material bondage.” Chandogya (8.3) states: atha ya esa samprasado ‘smac charirat samutthaya param jyoti-rupa-sampadya svena rupenabhinispadyata esa atmeti hovacaitad amrtam bhayam etad brahmeti, tasya ha va etasya brahmano nama satyam iti—“Then the

liberated soul who has achieved the causeless mercy of the Lord leaves his body and attains the supreme effulgent Lord. He is then reinstated in his constitutional position as a servant of the Lord. He then reaches the conclusion that the Lord is the immortal, fearless, and almighty Supreme Soul.” Chandogya (8.12) states: sa uttamah purusah sa tatra paryeti jaksat kridan ramamanah. tam va etam deva atmanam upasate—“The topmost person is he who achieves the Supreme Lord through devotional service. He enjoys food and sports in the abode of the Lord. The demigods worship that Supreme Lord.” The Chandogya Upanisad (8.13) also states: syamac chavalam prapadye savalac chyamam prapadye. vidhuya papamdhutva sariram krtam krtatma brahma-lokam-abhisambhavamiti—“For receiving the mercy of Krsna, I surrender unto His energy [Radha], and for receiving the mercy of His energy, I surrender unto Krsna. By worshiping Them a practitioner becomes freed from all sinful reactions and, being fully satisfied, he goes to the eternal abode of the Lord.”

The Brhad-aranyaka Upanisad (1.4) states: atmanam eva priyam upasita—“One should worship the Supreme Lord, who is most dear to everyone.” Brhad-aranyaka (2.1) states: maitasmin samvadista indro vaikuntho ‘parajita seneti va aham etam upasa iti—“Do not argue on this topic. I worship that Lord Hari who is full of six opulences, who resides in Vaikuntha, and whose associates are unconquerable.” Brhad-aranyaka (2.1) further states: yathagneh ksudra visphulinga vyuccaranty evam evasmad atmanah sarve pranah sarve lokah sarve devah sarvani bhutani vyuccaranti. tasyopanisat satyasya satyam iti.—“Just as small sparks emanate from a big fire, similarly all living entities, all planets, all the demigods, and all material elements such as the earth emanate from the supreme soul, Sri Govinda. His instructions are the supreme truth.” Brhad-aranyaka (3.8) states: ya etad aksaram gargi viditvasmal-lokat praiti sa brahmanah—“O Gargi, one who is acquainted with that infallible truth by which one transcends death is a brahmana.” Brhad-aranyaka (4.4) states: brahmaiva san brahapyeti. tam etam vedanuvacanena brahmana vividisanti—“He becomes as good as Brahman and attains Brahman. The brahmanas can understand this Supreme Brahman, the Lord, through the Vedas.” Brhad-aranyaka (4.5) states: atma va are drastavyah srotavyo mantavyo nididhyasitavyah—“O Maitreyi, one should constantly follow, see, hear, and remember this supreme soul, Lord Govinda.” Brhad-aranyaka (5.5) states: te deva satyam evopasate

tad etat try-aksaram satyam iti—“The demigods worship this Absolute Truth. Therefore these three syllables—sa, ti, am—are the eternal truth [satyam].”

In the Svetasvatara Upanisad (1.7) it is stated: brahma-vido viditva lina brahmani tat para yoni muktah—“Knowing that this Supreme Brahman is beyond material creation, the knowers of Brahman become inclined towards Him, and as a result of serving Him they become free from the five types of miseries—living within the womb, taking birth, becoming diseased, growing old, and dying.” Svetasvatara Upanisad (1.8) states: bhoktr bhavaj jnatva devah mucyate sarva pasaih—“If one understands the Supreme Lord, in other words, if one worships Him with full knowledge, then he becomes freed from all bondage.” Svetasvatara (1.9) says: jnajnau dvav ajav isanisau—“Both the Supreme Lord and the living entities are spiritual. Of the two, the Supreme Lord is great, omnipotent, and omniscient, and the living entities are minute, subordinate spiritual sparks and therefore eligible to possess limited knowledge and be controlled by maya. But both are eternal.” Svetasvatara (1.10) says: harah ksaratmanav isate deva ekah—“Although the living entities are inexhaustible, being proud by considering themselves the enjoyers of material objects, they are prone to be conditioned by maya. Both material nature and the living entities are energies of and controlled by the Supreme Lord. The Supreme Lord is one without a second.” Svetasvatara (1.11) states: jnatva devam sarva-pasapahanih—“When one realizes the Supreme Lord in truth, he becomes freed from all material bondage.” Svetasvatara (1.12) states: natah param veditavyam hi kincit—“The Supreme Lord alone is the living entities’ object of meditation.” Svetasvatara (1.15) also states: evam atmatmani grhyate ‘sau satyenainam tapasa yo ‘nupasyati—“The Supersoul is situated within the core of everyone’s heart. One who searches after that Supreme Lord through meditation and austerity can see Him within his heart.” Svetasvatara (2.15) states:

yadatma-tattvena tu brahma-tattvam

dipopameneha yuktah prapasyet

ajam dhruvam sarva-tattvair visuddham

jnatva devam mucyate sarva-pasaih

“Without the mercy of the Supreme Lord, there is no alternative for the living entities to get freedom from material bondage. Moreover, in order to receive His mercy, a living entity requires self-realization just as the darkness inside a pot can only be dissipated by a lamp. Similarly, due to our ignorance the Supreme Lord, who is the controller of the entire universe, appears unreal to us. When a living entity realizes himself, he will automatically realize the Supreme Lord. Through knowledge of self-realization a living entity understands that though the Supreme Lord is situated within his heart, He does not take birth like an ordinary living entity. He is aloof from material activities, untouched by nescience, infallible, and supremely pure. Knowing this, the living entity becomes freed from all bondage.” Svetasvatara (3.1) states: ya eko jala-van isata isanibhih sarval lokan isata isanibhih—“Through His own internal potency, the Supreme Absolute Truth controls the living entities, the material nature, the time factor, their characteristics, and their activities, which are all subordinate to Him.” Svetasvatara (3.4) states: sa no buddhya subhaya samyunaktu—“May the Supreme Lord give us pure intelligence so that we can fix our mind in worshiping Him.” Svetasvatara (3.7) states: visvasyaikam parivestitaram isam tam jnatvamrta bhavanti —“This entire universe is within His grip. He is all-pervading and one without a second. Everything has emanated from Him. He is the supreme controller. If one meditates on Him in this way, he achieves immortality.” Svetasvatara (3.8) says: tam eva viditvati mrtyum eti nanyah pantha vidyate ‘yanaya—“One can attain the perfect stage of liberation from birth and death simply by knowing the Lord, the Supreme Personality of Godhead. There is no other way to achieve this perfection.” Svetasvatara (3.10) states: ya etad vidur amrtas te bhavanty athetare duhkham evapiyanti—“Those who know this Supreme Brahman become immortal, and those who do not know Him suffer the miseries of the material world.” Svetasvatara (3.17) says: sarvasya prabhum isanam sarvasya saranam brhat—“That Supreme Personality of Godhead, the Supersoul, is the prabhu, or master, of all living entities; therefore He is the ultimate shelter of all living entities.” Svetasvatara (3.20) states: tam akratum pasyati vita-soko dhatuh prasadan mahimanamisam—“When one’s contamination due to sense gratification is destroyed by His mercy and one develops attachment for the service of the Supreme Lord, such a person becomes fully satisfied and sees the glorious Lord. In this way he becomes freed from all lamentation.” Svetasvatara (4.13) says: kasmai devaya havisa vidhema—“To Him, the Personality of Godhead, we offer

our worship with oblations of ghee.” Svetasvatara (4.15) states: tam eva jnatva mrtyu pasas chinati—“When a human being realizes and worships Him, his material bondage is cut to pieces.” Svetasvatara (6.7) states: vidama devam bhuvanesam idyam—“We meditate on the Supreme Lord, who is worshipable to material leaders and controllers.” Svetasvatara (6.13) states: jnatva devam mucyate sarva-pasaih—“Therefore one should know Him in truth and engage in His devotional service. In this way one will be relieved from all bondage born of nescience.” Svetasvatara (6.18) says: tam ha devam atma-buddhi-prakasam mumuksur vai saranam aham prapadye—“One must surrender unto the Supreme Personality of Godhead if he at all wants liberation.” Then Svetasvatara Upanisad (6.23) states:

yasya deve para bhaktir yatha deve tatha gurau

tasyaite kathita hy arthah prakasante mahatmanah

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.”

In the Brahma-sutra (1.1.17) it is stated: bhedavyapadesac ca—“Since the blissful Lord is different from the living entities, He cannot be accepted as belonging to the category of the living entities.” Brahma-sutra (1.1.21) also states: bhedavyapadesac canyah—“The Supersoul has been ascertained as different from exalted living entities like the sun-god, therefore the Supersoul is certainly different from the living entities.” Brahma-sutra (1.1.29) states: na vakturatmopadesad iti ced adhyatma sambandha bhuma hy asmin—“The Lord has established Himself as the only worshipable object. The characteristics of the Supersoul are found in the individual soul to a great extent, yet the Supersoul is the ecstatic and almighty life and soul of the living entity.” Brahma-sutra (1.2.8) states: sambhoga praptir iti cen na vaisesyat—“The distinction between the living entity and the Supreme Lord is that the living entity possesses a material body and is therefore under the control of karma. But even though the Supreme Lord dwells within the bodies of the living entities, He is not under the control of karma. That is why He is not subjected to the feelings of material happiness and distress.” Brahma-sutra (1.2.11) states: guham pravistavatmanau hi tad darsanat—“Both the living entity and the Supreme Lord are situated within the core of the living entity’s

heart. This is well-known through the Puranas.” Brahma-sutra (1.2.17) states: anavasthiter asambhava ca netarah—“The personality within your eyes is none other than the Supreme Brahman, the Supreme Personality of Godhead. The characteristics of Brahman such as immorality cannot remain in a reflection, in the sun-god, or in the ordinary living entities.” Brahma-sutra (1.2.20) states: sariras cobhaye ‘pi hi bhedenainamadhiyate—“Both the living entity and the Supersoul are present within the body. But the followers of the Kanva and Madhyandina branches of the Veda accept the Supersoul as different than the individual soul.” Brahma-sutra (1.2.28) states: ataeva na devata bhutam ca—“Neither the living entities nor the demigods are fit to be called Vaisvanara, or the Supersoul. Only Lord Visnu is the Supersoul.” Brahma-sutra (1.3.5) states: bhedavyapadesat—“The Supreme Lord is one and the object of knowledge, whereas the living entities are many and the knowers. Thus they are different.” Brahma-sutra (1.3.7) states: sthityadanabhyam ca—“One remains in the tree of material existence simply as the witness while the other enjoys the fruits of that tree in the form of the results of karma, therefore they are different.” Brahma-sutra (1.3.12) states: anya bhavavyavrtes ca—“He is unseen yet He sees everything. He is unheard yet He is the object of hearing. Therefore none other than the Supreme Brahman is inexhaustible.” Brahma-sutra (1.3.18) states: itaraparamarsat sa iti cen nasambhavat—“While describing the word dahara, or the Supersoul, the living entities are also sometimes referred to as dahara. Therefore one should not consider the Supersoul as an ordinary living entity, because the eight extraordinary qualities attributed to the Supersoul can never fully manifest in the living entities.” Brahma-sutra (1.3.20) states: anyarthas ca paramarsah—“The mention of the living entities in relation to the word dahara, or Supersoul, indicates that the living entities are meant to acquire knowledge about the Supersoul. When a living entity achieves the Supreme Brahman through His service, he can also access these eight extraordinary qualities.” Brahma-sutra (1.3.42) states: susuptayutkrantyor bhedena—“Both during deep sleep and after giving up the body, the living entity and the Supreme Brahman remain different. It is improper to say that a liberated soul becomes the Supreme Brahman. Moreover, the living entity does not possess the quality of omniscience, hence the difference is certain.” Brahma-sutra (2.1.23) states: adhikan tu bheda nirddesat—“Since the Supreme Lord possesses unlimited potencies, He is superior to the living entities. The scriptures conclude that the Supreme Lord and the living

entities are different because the living entities are subjected to lamentation and bewilderment whereas the Supreme Lord is full of opulences." Brahma-sutra (2.3.20) states: utkrantigatyagatinam—"The living entity is infinitesimal, so he gives up his body, wanders to other planets, and again returns to this world to enjoy the fruits of his karma. The Lord is infinite and all-pervading, so these things are not applicable to Him." Brahma-sutra (2.3. 28) states: prthag upadesat—"The constitutional knowledge of the soul is eternal. When the material designations of a conditioned living entity are vanquished, his original consciousness is revived." Brahma-sutra (2.3.29) states: tad guna-saratvat tad vyapadesah prajnavat—"Although the living entity is called the knower, he is full of knowledge because this quality is constitutionally present in him exactly the same way as Lord Visnu is declared by the Vedas to be omniscient, yet He is full of eternal knowledge." Brahma-sutra (2.3.43) states: amso nanavyapadesat—"The living entities are parts and parcels of the Supreme Lord, they are not the Supreme Brahman Himself. Their relationship with the Lord is that of dependence on the Lord." Brahma-sutra (2.3.50) states: abhasa eva ca—"Both the living entities and the incarnations such as Matsya have been described as amsas, or parts. Yet the opponents' attempt to establish equality between the incarnations of the Lord and the living entities with the argument that both are parts of the Supreme Lord is simply a reflection of the truth and is contaminated by the fault of sat-pratipaksa, or 'honest opposition.' The incarnations such as Matsya are parts because they have been invested with partial potencies whereas the living entities are parts because they are localized and minute in quantity." There are innumerable such Vedic statements and sutras that describe the relationship between dasa and prabhu, or between the living entities and Visnu.

The proud scholars who were envious of the Vaisnavas and who ridiculed the process of chanting the holy names of Krsna used to say, "The living entity is the Supreme Brahman. In other words, there is no difference between the living entity and the Supreme Brahman, therefore we find no reason for the Vaisnavas to consider that Visnu is the master and the living entities are His eternal servants." Due to such person's material considerations or conceptions, they thought that the relationship of master and servant between Visnu and the living entities is certainly abominable, contaminated by the material modes, and temporary.

Text 12

samsari-sakala bale,—“magiya khaite

dakiya balaye ‘hari’ loka janaite”//CB, Adi 16.12//

TRANSLATION

The materialists said, “They loudly chant the name of Hari to attract attention for collecting alms.”

COMMENTARY

The phrase samsari-sakala refers to those persons who illicitly enjoy the tongue, belly, and genitals, who are greedy for insignificant mundane prestige, who are lusty for lavishly enjoying material happiness, who are averse to the worship of Krsna, who consider the body as all-in-all, and who are attached to material objects. While seeing the chanters of Krsna’s names through their glasses colored with the desire for their own material sense gratification, such persons used to deride the devotees by saying that they live in this world simply for the purpose of filling their bellies and obtaining mundane prestige, like themselves, while they externally loudly chant the names of Hari.

Text 13

“e-gulara ghara-dvara phelai bhangiya”

ei yukti kare saba-nadiya miliya//CB, Adi 16.13//

TRANSLATION

The people of Nadia met together and decided, “Let us break their doors and houses.”

COMMENTARY

The word phelai (according to the opinion of some, phelai comes from the Bengali verb phela, which is derived from the Hindi verb phekana, which is again derived from the Sanskrit verb ksep; in another opinion phelai comes from the Sanskrit root phel, which means “to leave something” or “to move something,” while in yet another opinion the Bengali word phelana comes from the word perana, pelana, or pelhan,

which are corruptions of the Sanskrit word prerana) in this place is used to indicate the completion of an activity. It may also mean “to give,” “to end,” “to complete,” or “to finish.”

“The houses of those who loudly engage in congregational chanting the names of Krsna should be broken to pieces, picked up, and thrown away.” Atheistic Hindus who were envious of Hari, Guru, and Vaisnava and who were sick with jealousy used to maintain such envious mentality against the peaceful, humble, innocent Vaisnavas.

Text 14

suniya payena duhkha sarva-bhakta-gane

sambhasa karena, hena na payena jane//CB, Adi 16.14//

TRANSLATION

Hearing this, all the devotees felt great distress. They could not even find anyone qualified to speak with.

COMMENTARY

Seeing the sinful and atheistic mentality of the envious nondevotees, the devotees of the Lord could not find any suitable person to converse with or to reciprocate within affectionate exchanges.

Text 15

sunya dekhi’ bhakta-gana sakala-samsara

‘ha krsna’ baliya duhkha bhavena apara//CB, Adi 16.15//

TRANSLATION

The devotees saw the entire world as devoid of devotional service, so they prayed to Krsna in great distress.

COMMENTARY

The word sunya means “devoid of devotion to Lord Krsna.” Seeing the absence of pure devotional service throughout Navadvipa at that time, the pure devotees of the Lord always prayed to Krsna and deeply

considered how to remove the unlimited miseries of the distressed, conditioned living entities.

Text 16

hena kale tathaya aila haridasa

suddha-visnu-bhakti yan’ra vigrahe prakasa//CB, Adi 16.16//

TRANSLATION

At that time Haridasa Thakura arrived in Navadvipa. He was the personification of pure devotion to Lord Visnu.

COMMENTARY

When the pure devotees were lamenting the absence of pure devotional service throughout the entire country, at that time, by the will of Krsna, Sri Haridasa Thakura arrived in Sri Navadvipa-Mayapur. Sri Haridasa Thakura was not a preacher of pseudo devotional service. He was always engaged in the unalloyed execution of pure devotional service, which is without any ulterior motives, which is free from speculation on the impersonal Brahman, and which is devoid of the desire for enjoying material happiness.

Text 17

ebe suna haridasa-thakurera katha

yahara sravane krsna paibe sarvatha//CB, Adi 16.17//

TRANSLATION

Now please hear the topics of Srila Haridasa Thakura, for by hearing this narration one certainly attains Krsna.

Text 18

budhana-gramete avatirna haridasa

se-bhagye se-saba dese kirtana-prakasa//CB, Adi 16.18//

TRANSLATION

Haridasa Thakura appeared in the village of Budhana, and as a result that province is filled with kirtana even today.

COMMENTARY

Haridasa Thakura is an eternally perfect associate of the Lord. He appeared in a Mohammedan family, in the village of Budhana, within the district of Jessore. Due to his mercy, many persons in the district of Jessore obtained piety and became faithful to the chanting of Krsna's holy names.

Text 19

kata-dina thakiya aila ganga-tire

asiya rahila phuliyaya santipure//CB, Adi 16.19//

TRANSLATION

After residing there for some time, he came to the bank of the Ganges at Phuliya, near Santipura.

COMMENTARY

Phuliya is a remote village near Santipura. Thakura Haridasa lived for some time in both Phuliya and Santipura, both of which are situated on the banks of the Ganges.

Text 20

paiya tahana sanga acarya-gosani

hunkara karena, anandera anta nai//CB, Adi 16.20//

TRANSLATION

Upon obtaining Haridasa's association, Advaita Acarya roared in unlimited ecstasy.

COMMENTARY

Having received the association of Thakura Haridasa, Sri Advaita Prabhu felt great happiness and often expressed an outburst of this joy.

Text 21

haridasa-thakur o advaita-deva-sange

bhasena govinda-rasa-samudra-tarange//CB, Adi 16.21//

TRANSLATION

Similarly, in the association of Advaita Prabhu, Haridasa Thakura floated in the waves of the ocean of Krsna consciousness.

COMMENTARY

By the influence of Sri Advaita Prabhu's association, Haridasa Thakura also floated in the ocean of the transcendental mellows of Krsna consciousness. Many people think that since Haridasa Thakura was busy in only chanting the holy names, he did not enter into relishing the transcendental mellows in relationship with Govinda. Such belief of the prakrta-sahajiyas is most erroneous, because the holy names of Krsna are the bestowers of all spiritual benedictions and nondifferent from Krsna, the embodiment of all transcendental mellows. Simply by chanting the holy names of Krsna, one relishes the transcendental mellows related with Krsna. There is no possibility of relishing the transcendental mellows related with Krsna by any other process. Thakura Haridasa was the actual knower of the transcendental mellows related with Krsna, and he is the principle teacher for understanding rasa-sastras, or literatures filled with the transcendental mellows related with Krsna. Due to committing offenses against the holy names of the Lord, the sentimental prakrta-sahajiya sampradayas become bewildered with material enjoyment and thus have no information regarding the transcendental mellows related with the holy names.

Text 22

niravadhi haridasa ganga-tire-tire

bhramena kautuke 'krsna' bali' uccasvare//CB, Adi 16.22//

TRANSLATION

Haridasa would continually wander on the banks of the Ganges while loudly chanting the names of Krsna.

COMMENTARY

Regarding the situation of Haridasa Thakura, it is stated in the Bhakti-rasamrta-sindhu (Purva 3.11):

ksantir avyartha-kalatvam viraktir mana-sunyata

asa-bandhah samutkantha nama-gane sada rucih

asaktis tad-gunakhyane pritis tad-vasati-sthale

ity adayo 'nubhavah syur jata-bhavankure jane

"When the seed of ecstatic emotion for Krsna fructifies, the following nine symptoms manifest in one's behavior: forgiveness, concern that time should not be wasted, detachment, absence of false prestige, hope, eagerness, a taste for chanting the holy name of the Lord, attachment to descriptions of the transcendental qualities of the Lord, and affection for those places where the Lord resides–that is, a temple or a holy place like Vrndavana. These are all called anubhavas, subordinate signs of ecstatic emotion. They are visible in a person in whose heart the seed of love of God has begun to fructify." Also, in the Srimad Bhagavatam (11.2.40), Kavi, one of the nine Yogendras, says to Nimi, the King of Videha, as follows:

evam-vratah sva-priya-nama-kirtya

jatanurago druta-citta uccaih

hasaty atho roditi rauti gayaty

unmada-van nrtyati loka-bahyah

"By chanting the holy name of the Supreme Lord, one comes to the stage of love of Godhead. Then the devotee is fixed in his vow as an eternal servant of the Lord, and he gradually becomes very much attached to a particular name and form of the Supreme Personality of Godhead. As his heart melts with ecstatic love, he laughs very loudly or cries or shouts. Sometimes he sings and dances like a madman, for he is indifferent to public opinion." [This purport applies to verses 22-32.]

Text 23

visaya-sukhete viraktera agraganya

krsna-name paripurna sri-vadana dhanya//CB, Adi 16.23//

TRANSLATION

Haridasa was most renounced in the matter of material enjoyment, and his mouth was always beautified with the chanting of Lord Krsna's names.

COMMENTARY

The tongue of Sri Haridasa Thakura was always engaged in chanting the holy names of Krsna. His tongue, which constantly chanted the names of Krsna, was extraordinarily attractive. Since he was completely indifferent to material enjoyment, detachment for all such enjoyment awakened in him. The holy names of Krsna never dance on the tongues of those who are material enjoyers. Those who are busy enjoying the six mundane rasas and whose hearts are always disturbed with desires and greed for material happiness never develop any taste for chanting the holy names of the Lord. The pseudo renunciates who are aloof from the chanting of the names of Krsna are also indifferent to chanting like the material enjoyers. Thakura Haridasa was completely detached from enjoying material happiness and thus remained on the topmost platform.

Text 24

ksaneka govinda-name nahika virakti

bhakti-rase anuksana haya nana murti//CB, Adi 16.24//

TRANSLATION

He did not give up chanting the names of Govinda for even a moment, and as a result he was constantly manifesting various ecstatic symptoms.

COMMENTARY

Thakura Haridasa was never in any way indifferent to chanting the names of Govinda; he was constantly merged in the transcendental mellows related with Krsna.

Text 25

kakhano karena nrtya apana-apani

kakhano karena matta-simha-praya dhvani//CB, Adi 16.25//

TRANSLATION

Sometimes he danced alone, and sometimes he roared like a mad lion.

Text 26

kakhano va uccaihsvare karena rodana

atta-atta maha-hasya hasena kakhana//CB, Adi 16.26//

TRANSLATION

Sometimes he cried loudly, and sometimes he laughed loudly.

Text 27

kakhano garjjena ati hunkara kariya

kakhano murcchita hai’ thakena padiya//CB, Adi 16.27//

TRANSLATION

Sometimes he roared loudly, and sometimes he fell to the ground unconscious.

Text 28

ksane alaukika sabda balena dakiya

ksane tai vakhanena uttama kariya//CB, Adi 16.28//

TRANSLATION

Sometimes he would utter some unnatural sounds, for which he would later give some profound meaning.

Text 29

asrupata, romaharsa, hasya, murccha, gharma

krsna-bhakti-vikarera yata ache marma//CB, Adi 16.29//

TRANSLATION

He manifested all the different ecstatic symptoms like crying, hairs standing on end, laughing, losing consciousness, and perspiring.

COMMENTARY

The phrase krsna-bhakti-vikara indicates the following eight transformations of ecstatic love: stambha (being stunned), sveda (perspiring), romanca (hairs standing on end), svara-bheda (choking), vepathu, or kampa (trembling), vaivarnya (fading of color), asru (weeping), and pralaya, or murcha (devastation).

Text 30

prabhu haridasa matra nrtye pravesile

sakala asiya ta'na sri-vigrahe mile//CB, Adi 16.30//

TRANSLATION

As soon as Haridasa began to dance, these symptoms would all manifest in his body.

COMMENTARY

The word sri-vigraha is explained as follows: The body of Sri Haridasa Thakura is not a lump of blood, flesh, and skin like that of an ordinary fruitive worker. As a result of serving the holy names, various pure ecstatic transformations would manifest in his transcendental body. The Vaisnava associates of the Lord who are inclined towards His service manifest many pure ecstatic transformations in their transcendental bodies unlike the ordinary fruitive workers, who become averse to the cultivation of Krsna consciousness while gratifying their material bodies.

Text 31

hena se ananda-dhara, tite sarva-anga

ati-pasandi o dekhi' paya maha-ranga//CB, Adi 16.31//

TRANSLATION

Haridasa’s entire body became wet, as tears of love flowed from his eyes. Even staunch atheists would offer him respect.

COMMENTARY

When Haridasa Thakura chanted the names of Krsna out of love, tears flowed from his eyes and his entire body would become wet. Even the most atheistic offenders, who were devoid of devotional service, became astonished on seeing such transcendentally ecstatic transformations.

Text 32

kiba se adbhuta ange sri-pulakavali

brahma-siva o dekhiya hayena kutuhali//CB, Adi 16.32//

TRANSLATION

Even Brahma and Siva were satisfied to see the wonderful manifestation of Haridasa’s hair standing on end.

Text 33

phuliya-gramera yata brahmana-sakala

sabei tahane dekhi’ haila vihvala//CB, Adi 16.33//

TRANSLATION

All the brahmanas of Phuliya were overwhelmed upon seeing Haridasa.

COMMENTARY

Upon seeing the bodily transformations of Thakura Haridasa, the Phuliya brahmanas who were engaged in fruitive activities realized the uselessness of such temporary activities and became overwhelmed by seeing those waves of love. All of them developed special respect for him.

Text 34

sabara tahane bada janmila visvasa

phuliyaya rahilena prabhu-haridasa//CB, Adi 16.34//

TRANSLATION

While Haridasa Prabhu resided in Phuliya, everyone there developed great faith in him.

Text 35

ganga-snana kari' niravadhi hari-nama

ucca kari' laiya bulena sarva-sthana//CB, Adi 16.35//

TRANSLATION

Haridasa would regularly take bath in the Ganges and then loudly chant the names of Lord Hari while wandering about.

Text 36

kaji giya mulukera adhipati-sthane

kahileka tahana sakala vivarane//CB, Adi 16.36//

TRANSLATION

The Kazi went to the king of Bengal and complained about Haridasa.

COMMENTARY

Kazi, the Moslem justice of Phuliya, informed his respected superior, the king of Bengal, about the activities of Haridasa.

Text 37

"yavana haiya kare hindura acara

bhala-mate tare ani' karaha vicara"//CB, Adi 16.37//

TRANSLATION

"Haridasa is a Moslem, but he follows the religion of the Hindus. Please

call him and consider his case.”

COMMENTARY

Since Thakura Haridasa appeared in a Moslem family and acted contrary to the behavior of the Moslems, according to their consideration he had committed a grave offense and must be punished. Considering in this way, the Kazi complained to the king.

Text 38

papira vacana suni’ seha papa-mati

dhari’ anaila ta’ne ati sighragati//CB, Adi 16.38//

TRANSLATION

Hearing the words of the sinful Kazi, the sinful king immediately called for Haridasa.

COMMENTARY

The sinful king, who was hostile to devotional service, ordered that Haridasa be arrested without delay.

Text 39

krsnera prasade haridasa mahasaya

yavanera ki daya, kaler o nahi bhaya//CB, Adi 16.39//

TRANSLATION

By the mercy of Krsna, Sri Haridasa was not even afraid of death personified, so what speak of the Moslem rulers.

COMMENTARY

Thakura Mahasaya, who was glorious by the mercy of the Lord, was not afraid of the Moslem king as he came before him. What to speak of an ordinary human being, he was not even afraid of Yamaraja, the destroyer of all.

Text 40

‘krsna krsna’ baliya calila sei-ksane

muluka-patira age dila darasane//CB, Adi 16.40//

TRANSLATION

Chanting the name of Krsna, he immediately went to see the king.

Text 41

haridasa-thakurera sunina gamana

harise-visada haila yata susajjana//CB, Adi 16.41//

TRANSLATION

Hearing about Haridasa’s departure to see the king, pious persons felt morose in the midst of their happiness.

COMMENTARY

Upon hearing that the Moslem king had arrested Thakura Haridasa in order to torture him, the local residents became extremely distressed. They were already happy from hearing about Haridasa Thakura’s loud chanting of the holy names and his pure ecstatic transformations. But by now hearing and fearing about the inevitable oppression of Haridasa, they became depressed in the midst of their happiness resulting from seeing him.

Text 42

bada bada loka yata ache bandi-ghare

ta’ra saba hrsta haila sunina antare//CB, Adi 16.42//

TRANSLATION

When the respectable persons in prison heard that Haridasa had come to see the king, they became pleased at heart.

COMMENTARY

Being arrested, Thakura Haridasa was put in prison like an ordinary criminal. Already many prestigious persons had been imprisoned there. These persons became extremely joyful on receiving the association of this transcendental sadhu.

Text 43

“parama-vaisnava haridasa mahasaya

ta’ne dekhi’ bandi-duhkha haibeka ksaya”//CB, Adi 16.43//

TRANSLATION

“Haridasa is a great Vaisnava. By seeing him, our distress due to imprisonment will be vanquished.”

COMMENTARY

Those prisoners began to consider that by seeing such a maha-bhagavata mahatma as Haridasa, their miseries would be diminished.

Text 44

raksaka-lokere sabe sadhana kariya

rahilena bandi-gana eka-drsti haiya//CB, Adi 16.44//

TRANSLATION

The prisoners tactfully persuaded the guards to let them see Haridasa without disturbance.

COMMENTARY

The word sadhana means “the method for achieving one’s goal,” “flattery,” “earnest entreaty,” “submissive request,” or “adulation.”

Text 45

haridasa-thakura aila sei-sthane

bandi-sabe dekhi’ krpa-drsti haila mane//CB, Adi 16.45//

TRANSLATION

When Haridasa Thakura came there and saw the prisoners, he glanced mercifully upon them.

Text 46

haridasa-thakurera carana dekhiya

rahilena bandi-gana pranati kariya//CB, Adi 16.46//

TRANSLATION

Seeing the lotus feet of Haridasa Thakura, all the prisoners offered obeisances to him.

Text 47

ajanu-lambita-bhuja kamala-nayana

sarva-manohara mukha-candra anupama//CB, Adi 16.47//

TRANSLATION

Haridasa’s hands reached to his knees, his eyes were like lotus petals, and his enchanting moonlike face was beyond compare.

Text 48

bhakti kari’ sabe karilena namaskara

sabara haila krsna-bhaktira vikara//CB, Adi 16.48//

TRANSLATION

As everyone devotedly offered obeisances to him, ecstatic devotional symptoms manifest in their bodies.

Text 49

ta’sabara bhakti dekhe prabhu-haridasa

bandi-saba dekhi’ tana haila krpa-hasa//CB, Adi 16.49//

TRANSLATION

When Haridasa saw the prisoners' devotion, he mercifully smiled at them.

COMMENTARY

Seeing the prisoners, Haridasa compassionately displayed his smiling face to them.

Text 50

"thaka thaka, ekhana achaha yena-rupe"

gupta-asirvada kari' hasena kautuke//CB, Adi 16.50//

TRANSLATION

With a curious smile, Haridasa gave them an ambiguous blessing. "Stay there. Stay as you are now."

Text 51

na bujhiya tahana se durjneya vacana

bandi-saba haila kichu visadita-mana//CB, Adi 16.51//

TRANSLATION

Unable to understand his equivocal words, the prisoners felt morose.

Text 52

tabe pache krpa-yukta hai' haridasa

gupta asirvada kahe kariya prakasa//CB, Adi 16.52//

TRANSLATION

Shortly after, however, Haridasa mercifully explained the meaning of his mysterious blessing.

Text 53

"ami toma'-sabare ye kailun asirvada

tara artha na bujhiya bhavaha visada//CB, Adi 16.53//

TRANSLATION

“You have not understood the meaning of the blessings I gave, and therefore you are lamenting.

COMMENTARY

Upon seeing the all-auspicious smile of Thakura Haridasa, the imprisoned criminals became morose, not understanding that the smile was a confidential blessing in disguise. Seeing their moroseness, Thakura Mahasaya said to them, “I have blessed you with an auspicious smile. Do consider it otherwise and feel sad.”

Text 54

manda asirvada ami kakhano na kari

mana diya sabe iha bujhaha vicari’//CB, Adi 16.54//

TRANSLATION

“I never award inauspicious benedictions. Carefully try to understand as I explain.

Text 55

ebe krsna-prati toma’-sabakara mana

yena ache, ei-mata thaku sarva-ksana//CB, Adi 16.55//

TRANSLATION

“As your minds are presently fixed on Krsna, let them stay that way forever.

COMMENTARY

Thakura Haridasa said to the prisoners, “Your present state of mind is auspicious for you, because you have received the opportunity to cultivate Krsna consciousness by giving up endeavors for material enjoyment. Therefore always remain engaged in chanting Krsna’s names and in remembering Krsna. If you get freedom from prison life and again indulge in sense gratification, then as a result of associating with wicked

persons who are averse to the Lord you will forget the Supreme Lord. As long as the endeavor for material enjoyment is prominent in the living entity, there is no possibility for him to worship Krsna. The goal of the material enjoyers is diametrically opposite to Krsna. The conditioned souls who are devoid of devotional service to Krsna are always merged in topics related to their wives and children, which are the center of their enjoyment. If by the mercy of the Lord a person in this dangerous situation meets a saintly person, his taste for material enjoyment will be turned into taste for the service of the Supreme Lord. When one gives up the cultivation of Krsna consciousness, then his natural material propensities will submerse him in a mire of offenses. I do not mean that you should remain suffering within this prison, but in your present condition you have the opportunity to constantly chant the holy names of the Lord. Therefore do not be distressed. The Vaisnavas always bless all living entities with the words: 'May your devotion to the Supreme Lord be fixed.' I consider this the greatest mercy towards the living entities. Your prison life will soon be finished. Never give up your determination for serving the Supreme Lord in any condition." [This purport also applies to the next twelve verses.]

Text 56

ebe nitya krsna-nama krsnera cintana

sabe meli' karite thakaha anuksana//CB, Adi 16.56//

TRANSLATION

"Now you can all together constantly chant the names of Krsna and think of Krsna.

Text 57

ebe himsa nahi, nahi prajara pidana

'krsna' bali' kakuvade karaha cintana//CB, Adi 16.57//

TRANSLATION

"Here you have no envy or trouble from others, so you can humbly chant and think of Krsna.

Text 58

ara-bara giya visayete pravartile

sabe iha pasaribe, gele dusta-mele//CB, Adi 16.58//

TRANSLATION

“Otherwise if you again return to material enjoyment, by bad association you’ll forget everything about Krsna.

Text 59

visaya thakite krsna-prema nahi haya

visayira dure krsna janiha niscaya//CB, Adi 16.59//

TRANSLATION

“One cannot achieve love for Krsna as long as he is engaged in sense gratification. You should know for certain that Krsna is far away from such persons.

Text 60

visaye avista mana badai janjala

stri-putra-maya-jala, ei saba ‘kala’//CB, Adi 16.60//

TRANSLATION

“The mind that is absorbed in material enjoyment is a great disturbance. Attachment for wife and children are the binding ropes of illusion that lead one to death.

Text 61

daive kona bhagyavan sadhu-sanga paya

visaye avesa chadi’ krsnere bhajaya//CB, Adi 16.61//

TRANSLATION

“If by providence a fortunate person achieves the association of a

devotee, he gives up his attachment for material enjoyment and worships Krsna.

Text 62

sei saba aparadha habe punar-bara

visayera dharma ei,—suna katha-sara//CB, Adi 16.62//

TRANSLATION

“In conclusion, the nature of material enjoyment is that one makes the same mistake again and again.

Text 63

‘bandi thaka’,—hena asirvada nahi kari

“visaya pasara’, ahar-nisa bala hari”//CB, Adi 16.63//

TRANSLATION

“Therefore I did not mean ‘Stay there in prison,’ but rather stay free from thoughts of material enjoyment and always chant the name of Hari.

Text 64

chale karilana ami ei asirvada

tilarddheka na bhaviha tomara visada//CB, Adi 16.64//

TRANSLATION

“Do not even slightly lament that I gave you this blessing in an ambiguous way.

Text 65

sarva-jiva-prati daya-darsana amara

krsne drdha-bhakti hauka toma’-sabakara//CB, Adi 16.65//

TRANSLATION

“I glance mercifully on all living entities. May you all have firm devotion for Lord Krsna.

Text 66

“cinta nahi,—dina dui-tinera bhitare

bandhana ghucibe,—ei kahilun tomare//CB, Adi 16.66//

TRANSLATION

“Don’t worry, I guarantee that within two or three days you will be freed.

Text 67

visayete thaka, kiba, thaka yatha-tatha

ei buddhi kabhu na pasariha sarvatha”//CB, Adi 16.67//

TRANSLATION

“Whether you are a householder or a renunciate—whatever you are—don’t forget these instructions at any cost.”

Text 68

bandi-sakalera kari’ subhanusandhana

ailena mulukera adhipati-sthana//CB, Adi 16.68//

TRANSLATION

After offering the prisoners his best wishes, Haridasa went before the king.

Text 69

ati-manohara teja dekhiya tahana

parama-gaurave vasibare dila sthana//CB, Adi 16.69//

TRANSLATION

When the king saw Haridasa’s brilliant effulgence, he respectfully offered

him a seat.

Text 70

apane jijnase tan’re mulukera pati

“kene, bhai, tomara ki-rupa dekhi mati?//CB, Adi 16.70//

TRANSLATION

Then the king personally inquired, “My dear brother, why do you have such a mentality?

Text 71

kata bhagye, dekha, tumi haiyacha yavana

tabe kene hindura acare deha’ mana?//CB, Adi 16.71//

TRANSLATION

“By good fortune you’ve been born a Moslem, so why do you follow the religious practices of the Hindus?

Text 72

amara hindure dekhi’ nahi khai bhata

taha chada’ hai’ tumi maha-vamsa-jata//CB, Adi 16.72//

TRANSLATION

“We don’t even eat rice that’s been touched by Hindus, so why are you degrading yourself? You’ve been born in a high family.

Text 73

jati-dharma langhi’ kara anya-vyavahara

paraloke kemane va paiba nistara?//CB, Adi 16.73//

TRANSLATION

“You’re transgressing your caste and religion to follow the religion of

others. How will you attain salvation?

Text 74

na janiya ye kichu karila anacara

se papa ghucaha kari' kalma uccara"//CB, Adi 16.74//

TRANSLATION

"Whatever sinful activities you've unknowingly performed can be cleared by uttering kalma.

COMMENTARY

Considering that Haridasa Thakura was related to him as his brother, the Mohammedan king told him, "I want to know why you have been degraded like this. There is no family superior to the Moslem family. By great fortune you have taken birth in a Moslem family, so why have you accepted the behavior of the inferior Hindus. We do not eat rice touched by the Hindus because they are low-class. You have taken birth in a great family, so it is not proper to degrade yourself into a lower family. How will you be delivered after death if you transgress the Mohammedan religious principles and following other religious principles? Give up such sinful behavior and recite the Cahara Kalma, then you will be freed from the sin incurred by following the Hindu religion.

Kalma (an Arabic word) means "word" or "statement." Kalma refers to a passage from the Koran indicating the acceptance of Mohammed's Islam religion.

Text 75

suni' maya-mohitera vakya haridasa

"ano visnu-maya" bali' haila maha-hasa//CB, Adi 16.75//

TRANSLATION

After hearing the king, who was illusioned by maya, Haridasa simply laughed and said, "How wonderfully the illusory energy acts."

COMMENTARY

Hearing the words of the materially conditioned Mohammedan king, Thakura Haridasa thought, “Such a statement befits a person who is bewildered by the illusory energy of Lord Visnu.” Since the conditioned souls accept all material ingredients as objects for their sense gratification, they are cheated from realizing the Supreme Lord. The Lord is fully transcendental, and material ingredients are objects of sense gratification for the conditioned souls. Therefore Haridasa Thakura realized the uselessness of the Mohammedan king’s words.

Texts 76-77

balite lagila ta’re madhura uttara

“suna, bapa, sabarai ekai isvara

nama-matra bheda kare hinduye yavane

paramarthe ‘eka’ kahe korane purane//CB, Adi 16.76-77//

TRANSLATION

He then sweetly said to the king, “Listen, dear sir. The Supreme Lord of all is one without a second. The Hindus and Moslems differentiate the Lord only by name, but in spiritual vision the Lord is one. This is confirmed in the Puranas and the Koran.

COMMENTARY

Still, displaying causeless mercy on the Moslem king, Thakura Haridasa began to sweetly speak as follows: “The Supreme Personality of Godhead is one, eternal, nondual, and the Lord of all living entities. That one Lord is the controller of the Hindus, Moslems, young and old, and male and female. Hindus and non-Hindu Moslems who are ignorant of the science of the Supreme Lord foolishly oppose each other by concocting two different Gods with separate names, but when they give up such discrimination and difference of opinion and indifferently consider their respective religious scriptures, the Puranas and the Koran, then they will never find such differences in the Absolute Truth.

Text 78

eka sudha nitya-vastu akhanda avyaya

paripurna haiya vaise sabara hrdaya//CB, Adi 16.78//

TRANSLATION

The pure, eternal, nondual, inexhaustible Lord sits in the heart of everyone.

COMMENTARY

The Supreme Lord is pure, free from contamination, and untouched by sinful reactions. He is imperishable and ever-existing. The Supreme Lord cannot be divided by secular consideration. The Supreme Lord does not expand or diminish under the control of the time factor. Therefore He resides in the hearts of all living entities, including the Hindus and Moslems, as the undivided Supersoul. The same Lord who is situated in the hearts of the Moslems is situated in the hearts of the Hindus. Being impure as a result of aversion to the Supreme Lord from time immemorial and thus under the control of temporary misconceptions based on mundane time, place, and person, the living entities consider themselves the enjoyers and become averse to the service of the Lord due to not understanding the undivided Supersoul as the complete whole. Rather, they wrongly consider Him a fragmented living entity like themselves. If only they give up their concocted material enjoyment and mental speculation based on the desire for liberation and engage in devotional service, then they will know Him as the only worshipable Lord.

Text 79

sei prabhu yare yena laoyayena mana

sei-mata karma kare sakala bhuvana//CB, Adi 16.79//

TRANSLATION

“That Lord induces everyone to work in a particular way, and everyone in the entire world acts accordingly.

COMMENTARY

Following the whims of their minds, the conditioned souls act according to the inspiration they receive from that undivided, inexhaustible, eternally pure Supreme Lord, who directs them to act. In the Bhagavad-gita

(18.61) it is stated:

isvarah sarva-bhutanam hrd-dese ‘rjuna tisthati

bhramayan sarva-bhutani yantrarudhani mayaya

“The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.”

Text 80

se prabhura nama guna sakala jagate

balena sakale matra nija-sastra-mate//CB, Adi 16.80//

TRANSLATION

“The names and qualities of that Lord are chanted by everyone according to their respective scriptural injunctions.

COMMENTARY

The names, forms, qualities, associates, and pastimes of the Supreme Lord are interpreted differently in different parts of the world by different preachers according to their respective scriptures.

Text 81

ye isvara, se punah sabara bhava laya

himsa karilei se tahana himsa haya//CB, Adi 16.81//

TRANSLATION

“The Supreme Lord accepts the devotion of everyone, but if anyone is envious of His children, then He retaliates.

COMMENTARY

Lord Janardana, who is bhava-grahi, or appreciative of one’s sentiments, is served by everyone according to their respective moods. If a person rejects or envies the mood of another, then such feelings are actually targeted towards the Supreme Lord. Therefore a living entity should

never envy other living entities. If one tries to uproot and convert the internal mood of another person into that of his own narrow-mindedness, then the result will be not only criticism of another’s religion but enviousness of the Supreme Lord, who is the goal of all religion. Service and envy directed to the Supreme Lord are two separate matters. If one misidentifies envy as service to the Supreme Lord, then he will be opposed to the service of the Supreme Lord and ultimately become envious of the devotees. When a living entity becomes devoid of loving service to the Lord, he becomes sometimes a sense enjoyer, sometimes a fruitive worker, sometimes an impersonalist, sometimes a hatha-yogi, and sometimes a raja-yogi. To engage such persons in the service of Lord Mukunda for their eternal benefit is not an act or form of envy. Rather, inducing such persons to engage in activities of sense gratification instead of the service of the Lord is to give indulgence to envious activities and therefore must be given up.

Text 82

eteke amare se isvara yehena

laoyaiyachena citte, kari ami tena//CB, Adi 16.82//

TRANSLATION

“Therefore I am only acting under the inspiration of the Supreme Lord.

COMMENTARY

“For this reason I am engaged in the service of the Lord according to the inspiration that He has given me. A person makes progress in the service of the Lord by acting in whatever way the Lord inspires him.” In the Bhagavad-gita (10.10) it is stated:

tesam satata-yuktanam bhajatam priti-purvakam

dadami buddhi-yogam tam yena mam upayanti te

“To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.”

Text 83

hindu-kule keha yena haiya brahmana

apane asiya haya icchaya yavana//CB, Adi 16.83//

TRANSLATION

“By his own desire, a Hindu brahmana may also become a Moslem.

COMMENTARY

“Just as I have taken birth in a Moslem family yet by the will of the Lord I have engaged in devotional service to Visnu, as befitting a brahmana, a person born in a brahmana family can also give up his brahminical duties by the will of the Lord and follow social codes that are opposed to the Vedas under the influence of his mental whims.”

Text 84

hindu va ki kare ta’re, yara yei karma

apane ye maila, ta’re mariya ki dharma//CB, Adi 16.84//

TRANSLATION

“What can the Hindus do? That is his karma. If one is already dead, then what is the use of killing him?

COMMENTARY

The living entities achieve appropriate punishment or reward for the activities they perform under the influence of their respective tastes, therefore there is no need for their separate punishment. It is stated: svakarma-phala-bhuk puman—“Every human being enjoys the fruits of his karma.”

Text 85

mahasaya, tumi ebe karaha vicara

yadi dosa thake, sasti karaha amara”//CB, Adi 16.85//

TRANSLATION

“Dear sir, now you can judge. If I’m at fault, then you may punish me.”

Text 86

haridasa-thakurera susatya-vacana

suniya santosa haila sakala yavana//CB, Adi 16.86//

TRANSLATION

Hearing Haridasa’s conclusive statements, the Moslems were all satisfied.

Text 87

sabe eka papi kaji muluka-patire

balile lagila,—“sasti karaha ihare//CB, Adi 16.87//

TRANSLATION

Only the sinful Kazi instigated the king, saying, “Punish him.

Text 88

ei dusta, aro dusta karibe aneka

yavana-kulete amahima anibeka//CB, Adi 16.88//

TRANSLATION

“This miscreant will simply create other miscreants, and he’ll bring a bad name to the Moslem community.

Text 89

eteke ihara sasti kara’ bhala-mate

nahe va apana-sastra baluka mukhete”//CB, Adi 16.89//

TRANSLATION

“Therefore punish him in an exemplary way, or at least make him recite the confession from the Koran.”

COMMENTARY

The atheist Kazi instigated the king by complaining against Haridasa Thakura as follows: “The example of following Hindu principles that Haridasa is setting will certainly bring infamy to the Moslem community, and in the future many Moslems will bring further defamation and disrepute to the Moslem religion by following him. Therefore you should severely punish him as a warning to others so that this may not happen. Otherwise Haridasa should personally repent and beg forgiveness for his actions, then only can he be excused from punishment.”

Texts 90-91

punah bale mulukera pati,—“are bhai!

apanara sastra bala, tabe cinta nai

anyatha karibe sasti saba kaji-gane

baliba o pache, ara laghu haiba kene” //CB, Adi 16.90-91//

TRANSLATION

The king again requested Haridasa, “O brother, just recite the confession from the Koran and you’ll have nothing to worry. Otherwise the sinful Kazis will punish you, and you’ll be forced to recite the Koran anyway. In this way you’ll be humiliated.”

COMMENTARY

The king said to Haridasa, “If you give up the behavior of persons who are opposed to our religious principles and follow the Moslem literatures and behavior, then there is no need for you to fear or worry. Otherwise the Kazi and his men will severely punish you. Even now I am giving you a warning. Why should you diminish your prestige by unnecessarily being punished later on?”

Text 92

haridasa balena,—“ye karana isvare

taha bai ara keha karite na pare//CB, Adi 16.92//

TRANSLATION

Haridasa said, “One cannot do anything other than what the Supreme Lord desires.

COMMENTARY

Hearing the king’s words, Haridasa fearlessly replied, “Whatever the Supreme Lord wills, that alone will happen. Apart from that no one can do anything.”

Text 93

aparadha-anurupa ya’ra yei phala

isvare se kare,—iha janiha kevala//CB, Adi 16.93//

TRANSLATION

“Know for certain that the Lord awards the results of one’s offenses.

COMMENTARY

The Supreme Lord alone is the bestower of the living entities’ fruits of action. The sense of being the doer that living entities who are bewildered by false ego attribute to themselves in the course of their activities is only due to false pride. Only the supreme will of the Lord yields fruits. Although the living entities are instruments, the supreme will of the Lord is most powerful.

Text 94

khanda khanda hai deha yaya yadi prana

tabu ami vadane na chadi hari-nama//CB, Adi 16.94//

TRANSLATION

“Even if my body is cut into pieces and I give up my life, I will never give up chanting the Lord’s holy name.”

COMMENTARY

“This material body, which is received from the mother and father, is not permanent. The life that is averse to the service of Krsna and which is

presently absorbed in material happiness is also perishable or changeable. But the holy names of the Supreme Lord and the Supreme Lord Himself are not two separate objects. Spiritual names are not like the names of material objects that are invented by human beings within the time factor. The spiritual name and the possessor of the name are one. Therefore I can never give up chanting the holy names and repose my faith in my gross and subtle bodies. The constitutional position of a living entity is that he is the eternal servant of Krsna. In other words, every living entity is a Vaisnava. The Vaisnavas have no other activities than chanting the holy names of Sri Hari. The only duty of both the practitioner and the perfected being is to chant the holy names of the Lord. I cannot give this up to follow man-made social behavior. Even if the result is that society and its administrators torture me as much as they want, I am prepared to tolerate it all with a smiling face. I will never give up the eternal service of Hari to run after temporary material happiness. I have no other activity than congregationally chanting the spiritual names of Krsna that I have received through disciplic succession. Both the body and the mind are distinct from 'I,' the owner of the body, because 'I' am eternal, while the body and mind are temporary."

Text 95

sunina tahana vakya mulukera pati

jijnasila,—"ebe ki kariba iha-prati?"//CB, Adi 16.95//

TRANSLATION

After hearing Haridasa's statement, the king asked the Kazi, "Now what will you do with him?"

Text 96

kaji bale,—"baisa bajare bedi' mari'

prana laha, ara kichu vicara na kari'//CB, Adi 16.96//

TRANSLATION

The Kazi replied, "He should be beaten in the twenty-two marketplaces. Take his life in this way. That is my opinion.

COMMENTARY

In the end, the atheist Kazi proposed to the king as follows: “Let Haridasa be beaten in each of the twenty-two marketplaces within Ambuya-muluka, then he will die. This is the proper punishment for the sin he has incurred by accepting the behavior of the Hindus and chanting the names of the Hindus’ God.”

Text 97

baisa-bajare marileha yadi jiye

tabe jani,—jnani-saba sacca katha kahe”//CB, Adi 16.97//

TRANSLATION

“If he survives being beaten in twenty-two marketplaces, then we’ll understand that he’s actually knowledgeable and his words are true.”

COMMENTARY

“If in spite of being beaten in twenty-two marketplaces, Haridasa remains alive, then we will know that he is truthful and nonduplicitous. And if he dies, then his punishment was proper.”

Text 98

paika-sakale daki’ tarja kari’ kahe

“e-mata maribi,—yena prana nahi rahe//CB, Adi 16.98//

TRANSLATION

The Kazi then called the guards and sternly ordered them, “Beat him in such a way that he will die.

COMMENTARY

The word paika (derived from the word padatika) means “guards” or “servants.”

The servant guards were ordered to severely beat Haridasa more than needed to make his life air leave the body.

Text 99

yavana haiya yei hinduyani kare

prananta haile sese e papa haite tare'"//CB, Adi 16.99//

TRANSLATION

"If a Moslem who follows the Hindu religion is killed, then he'll be delivered from that sin."

COMMENTARY

"The death sentence is proper punishment for Moslems who give up their religion and follow the religion and behavior of the infidel Hindus. There is no sin more grave than for a non-Hindu to accept the Hindu religion; death is the only atonement for such a sin."

Text 100

papira vacane sei papi ajna dila

dusta-gane asi' haridasere dharila//CB, Adi 16.100//

TRANSLATION

Instigated by the words of the sinful Kazi, the sinful king gave his order and the miscreant guards arrested Haridasa.

COMMENTARY

The sins of those who envy the Vaisnavas are understood to have fully matured. Since the atheist Kazi caused mischief to Haridasa Thakura, both he and the king were extremely sinful. The guards who arrested Haridasa Thakura on the order of their sinful masters were also affected by sinful reactions.

Text 101

bajare-bajare saba bedi' dusta-gane

mare se nirjiva kari' maha-krodha-mane//CB, Adi 16.101//

TRANSLATION

The miscreant guards thereafter took Haridasa from market to market and mercilessly beat him.

Text 102

‘krsna krsna’ smarana karena haridasa

namanande deha-duhkha na haya prakasa//CB, Adi 16.102//

TRANSLATION

Haridasa simply remembered the name of Krsna, and on account of that ecstatic remembrance he felt no pain.

Text 103

dekhi haridasa-dehe atyanta prahara

sujana-sakala duhkha bhavena apara//CB, Adi 16.103//

TRANSLATION

The pious people were greatly distressed to see the excessive beating of Haridasa.

COMMENTARY

Hearing and seeing the severe beating and unjustified oppression of Thakura Haridasa, the saintly persons became extremely distressed. Some of them openly declared, “By oppressing the Vaisnavas in this way, great inauspiciousness will soon fall on this kingdom. Simply as a result of torturing the Vaisnavas, the world faces various miseries like famine, drought, plague, and war.

Text 104

keha bale,—“ucchana haibe sarva-rajya

se-nimitte sujanere kare hena karya”//CB, Adi 16.104//

TRANSLATION

Someone said, “The entire kingdom will be destroyed because they’re torturing such a saintly person.”

Text 105

raja-ujirere keha sape krodha-mane

maramari karite o uthe kona jane//CB, Adi 16.105//

TRANSLATION

Someone angrily cursed the king and the Kazi, and someone else was prepared to fight them.

COMMENTARY

As a result of the Moslems’ misbehavior towards Haridasa Thakura, the sadhus became most angry and displeased at heart. Some of them mentally cursed the king and his minister, and some sowed the seed of discontent in order to bring about a revolution in the state.

Text 106

keha giya yavana-ganera pa’ye dhare

“kichu diba, alpa kari’ maraha uhare”//CB, Adi 16.106//

TRANSLATION

Another person fell at the feet of the Moslems and said, “I’ll give you some money if you don’t beat him so hard.”

COMMENTARY

Some of them fell at the feet of the Moslems who were mercilessly beating Haridasa and begged their mercy to spare his life, and some of them tried to stop the beating with bribes.

Text 107

tathapiha daya nahi janme papi-gane

bajare-bajare mare maha-krodha-mane//CB, Adi 16.107//

TRANSLATION

Nevertheless the sinful guards showed no mercy, and they continued angrily beating Haridasa from market to market.

Text 108

krsnera prasade haridasera sarire

alpa duhkho nahi janme eteka prahare//CB, Adi 16.108//

TRANSLATION

By the mercy of Krsna, Haridasa felt no pain whatsoever in spite of such heavy beating.

Text 109

asura-prahare yena prahlada-vigrahe

kona duhkha na janila,—sarva-sastre kahe//CB, Adi 16.109//

TRANSLATION

The scriptures explain that Prahlada felt no pain when he was mercilessly beaten by the demons.

COMMENTARY

Just as Hiranyakasipu tortured his maha-bhagavata son, Prahlada, in various ways (see Srimad Bhagavatam 7.5.33-53 and 7.8.1-13), the sinful Moslems also began to torture Haridasa Thakura in various ways. But like Bhakta-raja Prahlada, he did not feel a tinge of misery. The quality of tolerance like this is natural for the maha-bhagavatas. They are so busy in constantly serving the Supreme Lord that incidents of the external world like torture cannot give them any anxiety. That is why Sri Gaurasundara has stated in His Sri Siksastaka that only one who is more tolerant than a tree is able to glorify the topics of Krsna, not others. If a practitioner is intolerant, then he will not be able to glorify Hari because we have seen by innumerable cases in this world that persons who are averse to the Supreme Lord have unfairly and unnecessarily attacked the all-auspicious honest preacher engaged in chanting the names of Hari

and have tried to close his mouth, which is engaged in glorifying Hari. The sinful society that is intoxicated by pride related with family, caste, wealth, and material education always tries to completely stop glorification of Hari, which is the only Absolute Truth. Even on the dishonest pretext of duplicitously joining the sankirtana party in name, they silently oppose chanting the holy names, which are satya-vastu, the Absolute Truth.

Text 110

ei-mata yavanera asesa prahare

duhkha na janmaye haridasa-thakurere//CB, Adi 16.110//

TRANSLATION

In the same way, Haridasa felt no pain as he was mercilessly beaten by the Moslems.

Text 111

haridasa-smarane o e duhkha sarvatha

chinde sei-ksane, haridasera ki katha//CB, Adi 16.111//

TRANSLATION

What to speak of Haridasa himself, even one who remembers his activities is immediately relieved of all material miseries.

COMMENTARY

What to speak of Haridasa feeling distress due to the severe torture, all the distress of even a person who remembers this incomparable tolerance of Haridasa will also be completely destroyed.

Text 112

sabe ye-sakala papi-gana tan’re mare

ta’ra lagi’ duhkha-matra bhavena antare//CB, Adi 16.112//

TRANSLATION

Rather Haridasa felt sorry for the sinful guards who were engaged in beating him and he prayed.

COMMENTARY

For the benefit and deliverance of those sinful offenders who defy the bhagavata Vaisnavas, the saintly persons consider them candidates for their mercy and feel concerned within their hearts. Such characteristics are also seen in the lives of Jesus Christ and Prophet Mohammed.

Text 113

“e-saba jivere, krsna! karaha prasada

mora drohe nahu e-sabara aparadha”//CB, Adi 16.113//

TRANSLATION

“O Krsna! Be merciful on these living entities! Forgive their offense of torturing me.”

COMMENTARY

If one defies the devotees of the Lord, the Supreme Lord becomes greatly displeased. Realizing that the Supreme Lord would be greatly displeased by the torture inflicted on him by the sinful Moslems, Thakura Haridasa prayed at the lotus feet of the Lord for their benefit. The devotees of the Lord never pray, “Let the minds of the living entities always remain distracted from the service of the lotus feet of Krsna,” as this brings about their ruination. The Vaisnava Thakuras, who are compassionate to all living entities, never become the cause of other’s inauspiciousness.

Text 114

ei-mata papi-gana nagare-nagare

prahara karaye haridasa-thakurere//CB, Adi 16.114//

TRANSLATION

In this way the sinful guards beat Haridasa Thakura in the various marketplaces.

Text 115

drdha kari’ mare ta’ra prana laibare

manah-smrti nahi haridasera prahare//CB, Adi 16.115//

TRANSLATION

They beat him severely in order to kill him, but Haridasa was not even disturbed by their beating.

COMMENTARY

Being bewildered by waves of thoughts about the external world, the ordinary conditioned souls accept their own flickering mind as the director of all their activities. But since the devotees of the Lord are constantly engaged in the service of Hari, they do not engage their mind in enjoying external material objects. Rather, they do not retain any memory of any material incident or object. In other words, they have completely forgotten all false bodily identification. It is stated: krsna-name prita, jade udasina, nirdosa ananda-maya—“They are attached to the holy names of Krsna, indifferent to material objects, faultless, and always joyful.”

Text 116

vismita haiya bhave sakala yavane

“manusyera prana ki rahaye e marane?//CB, Adi 16.116//

TRANSLATION

The Moslems were astonished to see this, and thought, “Can a human being survive after such a beating?

Text 117

dui tina bajare marile loka mare

baisa-bajare marilana ye ihare//CB, Adi 16.117//

TRANSLATION

“If we beat someone in two or three marketplaces, they die. But we’ve

beaten him in twenty-two marketplaces.”

Text 118

mare o na, aro dekhi,—hase ksane ksane”

“e purusa pira va?”—sabei bhave mane//CB, Adi 16.118//

TRANSLATION

They all thought, “He has not died, and moreover we see that he is smiling! Is he a powerful saint?”

COMMENTARY

The word pira (a Farsi word) refers to a Mohammedan saintly person who knows God or a widely respected great personality with extraordinary powers.

Text 119

yavana-sakala bale,—“ohe haridasa!

toma’ haite ama’-sabara haibeka nasa//CB, Adi 16.119//

TRANSLATION

The Moslems then said, “O Haridasa, we’ll be killed because of you!

COMMENTARY

The Moslem servants who had severely beaten Haridasa said to him, “If we cannot somehow or other beat you to death, our masters will be very angry with us. Then they will kill us out of anger.”

Text 120

eta prahare o prana na yaya tomara

kaji prana laibeka ama’ sabakara”//CB, Adi 16.120//

TRANSLATION

“Although we’ve beaten you so much, you’re still alive. Therefore the Kazi

will kill us.”

Texts 121-122

hasiya balena haridasa mahasaya

“ami jile toma’ sabara manda yadi haya

tabe ami mari,—ei dekha vidyamana”

eta bale’ avista haila kari’ dhyana//CB, Adi 16.121-122//

TRANSLATION

Haridasa smiled and said, “If my remaining alive creates a problem for you, then I will give up my body right now.” After saying this, Haridasa entered into deep meditation on Krsna.

COMMENTARY

Haridasa replied, “Though I have been severely beaten by you, if my remaining alive causes any harm for you, I can immediately give up my body to check this inauspiciousness.” After speaking in this way, Haridasa entered into samadhi by meditating on the Supreme Lord within his heart, saturated with pure goodness, and thus enacted the pastime of dying. Due to being in deep samadhi on the Supreme Lord, his inhaling and exhaling could not be openly perceived.

Text 123

sarva-sakti-samanvita prabhu-haridasa

hailena acesta, kotha o nahi svasa//CB, Adi 16.123//

TRANSLATION

Haridasa, who was endowed with all mystic powers, then became motionless and his breathing stopped.

Text 124

dekhiya yavana-gana vismita haila

muluka-patira dvare laiya phelaila//CB, Adi 16.124//

TRANSLATION

Seeing this, the Moslems were struck with wonder, and they took the lifeless body of Haridasa before the king.

Text 125

“mati deha’ nina” bale mulukera pati

kaji kahe,—“tabe ta paibe bhala-gati//CB, Adi 16.125//

TRANSLATION

The king ordered them, “Bury him,” but the Kazi countered, “Then he will achieve an higher destination.

COMMENTARY

The phrase mati deha’ means “to lay underground or set in samadhi” or “to bury.”

The atheist Kazi said, “Haridasa has taken birth in a high-class Moslem family, so we should not bury him, because then he would attain a higher destination. It is the religious belief of the Moslems that if one buries a dead body, then the owner of the body attains a superior destination. Therefore, if the deadlike body of Haridasa Thakura is thrown into the Ganges rather than buried, it will be a proper punishment for his sinful activities of accepting Hindu religion and chanting the names of the Hindu’s God, and he will suffer miseries forever.”

Text 126

bada hai’ yena karileka nica-karma

ataeva ihare yuyaya hena dharma//CB, Adi 16.126//

TRANSLATION

“He was already born in a good Moslem family, but he engaged in degraded Hindu practices. Therefore he does not deserve a higher destination.

Text 127

mati dile paraloke haibeka bhala

gange phela,—yena duhkha paya cirakala//CB, Adi 16.127//

TRANSLATION

“If we bury him, he will certainly attain a better destination in his next life. Better throw him in the Ganges, so that he’ll suffer forever.”

Text 128

kajira vacane saba dhariya yavane

gange phelaite sabe tole giya ta’ne//CB, Adi 16.128//

TRANSLATION

Following the Kazi’s instructions, the guards took Haridasa’s body to throw in the Ganges.

Text 129

gange nite tole yadi yavana-sakala

vasilena haridasa haiya niscala//CB, Adi 16.129//

TRANSLATION

As the Moslems were about to throw his body in the Ganges, Haridasa sat there immovable.

Text 130

dhyanananande vasila thakura haridasa

visvambhara dehe asi’ haila parakasa//CB, Adi 16.130//

TRANSLATION

As Haridasa sat there in ecstatic meditation, Lord Visvambhara entered his body.

Text 131

visvambhara-adhisthana haila sarire

ka’ra sakti ache haridase nadibare?//CB, Adi 16.131//

TRANSLATION

Who had the power to move Haridasa’s body, when it had become the abode of Lord Visvambhara?

Text 132

maha-balavanta saba catur-dike thele

maha-stambha-praya prabhu achena niscale//CB, Adi 16.132//

TRANSLATION

As the strongest Moslems tried to push Haridasa, they found he was as immovable as a stone pillar.

Text 133

krsnananda-sudha-sindhu-madhye haridasa

magna hai’ achena, bahya nahi parakasa//CB, Adi 16.133//

TRANSLATION

Haridasa remained absorbed in the nectarean ocean of love for Krsna and had no external feelings.

COMMENTARY

The phrase krsnananda-sudha-sindhu refers to the samadhi of ecstatic love for Krsna.

The word bahya means “external consciousness.”

Text 134

kiba antarikse, kiba prthvite, gangaya

na janena haridasa achena kothaya//CB, Adi 16.134//

TRANSLATION

He did not even know whether he was in the sky, on the land, or in the waters of the Ganges.

Text 135

prahladera yehena smarana krsna-bhakti

sei-mata haridasa thakurera sakti//CB, Adi 16.135//

TRANSLATION

Haridasa had the same ability as Prahlada Maharaja to remain fixed in remembrance of the Supreme Lord Krsna.

COMMENTARY

Regarding the devotional service of Prahlada Maharaja, Narada Muni narrates his characteristics to Yudhisthira Maharaja in the following verses of Srimad Bhagavatam (7.4.36, 38, and 41): “Who could list the innumerable transcendental qualities of Prahlada Maharaja? He had unflinching faith in Vasudeva, Lord Krsna [the son of Vasudeva], and unalloyed devotion to Him. His attachment to Lord Krsna was natural because of his previous devotional service. Although his good qualities cannot be enumerated, they prove that he was a great soul [mahatma]. Prahlada Maharaja was always absorbed in thought of Krsna. Thus, being always embraced by the Lord, he did not know how his bodily necessities, such as sitting, walking, eating, lying down, drinking and talking, were being automatically performed. Sometimes, feeling the touch of the Lord’s lotus hands, he became spiritually jubilant and remained silent, his hairs standing on end and tears gliding down from his half-closed eyes because of his love for the Lord.” The Srimad Bhagavatam (7.9.6-7) further states: “By the touch of Lord Nrsimha-deva’s hand on Prahlada Maharaja’s head, Prahlada was completely freed of all material contaminations and desires, as if he had been thoroughly cleansed. Therefore he at once became transcendentally situated, and all the symptoms of ecstasy became manifest in his body. His heart filled with love, and his eyes with tears, and thus he was able to

completely capture the lotus feet of the Lord within the core of his heart. Prahlada Maharaja fixed his mind and sight upon Lord Nrsimha-deva with full attention in complete trance.”

Text 136

haridase ei saba kichu citra nahe

niravadhi gauracandra yanhana hrdaye//CB, Adi 16.136//

TRANSLATION

This is not at all astonishing for Haridasa, for Lord Gauracandra constantly resides in his heart.

Texts 137-138

raksasera bandhane yehena hanuman

apane laila kari’ brahmara samana

ei-mata haridasa yavana-prahara

jagatera siksa lagi’ karila svikara//CB, Adi 16.137-138//

TRANSLATION

While fighting with the demons, Hanuman respectfully welcomed the brahmastra weapon released by Indrajit. Similarly, Haridasa Thakura accepted the beating of the Moslems in order to teach the world.

COMMENTARY

Just as Hanuman protected the prestige of the brahmastra weapon released by Indrajit, the son of Ravana, the king of the demons, by falling under its influence during the conquest of Lanka (see Ramayana, Sundara-kanda, Chapter 48, verses 36-45), Haridasa also accepted the cruel severe beating of the Moslems in order to set example and teach the highest ideal of tolerance to the world.

Text 139

“asesa durgati haya, yadi yaya prana

tathapi vadane na chadiba hari-nama//CB, Adi 16.139//

TRANSLATION

“Even if I experience unlimited misery and die, I will never give up chanting the Lord’s holy name.”

COMMENTARY

This is the teaching referred to in the previous verse.

Let the sense enjoyers, fruitive workers, and Mayavadis, who are all opposed to devotional service, behave inimically towards the devotees, yet the devotees never give up chanting the holy names of the Lord.

Text 140

anyatha govinda-hena raksaka thakite

ka’ra sakti ache haridasere langhite?//CB, Adi 16.140//

TRANSLATION

Otherwise, since Haridasa was personally protected by Govinda, how could anyone harm him?

COMMENTARY

The word anyatha, or “otherwise,” refers to a situation other than if Thakura Haridasa had not exhibited the highest ideal of incomparable tolerance or had not endeavored to teach the people of the world by saying, “Even if I experience unlimited misery and die, I will never give up chanting the Lord’s holy name.”

Lord Govinda alone is the maintainer of the entire universe. No one can oppose, harm, torture, oppress, or display their might on His unalloyed topmost devotee Haridasa. No atheist has the authority to transgress Haridasa.

Text 141

haridasa-smarane o e duhkha sarvatha

khande sei-ksane, haridasera ki katha//CB, Adi 16.141//

TRANSLATION

What to speak of Haridasa himself, even one who remembers his activities is immediately relieved of all material miseries.

Text 142

satya satya haridasa—jagat-isvara

caitanya-candrera maha-mukhya anucara//CB, Adi 16.142//

TRANSLATION

Haridasa, who had the power to control the universe, was certainly one of the topmost devotees of Sri Caitanya.

COMMENTARY

Another reading for jagat-isvara, or “the Lord of the universe,” is purva-vipra-vara, or “the already qualified best brahmana.” Actually Thakura Haridasa was already the crest-jewel amongst the best of the brahmanas. Although the materialists see that he was born in a Moslem family, he was the greatest Vaisnava, servant of the Lord, most sober, and endowed with all brahminical qualifications from time immemorial. Only those who constantly serve the Supreme Lord are decorated with the eternal brahminical qualifications from time immemorial. Some people compose imitation literatures in which they claim that Haridasa Thakura was born in a seminal brahmana family, and thereby they attribute on him insignificant mundane social considerations born from their own ignorance. Such imaginary truth is always contrary to historical facts.

The phrase jagat-isvara may also be an adjective for Caitanyacandra, or it may have been used to indicate the former position of Haridasa as Lord Brahma. Any maha-bhagavata who controls the six urges mentioned by Sri Rupa Gosvami is qualified to be called Gosvami, Jagat-isvara, or Vaisnava.

Text 143

hena-mate haridasa bhasena gangaya

ksaneke haila bahya isvara-icchaya//CB, Adi 16.143//

TRANSLATION

After Haridasa floated in the Ganges for some time, he regained his external consciousness by the will of the Lord.

Text 144

caitanya paiya haridasa-mahasaya

tire asi' uthilena parananda-maya//CB, Adi 16.144//

TRANSLATION

He then came to the shore and got out of the water in great ecstasy.

Text 145

sei-mate ailena phuliya-nagare

krsna-nama balite balite uccaih-svare//CB, Adi 16.145//

TRANSLATION

In this way he started for Phuliya while loudly chanting the names of Krsna.

Text 146

dekhiya adbhuta-sakti sakala yavana

sabara khandila himsa, bhala haila mana//CB, Adi 16.146//

TRANSLATION

Seeing the extraordinary potency of Haridasa, the Moslems' minds changed and they forgot their envy.

Text 147

pira' jnana kari' sabe kaila namaskara

sakala yavana-gana paila nistara//CB, Adi 16.147//

TRANSLATION

The Moslems considered Haridasa a powerful saint, so they offered him obeisances. Thus they were all delivered from material bondage.

COMMENTARY

Those Moslems who considered maha-bhagavata Thakura Haridasa as worshipable and offered him their humble obeisances were freed from material bondage.

Text 148

kata-ksane bahya pailena haridasa

muluka-patire cahi' haila krpa-hasa//CB, Adi 16.148//

TRANSLATION

Some time after regaining his consciousness, Haridasa met the King of Bengal and laughed mercifully.

Text 149

sambhrame muluka-pati yudi' dui kara

balite lagila kichu vinaya-uttara//CB, Adi 16.149//

TRANSLATION

With great awe and reverence, the king folded his hands and humbly said to Haridasa.

Text 150

“satya satya janilana,—tumi maha-pira

‘eka’-jnana tomara se haiyache sthira//CB, Adi 16.150//

TRANSLATION

“Now I know for certain that you are a powerful saint, for you are firmly convinced that the Supreme Lord is one.

COMMENTARY

The phrase eka-jnana means “to perceive the presence of the Supreme Lord in every living entity” or “to see the Lord’s variegatedness;” in other words, “to realize the nondual Absolute Truth.”

Text 151

yogi jnani yata saba mukhe-matra bale

tumi se paila siddhi maha-kutuhale//CB, Adi 16.151//

TRANSLATION

“All the so-called yogis and jnanis simply speak big words, but you have actually attained perfection.

COMMENTARY

“Ordinary pseudo yogis and pseudo jnanis speak of advaya-jnana, or transcendental knowledge beyond duality, simply to make a show of being liberal, but you, Haridasa, are actually a real, perfected maha-purusa, or great personality.”

Text 152

tomare dekhite mui ailun ethare

saba dosa, mahasaya! ksamiba amare//CB, Adi 16.152//

TRANSLATION

“O sir, I have personally come to meet you, therefore please forgive all my offenses.

Text 153

sakala tomara sama,—satru-mitra nai

toma’ cine,—hena jana tribhuvane nai//CB, Adi 16.153//

TRANSLATION

“You are equal to everyone—both friend and enemy—but there is no one

in the three worlds who can understand you.

COMMENTARY

On the strength of their mundane knowledge, the materialists cannot understand the position of a maha-bhagavata, paramahamsa Vaisnava. Actually no one is the friend or enemy of a Vaisnava. Because he considers everyone in the world as a Vaisnava, he is the friend of everyone, and being devoid of conception of mundane enjoyment, he sees everyone, friends and enemies, equally.

Text 154

cala tumi, subha kara' apana-icchaya

ganga-tire thaka giya nirjana-gophaya//CB, Adi 16.154//

TRANSLATION

"You are free to go wherever you wish. You may go stay in a cave on the bank of the Ganges or wherever you desire.

COMMENTARY

The word gophaya (derived from the Sanskrit word guha and Hindi word gupha) means "a vacant cave."

The king said, "O Haridasa, now you are freed from arrest, therefore by your own sweet will you may go to a secluded cave on the bank of the Ganges near Phuliya and begin to worship your beloved Lord without disturbance. Though we are most abominable and sinful, please forgive all our unforgivable offenses and glance mercifully on us."

Text 155

apana-icchaya tumi thaka yatha-tatha

ye tomara iccha, tai karaha sarvatha"//CB, Adi 16.155//

TRANSLATION

"Now you may stay wherever you like and do whatever you please."

Text 156

haridasa-thakurera carana dekhile

uttamera ki daya, yavana dekhi' bhule'//CB, Adi 16.156//

TRANSLATION

What to speak of the upper classes, on seeing the lotus feet of Haridasa Thakura, even the Moslems forgot themselves.

COMMENTARY

The Moslems are generally devoid of devotional service to the Supreme Lord. If sense enjoyers, fruitive workers, and mental speculators, who are all relatively superior to the Moslems, realize the magnanimous, glorious lotus feet of maha-bhagavata Thakura Haridasa, then they will permanently retire from engagement in the their respective sense gratification. On seeing Haridasa, even Moslems who were sinful and extremely averse to the Lord forgot their endeavors to oppose devotional service, which were induced by the urges of their senses.

Text 157

eta krodhe anileka maribara tare

'pira'-jnana kari' aro pa'ye pache dhare//CB, Adi 16.157//

TRANSLATION

They had angrily taken him to be killed, but they ultimately accepted him as a powerful saint.

COMMENTARY

Oh, how wonderful are the uncommon glories of the maha-bhagavata, paramahamsa, Vaisnava Thakuras! By seeing the extraordinary shining example of Thakura Haridasa's forgiveness and tolerance, that same king who was previously envious of the Thakura, who had angrily arrested him in order to severely punish him, who hated Lord Visnu and the Vaisnavas, and who was most sinful now accepts Thakura Haridasa as a worshipable, uncommon, great personality sent by God. Not only that, being purified by the fire of repentance, that most sinful, atheistic,

offensive king begged forgiveness for all his offenses and was obliged to offer obeisances at the Thakura’s lotus feet.

Text 158

yavanere krpa-drsti kariya prakasa

phuliyaya aila thakura-haridasa//CB, Adi 16.158//

TRANSLATION

After glancing mercifully on the Moslems, Thakura Haridasa entered Phuliya.

Texts 159-161

ucca kari’ hari-nama laite laite

ailena haridasa brahmana-sabhate

haridase dekhi’ phuliyara vipra-gana

sabei haila ati paranandа-mana

hari-dhvani vipra-gana lagila karite

haridasa lagilena anande nacite//CB, Adi 16.159-161//

TRANSLATION

As He loudly chanted the names of Hari, he arrived before an assembly of brahmanas. Seeing Haridasa, the brahmanas were filled with happiness. The brahmanas then began to chant the names of Hari, and Haridasa began to dance in ecstasy.

COMMENTARY

Being relieved from the torture and repression of the king and the Kazi and in order to benefit the brahmana community of Phuliya, Thakura Haridasa arrived there while loudly chanting the names of Hari. Due to narrow-minded sectarianism and social aversion towards devotional service, some so-called brahmanas did not previously consider it proper to accept Haridasa as the spiritual master for awarding the holy names.

But now after hearing about his extraordinary unlimited prowess, all the prestigious brahmanas accepted him as the giver of the holy names, which are nondifferent from the Lord Himself. All of them happily began to respect Haridasa.

Text 162

adbhuta ananta haridasera vikara

asru, kampa, hasya, murccha, pulaka, hunkara//CB, Adi 16.162//

TRANSLATION

Haridasa displayed endless ecstatic transformations like crying, shivering, laughing, falling unconscious, hairs standing on end, and roaring.

Text 163

achada khayena haridasa prema-rase

dekhiya brahmana-gana mahanande bhase//CB, Adi 16.163//

TRANSLATION

Then, in ecstatic love, Haridasa crashed to the ground. Seeing this, the brahmanas began to float in ecstasy.

Text 164

sthira hai’ ksaneke vasila haridasa

vipra-gana vasilena bedi’ caripasa//CB, Adi 16.164//

TRANSLATION

After a while, when Haridasa became pacified, the brahmanas sat around him.

Text 165

haridasa balena,—“sunaha vipra-gana!

duhkha na bhaviha kichu amara karana//CB, Adi 16.165//

TRANSLATION

Haridasa then said, “O brahmanas, please listen. Don’t feel sorry for me.

Text 166

prabhu-ninda ami ye sunilun apara

ta’ra sasti karilena isvara amara//CB, Adi 16.166//

TRANSLATION

“I’ve heard so much blasphemy of the Lord. That is why He has punished me.

COMMENTARY

While considering himself an ordinary conditioned soul, forced to enjoy the fruits of karma, Haridasa humbly said, “I had to hear topics that were averse to the Lord as punishment for my previous misdeeds and aversion to the Lord. Due to my tolerance I did not adequately protest the harsh statements of persons who were averse to the Lord. That is why the Lord has awarded this punishment to me.” The Lord awards severe punishment to those who even after hearing blasphemy against the Lord and His devotees do not protest in order to make a show of tolerance. Even after hearing blasphemous words against Hari, Guru, and Vaisnava, the prakrta-sahajiyas’ attempt to justify their abominable, mean, duplicitous nature as ‘Vaisnava etiquette,’ guarantees their frightful degradation. Thakura Haridasa was truly the highest ideal of tolerance, and because the deceitful prakrta-sahajiya sampradaya tries to artificially imitate the quality of his tolerance, they ultimately achieve various miseries in life. Since the maha-bhagavata paramahamsa Vaisnava is personally free from the blasphemy of others, he does not possess the external mundane urges to blaspheme or praise, talk unnecessarily or gossip. But since the prakrta-sahajiyas are not situated on such an exalted platform, their endeavors to imitate result in abominable duplicity. Therefore they inevitably suffer miseries. In order to preach this topic to the deceitful prakrta-sahajiya sampradayas, Haridasa Thakura, like an ordinary human being, invoked the philosophy of enjoying fruitive results.

The prakrta-sahajiyas are forced to enjoy the fruits of their activities, but Haridasa Thakura, the crest-jewel among liberated souls and a chanter of the holy names of Hari, is certainly not forced to enjoy the fruits of his activities. Srila Rupa Gosvamipada has described this topic in his Sri Namastaka (4) as follows:

yad-brahma-saksat-krti-nisthayapi

vinasam ayati vina na bhogaih

apaiti nama sphuranena tat te

prarabdha-karmeti virauti vedah

"The seeds of sinful activities that cause rebirth for their fruition are not totally destroyed despite realization of oneness with Brahman through constant meditation. But, O Lord, as soon as Your holy names manifest on the tongue (even in the form of namabhasa) all seeds of sinful activities are totally uprooted. This is elaborately glorified in the Vedas."

Text 167

bhala haila, ithe bada pailun santosa

alpa sasti kari' ksamilena bada-dosa//CB, Adi 16.167//

TRANSLATION

"I'm satisfied, for whatever happened to me was for my benefit. The Lord has relieved me of my great offense by awarding me a token punishment.

COMMENTARY

Those who even after hearing the blasphemy of Visnu and the Vaisnavas display their 'cleverness' by posing as advanced and liberal (?) on the pretext of artificial gentleness or tolerance without understanding the real purport of taror api sahisnu—"more tolerant than a tree" are understood to be enjoying the results of their grave offenses. One should not consider such grave offenses as trivial and advertise sense gratification aimed at accumulating mundane fame as worship of Hari. For this reason, in order to instruct the people of the world, jagad-guru Thakura Haridasa pointed out the great faults of the foolish prakrta-sahajiyas, who

display artificial humility, by humbly saying: “I have heard blasphemy of Hari, Guru, and Vaisnava without hesitation; therefore I am a great offender. Since I did not protest, it would have been proper if Hari, Guru, and Vaisnava had awarded me more severe punishment; but the Lord is most merciful. He awarded me only the token punishment of being inhumanly tortured by the servants of the king and thus freed me from the offenses born from blasphemy of Visnu and the Vaisnavas. In this way He has proved Himself as causelessly merciful, by which my happiness and satisfaction is increased. In the Srimad Bhagavatam (10.14.8) Lord Brahma prays to the Lord as follows:

tat te ‘nukampam su-samiksamano

bhunjana evatma-krtam vipakam

hrd-vag-vapurbhir vidadhan namas te

jiveta yo mukti-pade sa daya-bhak

“‘My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim.’ In order to distort and change the meaning and purport of this Bhagavatam verse, I failed to protest; that was my greatest mistake.”

Text 168

kumbhipaka haya visnu-nindana-sravane

taha ami vistara sunilun papa-kane//CB, Adi 16.168//

TRANSLATION

“One who hears blasphemy of Lord Visnu is sent to the hell known as Kumbhipaka, and with my sinful ears I heard so much blasphemy of the Lord.

COMMENTARY

It is stated in the scriptures that an atheist who hears blasphemy of the

Supreme Lord but does not protest attains the most painful hell known as Kumbhipaka after death.

In the Srimad Bhagavatam (4.4.17) Sati spoke to Prajapati Daksa as follows: “If one hears an irresponsible person blaspheme the master and controller of religion, one should block his ears and go away if unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer’s tongue and kill the offender, and after that one should give up his own life.” This is the devotees’ only remedy.

In the Bhakti-sandarbha (265) it is stated: “If one hears blasphemy of Visnu and the Vaisnavas, he incurs great sin:

nindam bhagavatah srnvams tat-parasya janasya va

tato napaiti yah so ‘pi yaty adhah sukrtac cyutah

“‘Anyone who fails to immediately leave a place where criticism of the Supreme Lord or His faithful devotee is heard will certainly fall down, bereft of his pious credit.’ Only an incapable person should leave that place, otherwise a capable person must cut out the tongue of one who blasphemes Visnu and the Vaisnavas. If one is incapable of doing either, then he should give up his body.”

Text 169

yogya sasti karilena isvara tahara

hena papa ara yena nahe punar-bara”//CB, Adi 16.169//

TRANSLATION

“Therefore the Lord has given me an appropriate punishment so that I may not commit such sins in the future.”

COMMENTARY

With the imitative prakrta-sahajiya sampradayas in mind, Haridasa spoke the following words of instruction: “As a Vaisnava, I will never again hear blasphemy against Visnu and the Vaisnavas under the shelter of trnad api sunicata or on the pretext of taror api sahisnuta. I have had a sufficient lesson this time. The Lord is most merciful; He taught me by

awarding a token punishment for a grave offense.” Due to misfortune, the prakrta-sahajiya sampradayas, who are offenders of the holy names, cannot understand the actual purport and substance of these statements of Thakura Haridasa.

Text 170

hena-mate haridasa vipra-gana-sange

nirbhaye karena sankirtana maharange//CB, Adi 16.170//

TRANSLATION

Thereafter Haridasa and the brahmanas fearlessly enjoyed congregationally chanting the holy names of the Lord.

Text 171

tahane o duhkha dila ye-saba yavane

savamse ucchanna ta’ra haila kata-dine//CB, Adi 16.171//

TRANSLATION

The Yavanas who had beaten Haridasa, as well as their families, were all destroyed within a few days.

COMMENTARY

The sinful atheist Yavanas soon achieved the miserable results obtained by persons who torture and envy Vaisnavas. In the Skanda Purana it is stated:

hanti nindati vai dvesti vaisnavan nabhinandati

krudhyate yati no harsam darsane patanani sat

“Whoever kills or blasphemes a Vaisnava, whoever is envious of or angry with a Vaisnava, and whoever does not offer obeisances or feel joy upon seeing a Vaisnava certainly falls into a hellish condition.” According to this infallible scriptural decree, the Yavanas along with their families were soon destroyed by severe diseases like cholera or smallpox.

Text 172

tabe haridasa ganga-tire gopha kari’

thakena virale ahar-nisa krsna smari’//CB, Adi 16.172//

TRANSLATION

Then Haridasa went and found a cave on the bank of the Ganges. He remembered Krsna day and night as he resided alone in the cave.

COMMENTARY

While remaining in a solitary cave on the bank of the Ganges at Phuliya, Srila Thakura Mahasaya loudly chanted the names of Krsna and passed his days and nights remembering the pastimes of the Lord. Sometimes he would chant the sixteen name, thirty-two syllable, maha-mantra loudly, and sometimes he would chant softly. Every day he would complete the chanting of three hundred thousand holy names, or in a year he would chant one hundred million names of Hari. Many people consider chanting the names of Krsna in a solitary place in the category of upamsu-japa, or “chanting very softly.” They say that this maha-mantra, or chanting the holy names of the Lord, should not be heard by others; only the person who is chanting should hear. If the lips move, or if the holy names are recited, then the names of Krsna will automatically be heard by others. But if one lacks faith in the Vaisnavas who chant the holy names of the Lord, then by the influence of Kali he may dare to quarrel with those Vaisnava chanters. Whenever the pure names of the Lord are glorified and chanted by sadhus who have taken full shelter of the names, and those names do not enter the ears of others, it is called nirjana-bhajana. Such chanting of the names of Hari in a solitary place is intended only for one’s own benefit, therefore such chanting yields no benefit for others. Even if the fixed number of holy names regularly chanted by a person who is inclined to the service of the Lord are chanted in a solitary place, faithful persons may still take advantage by secretly hearing from a distance. On the platform of madhyama-adhikara, one may have to associate with worldly people while preaching the holy names in the course of jive-daya, showing compassion to the living entities, but since he preaches the holy names with utmost attention, he does not become affected by the sinful reactions of the audience, rather he distributes mercy by removing the contamination of their sinful reactions. If while

chanting the holy names of the Lord with his many disciples a madhyama-adhikari becomes more or less affected by the reactions of their karma, then his falldown is assured. According to the statement, jivan-mukta api punar yanti samsara-vasanam—"A person considered liberated in this life can again fall down and desire the material atmosphere for material enjoyment," even a madhyama-adhikari chanter of the holy names can again fall down into material existence. That is why mundane pride in the form of worldly association and accepting many disciples simply produces ku-phala, or evil results. While describing the topics of Haridasa Thakura's devotional service, the injunction for loudly chanting and attentively hearing the holy names has been prescribed for practitioners who desire their own welfare in order to deliver from great inauspiciousness those who mistakenly consider satisfying their own senses as satisfying Hari while remaining busy in activities of sense gratification such as accepting many disciples like the immature yogis.

srnvatah sraddhaya nityam grnatas ca sva-cestitam

kalena natidirghena bhagavan visate hrdi

"Persons who hear Srimad Bhagavatam regularly and are always taking the matter very seriously will have the Personality of Godhead Sri Krsna manifested in their hearts within a short time." According to the purport of this verse from Srimad Bhagavatam (2.8.4), Thakura Mahasaya, who is jagad-guru, Vaisnava acarya, and best of the liberated souls, has taught people in general the process of remembering the pastimes of Krsna while personally chanting and hearing the holy names of Krsna in the course of realizing that Krsna is nondifferent from His names, forms, qualities, associates, paraphernalia, and pastimes. Those who give up hearing and loud chanting of the holy names received from the mouths of devotees free from nama-aparadha and in order to gratify their senses display artificial imitation of remembering the pastimes of the Lord in their impure, enjoyment prone hearts—their attempts to imitate remembrance of the Lord's pastimes in this way is simply thirst for material enjoyment born from aversion to the Lord.

Text 173

tina-laksa nama dine karena grahana

gopha haila tan’ra yena vaikuntha-bhavana//CB, Adi 16.173//

TRANSLATION

He would chant the holy name of the Lord three hundred thousand times a day, and his cave was thus transformed into Vaikuntha.

COMMENTARY

The cave in which the pure-hearted, great preacher, Hari-Namacarya Thakura Mahasaya loudly chanted the transcendental sound of the holy names of Lord Hari transformed into a place of Lord Krsna’s pastimes, or Vaikuntha, according to the purport of the following statement of a mahajana: ye dina grhe bhajana dekhi, grhete goloka bhaya—“One day while performing devotional practices, I saw my house transformed into Goloka Vrndavana.”

Text 174

maha naga vaise sei gophara bhitare

ta’ra jvala prani-matre sahite na pare//CB, Adi 16.174//

TRANSLATION

A huge snake lived within that cave, and no living entity could tolerate the burning atmosphere produced from its poison.

Text 175

haridasa-thakurere sambhasa karite

yateka aise, keha na pare rahite//CB, Adi 16.175//

TRANSLATION

As a result, anyone who visited Haridasa in his cave could not stay more than a few moments.

Text 176

parama-visera jvala sabei payena

haridasa punah iha kichu na janena//CB, Adi 16.176//

TRANSLATION

They all felt intense burning from the poison, but Haridasa was again completely oblivious.

Text 177

vasiya karena yukti sarva-vipra-gane

“haridasa-asrame eteka jvala kene”//CB, Adi 16.177//

TRANSLATION

The brahmanas sat down together and considered, “What is that burning sensation in Haridasa’s cave?”

Text 178

sei phuliyaya vaise maha-vaidya-gana

ta’ra asi’ janileka sarpera karana//CB, Adi 16.178//

TRANSLATION

There were some expert physicians living in Phuliya. When they came there, they could understand that the burning sensation was due to the presence of a snake.

Text 179

vaidya balileka,—“ei gophara talaya

eka maha naga ache, tahara jvalaya//CB, Adi 16.179//

TRANSLATION

A physician said, “There is big snake somewhere inside the cave.

Text 180

rahite na pare keha,—kahilun niscaya

haridasa satvare caluna anyasraya//CB, Adi 16.180//

TRANSLATION

“No one can remain here due to the effects of its poison. This is our assurance. Therefore Haridasa should immediately go somewhere else.

COMMENTARY

Those who came to see Thakura Haridasa in his bhajana-kutira felt great distress due to the burning poison of the snake. They could not understand where the burning heat was coming from. Later on, they brought snakebite doctors and found out that a snake lived within a hole in Haridasa Thakura’s kutira. Due to excessive heat from the burning poison, no one could stay there for any length of time. But Haridasa Thakura, who was solely attached to chanting the holy names and who never wasted a moment, did not feel any inconvenience at all. Considering that it is never proper to live with a cruel, deceitful, fierce, poisonous snake, the visitors requested Haridasa to shift to another place.

Text 181

sarpera sahita vasa kabhu yukta naya

cala sabe kahi’ giya tahana asraya”//CB, Adi 16.181//

TRANSLATION

“It is not wise to live with a snake. Let us go to his cave and inform him.”

Text 182

tabe sabe asi’ haridasa-thakurere

kahila vrtanta sei gopha chadibare//CB, Adi 16.182//

TRANSLATION

Then they all went to see Haridasa to explain the situation and request him to move.

Text 183

“maha-naga vaise ei gophara bhitare

tahara jvalaya keha rahite na pare//CB, Adi 16.183//

TRANSLATION

“There is a big snake living in this cave, and no one can remain here due to the effect of its poison.

Text 184

ataeva e sthane rahite yogya naya

anya sthane asi’ tumi karaha asraya”//CB, Adi 16.184//

TRANSLATION

“Therefore it is not wise to live here. Please find another place to stay.”

Text 185

haridasa balena,—“aneka dina achi

kona jvala-visa e gophaya nahi vasi//CB, Adi 16.185//

TRANSLATION

Haridasa replied, “I have been staying in this cave for many days, but I haven’t felt any burning sensation.

Texts 186-188

sabe duhkha,—tomara ye na para’ sahite

eteke calimu kali ami ye-se-bhite

satya yadi ihate thakena mahasaya

tenho yadi kali na chadena e alaya

tabe-ami kali chadi’ yaimu sarvatha

cinta nahi, tomara balaha krsna-gatha” //CB, Adi 16.186-188//

TRANSLATION

"But since you are all suffering and unable to tolerate the burning of the poison, I will leave tomorrow for another place. If there is a snake in this cave and it doesn't leave by tomorrow, then I'll leave and go some other place. Don't worry. Let us all chant Krsna's names."

COMMENTARY

In reply Haridasa said, "I have no inconvenience due to the burning poison of the snake, but since all of you are concerned about me I will leave this place for your benefit and satisfaction. Either I or the snake will leave this cave tomorrow. All of you should give up unnecessary talking that is not related to Krsna and constantly sing the glories of Krsna."

Regarding the second half of verse 188, one should discuss Maharaja Pariksit's statement to the innumerable rajarsis, maharsis, devarsis, and brahmarsis in Srimad Bhagavatam (1.19.15), wherein he says: "O brahmanas, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snake-bird—or whatever magical thing the brahmana created—bite me at once. I only desire that you all continue singing the deeds of Lord Visnu."

Text 189

ei-mata krsna-katha-mangala-kirtane

thakite, adbhuta ati haila sei-ksane//CB, Adi 16.189//

TRANSLATION

As soon as they began to perform kirtana, a wonderful incident took place.

Text 190

'haridasa chadibena' sunina vacana

maha-naga chadilena sthana sei-ksana//CB, Adi 16.190//

TRANSLATION

Hearing that Haridasa was prepared to leave the cave, the large snake immediately left.

Text 191

garta haite uthi' sarpa sandhyara pravese

sabei dekhena,—calilena anya-dese//CB, Adi 16.191//

TRANSLATION

It was early evening as everyone there saw the snake leave the cave.

COMMENTARY

The phrase sandhyara pravese means "in the evening" or "as night approached."

Text 192

parama-adbhuta sarpa—maha-bhayankara

pita-nila-sukla varna—parama-sundara//CB, Adi 16.192//

TRANSLATION

The large wonderful snake looked most fearful, yet it was also very beautiful, being colored yellow, blue, and white.

Text 193

mahamani jvaliteche mastaka-upare

dekhi' bhaye vipra-gana 'krsna krsna' smare//CB, Adi 16.193//

TRANSLATION

As the brahmanas saw the brilliant jewel adorning its head, they fearfully remembered Krsna.

Text 194

sarpa se caliya gela, jvala nahi ara

vipra-gana hailena santosa apara//CB, Adi 16.194//

TRANSLATION

After the snake left that place, the brahmanas were overjoyed to find that the burning sensation was gone.

Text 195

dekhi’ haridasa thakurera maha-sakti

vipra-ganera janmila visesa tan’re bhakti//CB, Adi 16.195//

TRANSLATION

They all appreciated Haridasa’s marvelous potency and developed great devotion for him.

COMMENTARY

Seeing the departure of the great snake by the influence of Haridasa Thakura’s opulence and magnanimity, even many atheistic nondevotee brahmanas, who were attached to yogic perfections, developed special respect for him. The seminal brahmanas who were obliged to enjoy the fruits of their karma and eligible for Yamaraja’s punishment thought, “Due to one’s previous misdeeds a living entity takes birth in a family lower than that of brahmanas. Similarly, due to his previous misdeeds (?) Haridasa Thakura has taken birth in a Moslem family. Therefore he is certainly inferior to the pious mundane brahmanas.” But now, seeing his easily achieved mystic opulence, who stands before Haridasa with folded hands awaiting his instructions, they accepted him as the best of the brahmanas.

Text 196

haridasa-thakurera e kon prabhava

yan’ra vakya-matre sthana chadileka naga//CB, Adi 16.196//

TRANSLATION

It is not very glorious that a snake left its cave simply on the request of Haridasa Thakura.

COMMENTARY

Only persons who are envious of others, who are attached to sense gratification, who are averse to Hari, and who cause anxiety to other living entities are bitten by snakes. But what to speak of causing anxiety, envy, or fear, a maha-bhagavata Vaisnava like Thakura Haridasa has such great influence that even the most envious, fierce, poisonous snake humbly carries out his order.

Text 197

yanra drsti-matre chade avidya-bandhana

krsna na langhana haridasera vacana//CB, Adi 16.197//

TRANSLATION

Simply by his glance one's bondage born of nescience is destroyed. Even Lord Krsna does not transgress the words of Haridasa.

COMMENTARY

Only one who is blessed by Haridasa Thakura is able to constantly chant the names of Hari and take shelter of the pure holy names without committing offenses, and thus his contamination of ignorance, which is the root of material enjoyment, is totally uprooted. As a result of serving Haridasa Thakura and receiving his mercy, the Supreme Lord becomes obliged.

Text 198

ara eka, suna, ta'na adbhuta akhyana

nagaraja ye kahila mahima tahana//CB, Adi 16.198//

TRANSLATION

Now please hear another wonderful incident that was narrated by the king of the snakes.

Text 199

eka-dina bada eka lokera mandire

sarpa-ksata danka nace vividha prakare//CB, Adi 16.199//

TRANSLATION

One day a snake charmer was dancing in the courtyard of one wealthy man.

COMMENTARY

The phrase sarpa-ksata refers to being bitten by a snake or to a snake charmer who is possessed by the predominating deity of the snakes, Vasuki, who is invoked by mantras when one is bitten by nonpoisonous snake. The word danka (derived from the Hindi word dank, meaning “hood” or “stinger”) refers to the person who makes a snake dance or to a snake charmer.

Text 200

mrdanga-mandira gita—ta’ra mantra ghore

danka bedi’ sabei gayena uccaih-svare//CB, Adi 16.200//

TRANSLATION

His associates played the mrdanga and a flute used for snake charming as they loudly sang on all sides of the snake charmer. The snake charmer was absorbed under the influence of some mantras that he was chanting.

COMMENTARY

The first line of this verse refers to singing to the accompaniment of musical instruments like the mrdanga and cymbals or to be maddened, overwhelmed, or absorbed in the snake charmer’s chanting of mantras.

Text 201

daiva-gati tathaya aila haridasa

danka-nrtya dekhena haiya eka-pasa//CB, Adi 16.201//

TRANSLATION

By providence Haridasa came there and began to watch the snake charmer from the side.

COMMENTARY

The phrase daiva-gati means “without any purpose” or “by one’s own sweet will.”

Text 202

manusya-sarire naga-raja mantra-bale

adhisthana haiya nacaye kutuhale//CB, Adi 16.202//

TRANSLATION

By the power of the mantras chanted by the snake charmer, the king of snakes had appeared in the body of the snake charmer and was happily dancing.

COMMENTARY

The word naga-raja refers to Sesa, the devotee of Lord Visnu; Ananta; or Vasuki.

The word adhisthana means “situated” or “possessed.”

Text 203

kaliya-dahe karilena ye natya isvare

sei gita gayena karunya-ucca-svare//CB, Adi 16.203//

TRANSLATION

The snake charmer was loudly and sweetly singing about Krsna’s dance in the Kaliya lake.

COMMENTARY

The phrase kaliya-dahe refers to the particular lake within the Kalindi River named Kaliya-daha. Being afraid of Garuda, the fierce poisonous snake named Kaliya, the son of Kadru and Kasyapa, lived there with his family. For a description of this great snake Kaliya and the pastimes of

Krsna subduing this Kaliya by dancing on his heads in the Kaliya-daha, one should see Srimad Bhagavatam (10.15.47-52, Chapter 16, verses 1-12 and Chapter 17, verses 1-12).

As Krsna, the master of all arts, danced on the heads of Kaliya at Kaliya-daha, the snake charmer imitated that dance while loudly singing songs about the great mercy Krsna gave Kaliya on the pretext of awarding punishment.

Texts 204-208

suni’ nija-prabhura mahima haridasa

padila murcchita hai’ kotha nahi svasa

ksaneke caitanya pai, kariya hunkara

anande lagila nrtya karite apara

haridasa-thakurera avesa dekhiya

eka-bhita hai’ danka rahilena giya

gadagadi yayena thakura-haridasa

adbhuta pulaka-asru-kampera prakasa

rodana karena haridasa-mahasaya

sunina prabhura guna haila tanmaya//CB, Adi 16.204-208//

TRANSLATION

As Haridasa heard the glorious pastimes of the Lord, he fell unconscious to the ground and his breath stopped. When he regained consciousness some moments later, he roared loudly and began to dance in ecstasy. Seeing Haridasa’s ecstatic mood, the snake charmer stopped his dancing and stood off to the side. Thakura Haridasa rolled on the ground and wonderful ecstatic symptoms like hairs standing on end, crying, and shivering manifest in his body. Haridasa was fully absorbed in ecstatic love after hearing the transcendental qualities of the Lord, and tears of love flowed from his eyes.

COMMENTARY

Overwhelmed by the snake charmer’s songs describing Krsna’s mercy, Haridasa Thakura fell unconscious due to an awakening of love of God. Even symptoms of external consciousness like breathing could not be found in his body. After a while he regained his external consciousness, roared loudly, and began to dance in ecstatic love of God. Seeing maha-bhagavata Vaisnava Thakura Haridasa dance in the mood of love for Krsna, the snake charmer, who was possessed by Anantadeva, respectfully stood aside. Being absorbed in hearing and remembering Krsna’s incomparably great quality of mercy on the fierce, cruel serpent Kaliya, Thakura Haridasa became absorbed in love of Krsna and began to roll on the ground and cry as his transcendental body manifested tears, shivering, and hairs standing on end.

Text 209

haridase bedi’ sabe gayena harise

yoda-haste rahi’ danka dekhe eka-pase//CB, Adi 16.209//

TRANSLATION

Then everyone surrounding Haridasa joyfully began chanting Krsna’s glories, while the snake charmer respectfully stood to the side with folded hands.

Text 210

ksaneke rahila haridasera avesa

punah asi’ danka nrtye karila pravesa//CB, Adi 16.210//

TRANSLATION

After Haridasa returned to external consciousness, the snake charmer again began to dance.

Text 211

haridasa-thakurera dekhiya avesa

sabei haila ati ananda-visesa//CB, Adi 16.211//

TRANSLATION

Everyone was overwhelmed with joy after seeing Haridasa's ecstatic absorption.

Text 212

yekhane padaye tan'ra caranera dhuli

sabei lepena ange hai' kutuhali//CB, Adi 16.212//

TRANSLATION

They all eagerly took the dust from his footprints and smeared it on their bodies.

Texts 213-218

ara eka dhanga-vipra thaki' seikhane

"muni o nacimu aji" gane mane-mane

"bujhilana,—nacilei abodha barbare

alpa manusyere o parama-bhakti kare"

eta bhavi' sei-ksane achada khaiya

padila yehena maha-acesta haiya

yei-matra padila dankera nrtya-sthane

marite lagila danka maha-krodha-mane

ase-pase ghade-mude vetrera prahara

nirghata maraye danka, raksa nahi ara

vetrera prahare dvija jarjara haiya

'bapa bapa' bali' sese gela palaiya//CB, Adi 16.213-218//

TRANSLATION

One pseudo brahmana who was in the audience thought, “I will also dance today. Even an illiterate fool who dances like he’s in ecstasy is greatly respected by common people.” Thinking in this way, he immediately crashed to the ground and became motionless. As soon as the pseudo brahmana fell near the dancing snake charmer, the snake charmer became angry and began severely beating the brahmana with a stick. After being beaten with a stick all over the body, the anguished brahmana ran away screaming, “Father! Father!”

COMMENTARY

The word dhanga-vipra refers to that pseudo brahmana, who was a hypocritical, deceitful, cheating, artificial, imitative prakrta-sahajiya and lowest of the brahmanas. Being puffed-up with the pride of being a brahmana and being induced by his polluted intelligence, that pseudo brahmana tried to artificially imitate the transcendental characteristics of maha-bhagavata Vaisnava Thakura Haridasa. He considered, “Due to their blind faith, whenever ordinary foolish people see or hear any dancing or singing in a petty religious function, they offer abundant respect. Therefore, since people offered such respect to Haridasa Thakura, who is an ordinary human being (?) born in a non-Hindu family, while I am born in the topmost varna in Hindu society; if I can imitate the characteristics and eight ecstatic transformations of a Vaisnava Thakura’s love, like an actor on stage, then no one can estimate how much profit, adoration, and distinction I will achieve. When people respect an ordinary human being (?) and nonseminal brahmana like Haridasa Thakura so much just by seeing his display of petty ordinary emotions, then if I, the son of a seminal brahmana, can simply mimic his transcendental emotions, I can’t imagine how much profit, adoration, and distinction I will receive. If I exhibit artificial emotions, then my insignificant material fame will certainly surpass the fame of the transcendental Vaisnava.” Thinking in this way, in order to exhibit artificial sentiments, that atheistic, hypocritical prakrta-sahajiya suddenly fell on the ground and artificially pretended to be unconscious. As soon as that pseudo brahmana deceitfully exhibited artificial sentiments by which one is naturally bound to slip and fall, the snake charmer understood his deceitfulness and saw him as a disturbance and obstruction to his own dancing and therefore began to beat him severely. He incessantly, severely, and mercilessly beat that atheist on his shoulders, head, and

other bodily limbs. Due to the excessive beating, that fallen pseudo brahmana ultimately left that place, shouting, “O father, save me! O mother, save me! I’m dying!”

Text 219

tabe danka nija-sukhe nacila vistara

sabara janmila bada vismaya antara//CB, Adi 16.219//

TRANSLATION

Thereafter the snake charmer happily continued on with his dance, as everyone there watched in astonishment.

Text 220

yoda-haste sabe jijnasena danka-sthane

“kaha dekhi,—e-viprere marila va kene?//CB, Adi 16.220//

TRANSLATION

Later they all folded their hands and asked the snake charmer, “Please explain for us. Why did you beat the brahmana?

Text 221

haridasa nacite va yoda-haste kene

rahila,—e saba katha kaha ta’ apane?”//CB, Adi 16.221//

TRANSLATION

“And why did you stand aside with folded hands when Haridasa was dancing?”

Text 222

tabe sei danka-mukhe visnu-bhakta naga

kahite lagila haridasera prabhava//CB, Adi 16.222//

TRANSLATION

Then the serpent devotee of Visnu spoke through the mouth of the snake charmer about the glories of Haridasa.

Text 223

“tomara ye jijnasila,—e bada rahasya

yadyapi akathya, tabu kahimu avasya//CB, Adi 16.223//

TRANSLATION

“You have asked about Me about a mysterious subject. Although it is confidential, I must disclose it.

COMMENTARY

The audience asked the snake charmer, “O snake charmer, why did you stand to the side with folded hands when Haridasa Thakura fell unconscious in ecstatic love of God after his uncommon dancing? And why did you mercilessly beat this prakrta-sahajiya when he fell unconscious while exhibiting his artificial sentiments?” In reply, Anantadeva, who was situated within the body of the snake charmer, spoke to everyone through the mouth of the snake charmer, “The subject matter that you have inquired about is very mysterious and indescribable. Though it is most confidential, I will certainly explain everything to you in detail.”

Text 224

haridasa-thakurera dekhiya avesa

tomara ye bhakti bada karila visesa//CB, Adi 16.224//

TRANSLATION

“You all felt great reverence for Haridasa when you saw his ecstatic dance.

Text 225

taha dekhi’ o-brahmana dhangati kariya

padila matsarya-buddhye achada khaiya//CB, Adi 16.225//

TRANSLATION

“Seeing this, that pseudo brahmana fell to the ground in an envious imitation of Haridasa.

Text 226

amara nrtya-sukha bhanga karibare

matsarya-buddhye kon jane sakti dhare?//CB, Adi 16.226//

TRANSLATION

“Who has the power to enviously disturb the pleasure of My dancing?

Text 227

haridasa-sange sparddha mithya kari’ kare

ataeva sasti bahu karilun uhare//CB, Adi 16.227//

TRANSLATION

“Out of audacity, he tried to imitate Haridasa, and therefore I punished him accordingly.

COMMENTARY

“Haridasa Thakura is a nonduplicitous, transcendental, spontaneous, pure devotee of the Lord, whereas this pseudo brahmana is an abominable prakrta-sahajiya. Artificial imitation born of false rivalry with nonduplicitous pure devotees is the fraudulent drama of hypocritical sahajiyas. Since this prakrta-sahajiya tried to artificially imitate the activities of a maha-bhagavata Vaisnava Thakura out of envy and hate and with a desire to cheaply acquire mundane fame from the foolish persons ignorant of the truth, I have sufficiently punished him.”

Text 228

“bada loka kari’ loka januka amare”

apanare prakatai dharma-karma kare//CB, Adi 16.228//

TRANSLATION

“He presented himself as an important person by imitating some religious sentiments.

COMMENTARY

Like this so-called brahmana, many atheistic hypocrites with the ill-motive, “People will respect me as ‘great’ or ‘a devotee,’” exhibit various reflections of artificial emotions in order to cheat people. In this regard, one should discuss the definitions of baka-vrata and vaidala-vrata as found in the following verses:

adho-drstir naikrtikah svartha-sadhana-tatparah

satho mithya-vinitas ca baka-vrata-paro dvijah

“An imposter brahmana, the follower of baka-vrata, ‘the vow of the duck,’ is he who always looks down in order to make a show of humility, who is cruel, and who pretends to be submissive.

dharma-dhvaji sada lubdhas chadmiko loka-dambhakah

vaidala-vratiko jneyo himsra-sarvabhisandhikah

“One should know that the dharma-dhvaji (who makes a false show of being religious), the person who always desires other’s wealth, the duplicitous person, the person who cheats, the envious person, and the person who blasphemes are hypocritical brahmanas who follow vaidala-vrati, ‘the vow of a cat.’”

Text 229

e-sakala dambhikera krsne priti nai

akaitava haile se krsna-bhakti pai//CB, Adi 16.229//

TRANSLATION

“Actually that arrogant and deceitful brahmana has no love for Krsna. To achieve the devotional service of Lord Krsna one has to be free from duplicity.

COMMENTARY

It is to be understood that those who artificially imitate the transcendental activities of the maha-bhagavata Vaisnava with the desire to accumulate mundane fame as a devotee have no attitude of service to the lotus feet of the Lord. Although in order to gratify their own material senses they proudly accept the dress of devotees, their artificial external exhibition of devotional symptoms is simply meant to cheat people. Pure devotion to Krsna is present wherever the symptoms of dharma-dhvajis, vaidala-vratis, and baka-vratis are absent, and pride, duplicity, and extraneous motives are present wherever such faults are found.

Texts 230-231

ei ye dekhila,—nacilena haridasa

o-nrtya dekhile sarva-bandha haya nasa

haridasa-nrtye krsna nacena apane

brahmanda pavitra haya o-nrtya-darsane//CB, Adi 16.230-231//

TRANSLATION

“One who sees Haridasa dancing is freed from all bondage. When Haridasa dances, Lord Krsna personally dances. Thus the whole universe can be purified by seeing his dance.

COMMENTARY

The material bondage of those who see dancing performed for the pleasure of Krsna by Vaisnavas who are inclined to the service of the Lord is destroyed, whereas the exhibition of artificial characteristics by prakrta-sahajiyas simply increases their miseries of material bondage. By seeing dancing performed for the pleasure of Krsna by Vaisnavas, nonduplicitous emotions befitting a Vaisnava are certainly awakened, and the fraudulent endeavors of the hypocritical imitators simply yields evil results in this world. When Thakura Haridasa exhibits the transcendental pastime of dancing, then, being controlled by his nonduplicitous love, Krsnacandra along with His associates also dance. By seeing such transcendental dancing, many fortunate persons of this world become free from heaps of sinful reactions accumulated over many lifetimes and

thus achieve piety that leads to devotional service.

Text 232

uhana se yogya pada 'haridasa'-nama

niravadhi krsna-candra hrdaye uhana//CB, Adi 16.232//

TRANSLATION

"His name, 'Haridasa,' is appropriate, for Lord Krsna constantly dwells in his heart.

COMMENTARY

For an explanation of the second line of this verse, one should see Srimad Bhagavatam (9.4.63-68).

Text 233

sarva-bhuta-vatsala, sabara upakari

isvarera sange prati-janme avatari//CB, Adi 16.233//

TRANSLATION

"He is affectionate to all living entities, and he is always engaged in their welfare. He accompanies the Lord whenever He incarnates.

COMMENTARY

Haridasa Thakura is affectionate to all living entities and the benefactor for both animate and inanimate beings. He incarnates whenever the Supreme Lord incarnates. In other words, he is a constant associate in the Lord's pastimes.

Text 234

unhi se niraparadha visnu-vaisnavete

svapne o unhana drsti na yaya vipathe//CB, Adi 16.234//

TRANSLATION

“He is never offensive to Visnu or the Vaisnavas, and even in a dream he does not deviate from the proper path.

COMMENTARY

Since Haridasa Thakura is a direct associate of the Lord, he cannot commit any offenses against Visnu or the Vaisnavas. He can never deviate from his endeavor to serve Krsna like an ordinary human being, even in a dream.

Text 235

tilarddha unhana sanga ye-jivera haya

se avasya paya krsna-pada-padmasraya//CB, Adi 16.235//

TRANSLATION

“One who associates with Haridasa for even a fraction of a moment will certainly attain shelter at the lotus feet of Krsna.

COMMENTARY

If by the good fortune resulting from accumulated pious activities over many lifetimes, a living entity associates with Haridasa Thakura for even a short time, he will certainly achieve the lotus feet of the Lord.

Text 236

brahma-sivo haridasa-hena bhakta-sanga

niravadhi karite cittera bada ranga//CB, Adi 16.236//

TRANSLATION

“Lord Brahma and Lord Siva always desire to associate with a devotee like Haridasa.

COMMENTARY

The demigods headed by Brahma always hanker to become glorious by obtaining the association of a maha-bhagavata devotee like Haridasa.

Text 237

‘jati, kula, saba-nirarthaka’ bujhaite

janmilena nica-kule prabhura ajnate//CB, Adi 16.237//

TRANSLATION

“On the order of the Lord, Haridasa was born in a low-class family to show that birth in a high caste or good family are useless.

COMMENTARY

Due to pious and sinful activities, the conditioned souls take birth in higher or lower species of life. This is simply an example of the fruits of their karma. From the spiritual point of view there is no value at all in the prestige resulting from mundane caste and ancestry. By the supreme will of the all-auspicious Lord, Haridasa Thakura appeared in a Moslem family in order to preach this supreme truth to the entire world.

Text 238

‘adhama-kulete yadi visnu-bhakta haya

tathapi se-i se pujya’—sarva-sastre kaya//CB, Adi 16.238//

TRANSLATION

“If a devotee of the Lord is born in a low-class family, he is still worthy of worship. This is the verdict of the scriptures.

COMMENTARY

Taking birth in superior or inferior families indicates the superiority or inferiority of the fruits of one’s karma. The living entity is constitutionally a devotee of Lord Visnu, and although by temporary familial identification he may be inferior or superior, he is actually superior or inferior in proportion to his devotion to the Lord. This is loudly proclaimed in all Vaisnava literatures. It is not a fact that one who is born in a lower family is not qualified for devotional service to Visnu. A Vaisnava born in a lower family is a qualified brahmana, spiritual master, and worshipable by all nondevotees born in higher class families.

Text 239

“uttama-kulete janmi’ sri-krsne na bhaje

kule ta’ra ki karibe, narakete maje”//CB, Adi 16.239//

TRANSLATION

“And if someone is born in a high-class family but does not worship the lotus feet of Sri Krsna, then his high birth is useless and he falls to hell.

COMMENTARY

Even after taking birth in a higher family as the result of pious activities, if one is averse to the service of the Lord, he will certainly go to hell. This is confirmed in the following statement of Camasa, one of the nine Yogendras, to Maharaja Nimi in the Srimad Bhagavatam (11.5.3):

ya esam purusam saksad atma-prabhavam isvaram

na bhajanty avajananti sthanad bhrastah patanty adhah

“If any of the members of the four varnas and four asramas fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life.”

Text 240

ei saba veda-vakyera saksi dekhaite

janmilena haridasa adhama-kulete//CB, Adi 16.240//

TRANSLATION

TRANSLATION

“Haridasa thus took birth in a low-class family to prove the words of the scriptures.

Texts 241-242

prahlada yehena daitya, kapi hanuman

ei-mata haridasa nica-jati nama

haridasa-sparsa vancha kare deva-gana

ganga o vanchena haridasera majjana//CB, Adi 16.241-242//

TRANSLATION

Haridasa was born in a low-class family just as Prahlada was born in a demoniac family and Hanuman was born in a monkey family. The demigods desire the touch of Haridasa, and even mother Ganga desires that Haridasa immerse in her waters.

COMMENTARY

Just as Sri Prahlada appeared in a demon family that was naturally averse to Visnu and Sri Hanumanji appeared in a family of animals, by the supreme will of the Lord, Thakura Haridasa appeared in a low-class Moslem family. Generally human beings desire to become purified by either touching the demigods or taking bath in the Ganga. But what to speak of the demigods headed by Lord Brahma, even the most sanctified Ganga, who emanates from the lotus feet of Visnu, desires to become glorious by the touch of maha-bhagavata, paramahamsa, Vaisnava acarya Haridasa Thakura, who is the representative of all the demigods.

Text 243

sparsera ki daya, dekhilei haridasa

chinde' sarva-jivera anadi karma-pasa//CB, Adi 16.243//

TRANSLATION

“What to speak of his touch, just by seeing Haridasa one is released from the bondage of fruitive activities.

COMMENTARY

What to speak of touching Haridasa, if one simply sees him, then all material bondage born of nescience from time immemorial is at once cut to pieces.

Text 244

haridasa asraya karibe yei jana

ta’ne dekhile o khande’ samsara-bandhana//CB, Adi 16.244//

TRANSLATION

“Indeed, even if one sees a person who has taken shelter of Haridasa, he is freed from material bondage.

COMMENTARY

Even if a conditioned soul sees those who consider Namacarya Haridasa as their spiritual master, he is released from all material bondage.

Texts 245-246

sata-varsa sata mukhe uhana mahima

kahile o nahi pari karibare sima

bhagyavanta tomara se, toma’ saba haite

uhana mahima kichu aila mukhete//CB, Adi 16.245-246//

TRANSLATION

“If I glorify Haridasa for a hundred years with a hundred mouths I would still not reach the end of his glories. You are all fortunate, for because of you I received an opportunity to glorify Haridasa.

COMMENTARY

The snake charmer, who was expert in controlling snakes through mantra, said, “All of you are very fortunate, for because of your inquires I was able to speak and reveal some of the glories of the Lord’s devotee. If I sing the glories of the transcendental qualities of Thakura Haridasa for one hundred years with one hundred mouths, I would not finish.”

Text 247

sakrt ye balibeka haridasa-nama

satya satya seha yaibeka krsna-dhama”//CB, Adi 16.247//

TRANSLATION

“I assure you that one who simply chants the name of Haridasa without offense will certainly attain the abode of Krsna.”

COMMENTARY

If a person even once utters the transcendental name of the Vaisnava Thakura, “Haridasa,” he will certainly go back to Godhead.

Text 248

eta bali’ mauna hailena naga-raja

tusta hailena suni’ sajjana-samaja//CB, Adi 16.248//

TRANSLATION

After speaking in this way, the king of the snakes became silent, and all the pious people there felt fully satisfied.

Text 249

hena haridasa thakurera anubhava

kahiya achena purve sri-vaisnava-naga//CB, Adi 16.249//

TRANSLATION

Thus the Vaisnava snake related the glories of Haridasa Thakura.

Text 250

sabara parama-priti haridasa-prati

naga-mukhe suni’ harasita haila ati//CB, Adi 16.250//

TRANSLATION

By hearing the snake’s narration through the mouth of the snake charmer, all the people felt great affection for Haridasa.

Text 251

hena-mate vaisena thakura-haridasa

gauracandra na karena bhaktira prakasa//CB, Adi 16.251//

TRANSLATION

Haridasa Thakura passed his days in this way, before Gauracandra manifested His devotional feelings.

Text 252

sarva-dike visnu-bhakti-sunya sarva-jana

uddeso na jane keha kemana kirtana//CB, Adi 16.252//

TRANSLATION

People throughout the world were devoid of devotional service to Lord Visnu. They had no understanding of the meaning or goal of kirtana.

COMMENTARY

The material enjoyers are always accustomed to forget Hari. Somehow or other they remain aloof from devotional service, which aims at remembrance of Hari, and become intoxicated by their own sense gratification. At that time people who were bewildered by maya were fully engaged in gratifying their senses, and therefore they became devoid of devotion to Visnu. No one could understand why Haridasa Thakura was performing hari-nama-sankirtana and what his motive was, because at that time Sri Gaurasundara had not yet begun propagating love and devotion to Lord Krsna.

Text 253

kothao nahika visnu-bhaktira prakasa

vaisnavere sabei karaye parihasa//CB, Adi 16.253//

TRANSLATION

There was no trace of devotional service to Visnu anywhere. Everyone simply taunted the Vaisnavas.

COMMENTARY

Due to the absence of discussing topics of Hari, people were devoid of devotion to Visnu. So without understanding the exalted position of the Vaisnavas, people simply ridiculed them.

Text 254

apana-apani saba sadhu-gana meli'

gayena sri-krsna-nama diya karatali//CB, Adi 16.254//

TRANSLATION

The devotees would meet together and chant the names of Krsna while clapping their hands.

Text 255

tahate o dusta-gana maha-krodha kare

pasandi pasandi meli' balgiyai mare//CB, Adi 16.255//

TRANSLATION

The miscreants became most indignant even at this. Those atheists would meet together to blaspheme the devotees.

Text 256

"e vamunagula rajya karibeka nasa

iha saba' haite ha'be durbhiksa prakasa//CB, Adi 16.256//

TRANSLATION

"These brahmanas will destroy this country and bring about famine.

Text 257

e vamanagula saba magiya khaite

bhavuka-kirtana kari' nana chala pate//CB, Adi 16.257//

TRANSLATION

“These brahmanas perform sentimental kirtana and play various tricks in order to beg alms.

COMMENTARY

Although the devotees gave up bad association and gathered together to congregationally chant the names of Hari, the godless atheistic persons who were devoid of devotion to the Lord angrily ridiculed them as follows: “In order to fill their bellies and earn their livelihood, these loudly chanting brahmanas spread various deceptions and accept the dress of sentimentalists while chanting the names of Hari. They have no other business than filling their bellies on the pretext of religious performances. Because of their behavior, there will be famine in this country, and in this way they will cause great harm to the world by introducing begging.”

Actually, attributing such false accusations on the devotees of the Lord will never bring any auspiciousness to the world, rather, it will lead people to hell. The devotees engage in the exalted service of the Lord by chanting His holy names. They do not partake of or enjoy the hard-earned wealth of ordinary people under the inducement of greed or by giving indulgence to laziness born of ignorance; rather, the wealth and ingredients that ordinary people accumulate for sense gratification are utilized by the devotees in the service of Hari for the eternal benefit of those persons.

Text 258

gosanira sayana varisa cari-masa

ihate ki yuyaya dakite bada daka?//CB, Adi 16.258//

TRANSLATION

“The Lord takes rest for four months during the rainy season, but these brahmanas loudly call Him even at that time. Is this proper?

COMMENTARY

The atheistic smartas who were attached to fruitive activities used to say, “Lord Visnu takes rest during the four months of Caturmasya, therefore

no one should chant the names of Krsna during these four months—Sravana, Bhadra, Asvina, and Karttika. If one chants the names of Krsna during this period, it will disturb the Lord by interrupting His yoga-nidra. Therefore if the Vaisnavas transgress the scriptural injunctions by loudly chanting the names of Hari during His sleep, the Lord will certainly become very angry and send various tribulations such as famine."

Text 259

nidra bhanga haile kruddha haibe gosani

durbhiksa karibe dese,—ithe dvidha nai"//CB, Adi 16.259//

TRANSLATION

"If the Lord's sleep is disturbed, He'll become angry and create a famine in this country. There's no doubt about it."

Text 260

keha bale,—"yadi dhanya kichu mulya cade

tabe e-gulare dhari' kilaimu ghade"//CB, Adi 16.260//

TRANSLATION

Someone said, "If the price of rice increases, then I'll catch them and give them a punch."

Text 261

keha bale,—"ekadasi-nisi-jagarane

karibe govinda-nama kari' uccarane//CB, Adi 16.261//

TRANSLATION

Someone else said, "On Ekadasi, these devotees stay up all night and chant the name of Govinda.

Text 262

prati-dina uccarana kariya ki kaya?"

ei-rupe bale yata madhyastha-samaja//CB, Adi 16.262//

TRANSLATION

“What is the need for chanting the Lord’s name every day?” In this way, the atheists condemned the devotees in various ways.

COMMENTARY

On the pretext of being indifferent, some fruitive workers used to say, “There is no benefit in loudly and repeatedly chanting the names of the Lord every day. Since the living entities are bound by the fruits of their karma, and since the Supreme Lord is also under the subordination of karma, the living entities who are forced to enjoy the fruits of their karma simply increase their bile secretion by chanting the names of the Lord.” In this way, middle class people, who were neither devotees nor nondevotees, put forth such arguments and useless talk.

Text 263

duhkha paya suniya sakala bhakta-gana

tathapi na chade keha hari-sankirtana//CB, Adi 16.263//

TRANSLATION

The devotees all felt aggrieved on hearing these things, yet none of them gave up chanting the names of Lord Hari.

Text 264

bhakti-yoge lokera dekhiya anadara

haridasa o duhkha bada payena antara//CB, Adi 16.264//

TRANSLATION

Haridasa was particularly aggrieved to see the people’s lack of interest in the process of devotional service.

COMMENTARY

Attempts to serve the Supreme Lord on the pretext of ulterior desires,

karma, yoga, or jnana or to act contrary to the service of the Supreme Lord can never be called devotional service. But people of the world at that time were all overwhelmed by such nondevotional considerations. Physical and mental propensities kept the conditioned souls away from the path of devotional service and concealed the shining glories of pure devotional service. Seeing such detrimental propensities in the materialists, Thakura Haridasa felt great distress at heart.

Text 265

tathapiha haridasa uccaihsvara kari’

balena prabhura sankirtana mukha bhari’//CB, Adi 16.265//

TRANSLATION

In spite of this, Haridasa continued to loudly chant the holy names of the Lord.

Text 266

ihate o atyanta duskrti papi-gana

na pare sunite ucca-hari-sankirtana//CB, Adi 16.266//

TRANSLATION

The most sinful miscreants were even unable to hear this loud chanting.

COMMENTARY

Due to their sinful propensities, people did not wish to hear the uninterrupted and unmotivated chanting of the names of Hari from the mouth of Haridasa Thakura. Actually, only unfortunate people develop such sinful and inauspicious propensities. But Haridasa Thakura is a nonduplicitous servant of the Absolute Truth, Lord Krsna, and devoid of all fear born of material absorption. Even after facing various impediments and obstacles from the sinful people, he did not desist from hari-sankirtana.

Text 267

harinadi-grame eka brahmana durjana

haridase dekhi' krodhe balaye vacana//CB, Adi 16.267//

TRANSLATION

In this regard, there was one impious brahmana that lived in the village of Harinadi. He once angrily said to Haridasa.

COMMENTARY

There are two methods for ascertaining one's varna: (1) One is by seminal consideration. According to normal procedure, the varna of a child is the same as the varna of his legitimate father, because he is born from his semen. (2) The second is to ascertain one's varna according to his occupation, which is determined by his qualities and activities. The nature of people is of two types—pious and sinful. Vaisnavas who are engaged in the service of the Lord are pious, and proud persons who are averse to the Lord and devoid of good qualities are sinful, though they may belong to any one of the varnas. Although one may be identified as a brahmana according to seminal consideration, as a result of being envious of pious persons, he is considered sinful. Whenever envy is directed towards Visnu, the devotional service of Visnu, or the devotees of Visnu, then due to such demoniac propensities even respected so-called brahmanas are designated as sinful by the pious.

At that time there was a famous village named Harinadi in the district of Yasohara. On seeing Sri Haridasa loudly and constantly chant the holy names, a local seminal brahmana who was envious of devotional service angrily put forward some false arguments.

Text 268

"aye haridasa! e ki vyabhara tomara

dakiya ye nama laha, ki hetu ihara?//CB, Adi 16.268//

TRANSLATION

"O Haridasa, what is this behavior? Why are you are loudly chanting the names of the Lord?

COMMENTARY

That foolish, ignorant, atheistic, fallen brahmana said, “There is no injunction for loudly chanting the names of Hari in any scripture; rather, it is recommended that one chant within his mind. Therefore the loud chanting of Hari’s names by Haridasa is prohibited by the scriptures. Therefore his engagement in such activities is most improper.” Being controlled by such blind faith, that brahmana arrogantly asked Haridasa the reason for his loud chanting. His conception was that since Haridasa Thakura was not born in a seminal brahmana family, he was completely unqualified to act as a spiritual master, the giver of the holy names. He feared that if Haridasa loudly chanted the names of Hari he would have to automatically hear the holy names from the mouth of a pure devotee and thus naturally become his disciple, so he wanted Haridasa to refrain from loudly chanting hari-nama, which is the function of a jagad-guru. This proves the brahmana’s foolishness, ignorance, and mistaken ideas regarding the scriptural conclusions.

Text 269

mane mane japiba,—ei se dharma haya

dadiya laite nama kon sastre kaya?//CB, Adi 16.269//

TRANSLATION

“The injunction is that one should chant in his mind. Which scripture says that one should chant loudly?

Text 270

ka’ra siksa,—hari-nama dakiya laite?

ei ta’ pandita-sabha, balaha ihate”//CB, Adi 16.270//

TRANSLATION

“Who has taught you to chant the name of Hari loudly? Please give your explanation before this assembly of learned scholars.”

COMMENTARY

The word siksa refers to one of the six corollaries of the Vedas by which word pronunciation is regulated.

Text 271

haridasa balena,—“ihara yata tattva

tomara se jana’ hari-namera mahattva//CB, Adi 16.271//

TRANSLATION

Haridasa said, “You all know the glories of Lord Hari’s holy names.

Text 272

tomara-sabara mukhe sunina se ami

balitechi, balibana yeba kichu jani//CB, Adi 16.272//

TRANSLATION

“Therefore I have simply repeated and will repeat whatever I have heard from you.

COMMENTARY

Thakura Haridasa, who never expected any honor but always honored others, humbly replied, “I have not learned the incomparable glories of Hari’s names from the sastras through the path of argument. Now and in the future I simply repeat whatever I have heard from those who are conversant with the glories of the holy names and who constantly chant the holy names of the Lord.

Text 273

ucca kari’ laile sata-guna punya haya

dosa ta’ na kahe sastre, guna se varnana”//CB, Adi 16.273//

TRANSLATION

“If one chants loudly, he gets one hundred times more benefit. The scriptures never condemn loud chanting, rather they glorify it.

COMMENTARY

The result one achieves by mentally chanting the names of Hari is multiplied one hundred times by chanting loudly. This is the injunction of all scriptures. It is a fact that by chanting loudly one obtains one hundred times greater results. And there is no fault in such chanting. It is to be understood that those who consider the Hare Krsna maha-mantra should only be chanted softly in japa are averse to realizing the purport of the scriptures. The three names of address—Hare, Krsna, and Rama—are meant both for japa and kirtana. One can call the Lord in his mind or out loud. If one calls the Lord loudly, then many persons can hear the name of the Lord and obtain auspiciousness by such hearing. Hearing the names of the Lord is one of the nine principle limbs of devotional service. Unless the sadhus loudly chant the names of Hari, no one becomes qualified for the devotional process of hearing. Therefore the false arguments of those who are averse to loud chanting are certainly incited by Kali. The chanting of the holy names is more or less imperceptible in the activities of meditation, sacrifice, and Deity worship; that is why in Kali-yuga various controversies arise in the performance of meditation, sacrifice, and Deity worship. When those who are victims of Kali come forward to place obstacles in the path of the devotees' worship of Hari, then those devotees who are engaged in the Satya, Treta, and Dvapara processes of meditation, sacrifice, and Deity worship do not enter into argument; but those devotees who chant the names of Hari remove the wicked habits of the victims of Kali and chant the unlimited glories of the holy names for the eternal benefit of such people. This is the actual medicine for their argument-infected hearts.

Text 274

uccaih sata-gunam bhavet//CB, Adi 16.274//

TRANSLATION

"'If one loudly chants the holy names of the Lord, he obtains one hundred times more benefit than by chanting softly or remembering the holy names.'"

Text 275

vipra bale,—“ucca-nama karile uccara

sata-guna punya-phala haya, ki hetu ihara?”//CB, Adi 16.275//

TRANSLATION

The brahmana said, “How does one get one hundred times more benefit by loud chanting?”

Text 276

haridasa balena,—“sunaha, mahasaya!

ye tattva ihara, vede bhagavate kaya”//CB, Adi 16.276//

TRANSLATION

Haridasa replied, “My dear sir, listen to the verdict of the Vedas and Srimad Bhagavatam in this regard.”

Text 277

sarva-sastra sphure haridasera sri-mukhe

lagila karite vyakhya krsnananda sukhe//CB, Adi 16.277//

TRANSLATION

Haridasa then revealed the purport of all the scriptures as he began his explanation in the ecstasy of Krsna consciousness.

Text 278

“suna, vipra! sakrt sunile krsna-nama

pasu, paksi, kita yaya sri-vaikuntha-dhama//CB, Adi 16.278//

TRANSLATION

“Listen, dear brahmana. If even animals, birds, or insects hear the holy names from the mouth of a pure devotee, they will go to Vaikuntha.

COMMENTARY

"O brahmana, when the transcendental sound of Krsna's holy names emanates from the mouths of sadhus, bhaktas, or Vaisnavas and enters the ear holes of any living entity interested in serving the Lord, then that sound vibration certainly frees him from the bondage of maya. The transcendental sound vibration removes the living entities' propensity for enjoyment and awakens their propensity for service to the Supreme Lord. Since unlike those of conditioned souls in the material sky, there is no ignorance or material enjoyment in the devotees' tongues, which are abodes of Vaikuntha, and since the transcendental holy names are full manifestations of advaya-jnana, or the transcendental reality, devotees do not become entangled in material enjoyment while chanting. Therefore if a living entity chants the transcendental name of the Lord, he becomes jivan-mukta, liberated even in this life. In order to become liberated from the bondage of material existence, a conditioned soul should accept mercy from a liberated soul by accepting mantra-diksa, or initiation. When one has perfected his chanting, he becomes qualified to loudly chant the holy names. He then becomes extremely distressed on seeing the conditioned souls' anarthas born of prajalpa and mundane words that gratify the mind, both of which are unrelated to Krsna; as a jagad-guru, he removes their propensities for mundane enjoyment and sends them to the kingdom of Vaikuntha. Ordinary foolish people think, "The sastric statement that just by once chanting or hearing the transcendental name of the Lord one is certain to go back to Vaikuntha is simply an exaggeration." But actually the extraordinary influence of the transcendental name is not under the jurisdiction of the most tiny brains of such illusioned materialists who want to measure everything with their blunt material senses. If one considers the transcendental name to be in the category of material objects, then his enjoyment prone evil propensities do not allow him to understand the extraordinary, transcendental, spiritual name that is not perceivable to material senses. That is why the absence of faith in the Vedas or in Vaisnava literatures in pursuance of the Vedas is proof of a living entity's misfortune.

Text 279

Once the cowherd men headed by Sri Nanda came to Ambikavana on the bank of the River Sarasvati. After worshiping the demigods and brahmanas with a vow, they took rest there. At that time a fierce looking great snake began to swallow Nanda. Hearing Nanda's cry of distress,

Lord Krsna, who maintains His surrendered souls and who is affectionate to His father, touched that great snake with His left foot. The serpent was immediately freed from his reptilian body and appeared in the effulgent form of a Vidyadhara, and by the order of the Lord he began to relate the history of his sinful activities in his previous life. While offering prayers, he described the glories of receiving the touch of the Lord's lotus feet, which are rarely attained by the demigods, in the following verse from Srimad Bhagavatam (10.34.17).

yan-nama grhnann akhilan srotrn atmanam eva ca

sadyah punati kim bhuyas tasya sprstah pada hi te//CB, Adi 16.279//

TRANSLATION

Anyone who chants Your name purifies all who hear his chanting, as well as himself. How much more beneficial, then, is the touch of Your lotus feet?

COMMENTARY

"Moreover, O Lord, I have been directly touched by Your lotus feet. Now I will return to my own planet and purify everyone by my touch, as I have been purified by the touch of Your lotus feet. By the statement, 'By once chanting the holy names of the Lord a person purifies himself and others,' the argument that chanting the holy names requires prior faith (in other words, the consideration that until knowledge of one's relationship with the Lord based on faith is awakened, there is no need to chant the holy names) is refuted. One can and should chant the names of the Lord while avoiding the ten offenses even during the four faithless situations of sanketa (indirectly), parihasa (jokingly), stobha (as musical entertainment), or hela (neglectfully). By the using the verb grhnan, or 'while chanting,' in its present tense, the argument that the names are dependent on completeness (in other words, the necessity of considering that until one is able to fully chant the names of the Lord, it is improper and useless to partially chant the names) is refuted. This means that one can and should chant the names of the Lord, even unclearly, improperly, and incompletely or partially. By using the word akhilan, or 'to the audience,' the argument that chanting is dependent on qualification (in other words, the necessity of achieving mundane, temporary, external qualifications like taking bath, performing austerity, worshiping the Deity,

maintaining purity, studying the Vedas, accepting sannyasa, practicing yoga, performing sacrifice, and accumulating piety) is refuted (in other words, any person in any condition can and should chant the holy names of the Lord). By using the word sadyah, or ‘immediately,’ the argument that chanting is dependent on time (in other words, the consideration that one is purified by chanting only at particular times, not at any time) is refuted (in other words, if a person purely chants the holy names at any time, he can be fully purified). The use of the word srotrn, or ‘to the audience,’ indicates that one should hear the holy names of the Lord. The word eva, which in this verse bears the meaning of iva or api, indicates that the chanter of the holy names can purify the audience like himself. So by this example the glories of the holy name are further enhanced, because the practices of both hearing and chanting yield the same results. By using the word ca in this verse it is indicated that I will certainly and thoroughly purify persons who engage with me in hearing and chanting because I have been touched by Your lotus feet. There is no doubt about this.” (Sri Sanatana Prabhu’s and Sri Jiva Prabhu’s Vaisnava-tosani)

Text 280

pasu-paksi-kita-adi balite na pare

sunilei hari-nama ta’ra saba tare’//CB, Adi 16.280//

TRANSLATION

“Although animals, birds, and insects cannot chant, when they hear the holy names they will all be delivered.

Text 281

japile sri-krsna-nama apane se tare

ucca-sankirtane para upakara kare//CB, Adi 16.281//

TRANSLATION

“If one silently chants the names of Krsna, then he is delivered; but if one loudly chants, then he delivers others also.

COMMENTARY

One who softly chants the transcendental names benefits only himself, whereas one who loudly and congregationally chants the transcendental names can benefit the audience along with himself. Only a spiritual master who is engaged in krsna-kirtana is compassionate to all living entities and able to perform the highest welfare activities for all.

Text 282

ataeva ucca kari' kirtana karile

sata-guna phala haya sarva-sastre bale//CB, Adi 16.282//

TRANSLATION

"Therefore the scriptures say that one gets a hundred times more benefit by chanting loudly.

Text 283

japato hari-namani sthane sata-gunadhikah

atmanam ca punaty uccair japan srotrn punati ca//CB, Adi 16.283//

TRANSLATION

"'One who loudly chants the holy names of the Lord is a hundred times greater than one who silently chants, because those who chant silently purify only themselves, while those who chant loudly purify themselves as well as those who hear them.'

COMMENTARY

[This verse was spoken by Prahlada Maharaja in the Naradiya Purana.]

Text 284

japa-karta haite ucca-sankirtana-kari

sata-guna adhika se puranete dhari//CB, Adi 16.284//

TRANSLATION

"The Puranas say that a person who chants the Lord's name loudly is a

hundred times more pious that the person who chants to himself.

COMMENTARY

Persons who loudly and congregationally chant the holy names of Hari obtain one hundred times better results than those who chant the holy names softly. If a person secretly hears some ordinary words on the pretext of hearing hari-nama from a foolish so-called guru and, being tempted by material enjoyment, engages in motivated worship, then he will never achieve eternal auspiciousness. Whereas if one loudly chants the pure holy names heard from the mouth of a liberated maha-bhagavata spiritual master, then other Vaisnavas who hear that chanting will discuss the glories of hari-nama amongst each other. As a result, the loud chanters are more benefited than the soft chanters. Those who cannot realize the difference between nama-aparadha, namabhasa, and suddha-nama often commit the first of the ten nama-aparadhas—criticizing a sadhu or Vaisnava who has fully taken shelter of the holy names—and they commit the grave offense of disregarding the spiritual master by considering him a mortal being and envying him. They commit offense by considering material objects as worshipable and seeing Lord Visnu, the controller of all, as equal to the demigods. As a result, they become Vaisnava offenders by being faithless of the unalloyed Vaisnavas. They then become inattentive to the service of Sri Nama Prabhu, and the offenses of considering the glories of chanting the holy names as imaginary and giving some interpretation on the holy names capture them. They then consider the holy names as equal to pious activities and become attached to committing sinful activities on the strength of chanting the holy names. Being greedy for donations, such people accept the garb of a guru and, like common merchants, pretend to give instructions on the holy names to faithless persons. In this way they bring inauspiciousness to the entire world. Being overwhelmed by thoughts of “I” and “mine,” they gradually become averse to the Vedic literatures and literatures in pursuance of the Vedic version. These ten offenses result in the falldown of chanters; but by the influence of good association the loud chanters of the holy names understand these offenses and therefore retire from the inconvenience of nirjana-bhajana.

Text 285

suna, vipra! mana diya ihara karana

japi’ apanare sabe karaye posana//CB, Adi 16.285//

TRANSLATION

“O brahmana, listen carefully to the reason behind this. One who softly chants the holy names liberates only himself.

Text 286

ucca kari’ karile govinda-sankirtana

jantu-matra suninai pai vimocana//CB, Adi 16.286//

TRANSLATION

“One who loudly chants the names of Govinda, however, liberates himself along with all living entities who hear him.

Text 287

jihva painao nara-vina sarva-prani

na pare balite krsna-nama-hena dhvani//CB, Adi 16.287//

TRANSLATION

“Although all living entities have a tongue, only the human beings are able to chant the names of Krsna.

COMMENTARY

Apart from human beings, all other living entities also have tongues. Yet even though they are able to make various sounds, no living entity other than a human being is able to chant the names of Krsna. Some people may say, “The birds can also imitate making sounds like the name of Krsna, and as a result they can also attain a higher destination such as liberation.” In reply to this, it may be said that imitating and following are two completely separate activities. Although the imitators may make various sounds perceivable to senses in the material sky as the name of Krsna, they are not uttering with service inclined tongues the pure holy name of Krsna situated in the spiritual sky and perceivable to purified senses. The materially motivated sounds resembling the holy names that are uttered for the purpose of material enjoyment that is unrelated to

Krsna are not vaikuntha-nama, or spiritual names. Since such sounds are able to award insignificant results, they are simply known as nama-aparadha, or offenses to the holy names, and as such they cannot awaken one’s love for Krsna, which is the fruit of chanting the pure names.

Text 288

vyartha-janma ihara nistare yaha haite

bala dekhi,—kon dosa se karma karite?//CB, Adi 16.288//

TRANSLATION

“Tell me, what is wrong with that activity by which living entities who have taken useless births will be delivered?

COMMENTARY

Although all living entities are not able to chant the spiritual names, they can certainly hear the spiritual names chanted by devotees of the Lord. The lives of those who are not qualified to hear the spiritual names are certainly most useless. Since by hearing the chanting of the spiritual names, all living entities can be eligible for liberation in this lifetime, such loud chanting of Hari’s names can never be the subject of argument, fault, or criticism.

Text 289

keha apanare matra karaye posana

keha va posana kare sahasreka jana//CB, Adi 16.289//

TRANSLATION

“One person may maintain himself, while another may maintain a thousand people.

Text 290

duite ke bada, bhavi’ bujhaha apane

ei abhipraya guna’ ucca-sankirtane”//CB, Adi 16.290//

TRANSLATION

“Of the two, consider carefully who is better. This is the superior characteristic of loud chanting.”

COMMENTARY

A selfish person maintains himself, whereas another person may maintain a thousand persons apart from himself. Of the two, whom should we accept as greater? If we carefully consider, we will understand that loud chanters are not selfish; rather, they are selfless benefactors of others. Therefore loud chanters are superior to those who only chant softly, and loud chanting is hundreds and thousands of times superior to chanting only softly.

Text 291

sei vipra suni’ haridasera kathana

balite lagila krodhe maha-durvacana//CB, Adi 16.291//

TRANSLATION

After hearing the words of Haridasa, the brahmana began to angrily blaspheme him.

Text 292

“darasana-karta ebe haila haridasa!

kale-kale veda-patha haya dekhi nasa//CB, Adi 16.292//

TRANSLATION

“Now even Haridasa has become a philosopher! I can see that Vedic culture is being destroyed by the course of time.

COMMENTARY

That atheistic fallen brahmana angrily spoke the following insulting words, “There are six famous basic philosophies in India. All these philosophies are more or less under the subordination of the Vedas. Now this consideration on liberated souls presented by Haridasa will become

famous as the seventh philosophy. This is Kali-yuga, therefore by the influence of time the Vedic path (?) is now about to be destroyed (?) by the pure Vaisnava followers of the Vedas like Haridasa. So far Kapila, Patanjali, Kanada, Aksapada, Jaimini, and Vyasa were the propounders of six philosophies, but now Haridasa has come from somewhere and become the propounder of the seventh philosophy. I don’t know how many more philosophies will crop up from time to time.”

Text 293

yuga-sese sudra veda karibe vakhane

ekhanai taha dekhi, sese ara kene?//CB, Adi 16.293//

TRANSLATION

“It is stated that sudras will explain the Vedas at the end of Kali-yuga. But why only at the end of the age? We can see it happening even now.

COMMENTARY

The phrase yuga-sese refers to the last part of Kali-yuga. A maha-yuga consists of the four yugas—Satya, Treta, Dvapara, and Kali. The duration of these four yugas diminishes respectively from 4/10ths, to 3/10ths, to 2/10ths, to 1/10th of a maha-yuga. The duration of Kali-yuga is 432,000 earth years. A manvantara consists of 71 maha-yugas. A kalpa, or a day of Brahma, consists of fourteen manvantaras, or the duration of fifteen Satya-yugas subtracted from one thousand maha-yugas. This Kali-yuga comes in the twenty-eighth maha-yuga, or cycle of four yugas, in the reign of Vaivasvata, the seventh Manu, of the Sveta-varaha-kalpa. We have only passed a few years since the beginning of Kali-yuga. It is mentioned in the Srimad Bhagavatam (12.1.36-41, 12.2.1-16, and 12.3.31-46) that at the end of Kali-yuga the varnasrama principles will be completely absent. We are already experiencing the future behavior of Kali-yuga in the beginning of the age. According to the varnasrama system, only the three varnas, brahmana, ksatriya, and vaisya, are eligible to study the Vedas; and of them, only the brahmanas are qualified to teach the Vedas. These three twice-born castes generally accept ten samskaras, or purificatory rites, but the sinful sudras are not at all qualified to undergo the samskaras of the twice-born. The sudras can never have any qualification for either studying or teaching the Vedas, but

due to the influence of Kali, deviations and distortions in varnasrama principles are seen. Although there are deviations in varnasrama principles, twice-born persons still desire to increase their prestige simply by external symptoms. In the consideration of varna, there are three types of birth—saukra, by semen; savitra, by initiation; and daiksa, by becoming a perfect brahmana. Those who want to become twice-born through seminal birth must accept the savitra-samskara, or sacred thread ceremony. Then, by taking Visnu-diksa after becoming a twice-born, one achieves the third, or daiksa, birth. A sudra, however, has no second or third birth. Due to wide-spread discrepancies in the practice of garbhadhana-samskara, it is more reasonable and faultless to ascertain one as a twice-born by his symptoms, nature, and agama-diksa, or Vedic initiation, rather than by seminal consideration. That is why the Vaisnava consideration does not approve of seminal consideration. Though persons engaged in fruitive activities do not highly regard Vaisnava considerations, the Vaisnava considerations based on sastras are the most respectable methods for ascertaining daiva-varnasrama principles. Since ignorant persons expert in material knowledge follow nonscriptural methods of ascertaining varna, the original ever-lasting method has recently become endangered. That is why sinful persons who are engaged in fruitive activities and envious of the Vaisnavas become bewildered by illusion while considering who is brahmana and who is a sudra.

In this case also, the atheistic, meat-eating, nondevotee, seminal, so-called brahmana has presented external, mundane, gross bodily considerations of Vaisnavas. That fallen brahmana mistakenly and sinfully considered that since Thakura Haridasa was not born in a brahmana family, he was completely incapable of acting as a religious instructor. Moreover, taking shelter of vivarta-vada, the theory of illusion, that person angrily condemned the Vaisnavas, who reveal purpose of the Vedas, as sudras. Actually that atheist was himself an abominable sudra. Godlessness, cripple-mindedness, and untruthfulness made him averse to pure Vaisnavas in every sphere of his life. Although he was a fallen sudra who proudly considered himself a brahmana, he considered a Vaisnava, who is spiritual master of the brahmanas, as belonging to a particular caste. In this way he committed a grave offense and went to hell. That fallen sinful sudra, who was envious of the Vaisnavas and proud of being a brahmana, must have heard descriptions of Kali-yuga

stating that sudras attentive to worldly subjects rather than the study of the Vedas will become so-called brahmanas and study and teach the Vedas in Kali-yuga. But the popular statement that one can also become a brahmana through saiva-diksa, or initiation into the worship of Siva, is not approved by Vedic literature. Rather, according to the Pancaratras, on the strength of visnu-diksa, the devotees attain Vedic brahminical status. One cannot study the Vedas through saiva-diksa. This is clearly described in the Brahma-sutra. Sri Yamunacarya has completely refuted the atheists' view that "Vaisnavas are not brahmanas" by presenting evidence from the agamas, authorized works of Vedic literature, as follows: "Furthermore, the bhagavatas who have abandoned Vedic duties such as savitry-anuvacana (chanting the Vedic mantras that establish someone as a wearer of the sacrificial thread) and instead observe the forty samskaras enjoined in the Ekayana-sruti are properly adhering to the principles enunciated in the Grhya-sutras of their own branch and thus have never fallen from the status of brahmanas on account of not performing the rituals of a different branch. After all, if by not following the rules of all the Vedic branches a brahmana becomes fallen, then the followers of other branches would also have to be considered fallen from brahminical status because they do not perform the rituals of other branches." Among the devotees of South India, the title of Ayengara (Iyengar) is still current. This Tamil word refers to a brahmana who has undergone more than five samskaras. The nondevotee brahmanas who have undergone ten samskaras are known as Ayara (Iyer). The Ayengaras undergo fifteen samskaras. Among the Gaudiya Vaisnavas there are five additional samskaras. Therefore they undergo twenty samskaras. In his Samskara-dipika, which is an appendix to his Sat-kriya-sara-dipika, Gopala Bhatta Gosvami has mentioned these samskaras. The Vaisnavas state:

svayam brahmani niksaptan jatan eva hi mantratah

vinitanatha putradin samskrtya pratibodhayet

"When the guru gives mantra to his disciple according to the rules and regulations of pancaratrika-viddhi, then, by the influence of that mantra, the disciple never takes birth again. A humble disciple behaves with great respect for his spiritual master as if he is a son of the guru. To such a humble disciple, who has been purified by the appropriate samskaras, the guru teaches the meaning of the mantra." But since the uninitiated

mental speculators who are opposed to Hari, Guru, and Vaisnava do not accept the Vedic and Pancaratrika systems, formidable errors have entered into their process of consideration. Following in the footsteps of such averse persons, this sinful fallen brahmana demonstrated the future behavior of Kali-yuga in the beginning of the age.

na sudra bhagavad-bhaktas te tu bhagavata matah

sarva-varnesu te sudra ye na bhakta janardane

“A devotee should never be considered a sudra. All the devotees of the Supreme Personality of Godhead should be recognized as bhagavatas. If one is not a devotee of Lord Krsna, however, even if born of a brahmana, ksatriya or vaisya family, he should be considered a sudra.” It should be understood that those who disregard the above evidence of Vaisnava literature have no respect for the Vaisnavas or the pure devotional path; indeed, they are guru-drohi, or envious of the spiritual master.

Text 294

ei-rupe apanare prakata kariya

ghare-ghare bhala bhoga khais buliya//CB, Adi 16.294//

TRANSLATION

“This is how you advertise yourself, so you can eat nicely at other’s houses.

COMMENTARY

That sinful fallen brahmana said to Haridasa Thakura, “Being a transcendental philosopher, you have presented an explanation that is hostile to the fruitive workers who are envious of devotional service in such a way that you can advertise your own glories to your followers and cleverly accumulate palatable foodstuffs.”

Text 295

ye vyakhya karile tui, e yadi na lage

tabe tora naka kana kati’ tora age”//CB, Adi 16.295//

TRANSLATION

“If the explanation that you have made is not true, then I will cut off your nose and ears.”

COMMENTARY

Hearing Haridasa Thakura’s conclusive scriptural statements regarding the glories of the holy names, that atheistic fallen brahmana’s animalistic propensity became more prominent. Out of anger, he cursed and swore as follows: “If the explanation on the glories of the holy names presented by Haridasa Thakura is not in agreement with the scriptures, then I will take revenge by publicly cutting off his (Haridasa Thakura’s) nose and ears.”

Text 296

suni’ vipradhamera vacana haridasa

‘hari’ bali’ isat haila kichu hasa//CB, Adi 16.296//

TRANSLATION

Hearing the words of that sinful brahmana, Haridasa smiled and chanted the name of Hari.

Text 297

pratyuttara ara kichu tare na kariya

calilena ucca kari’ kirtana gaiya//CB, Adi 16.297//

TRANSLATION

He did not speak further to that atheistic brahmana, but left immediately while loudly chanting the holy names.

COMMENTARY

Hearing that atheistic fallen brahmana’s unpalatable words, which would send him to hell, Thakura Haridasa did not reply but rather chanted loudly and immediately left that place, which was polluted with the offense of giving some interpretation on the holy names of the Lord.

Text 298

yeba papi sabhasad, seha papa-mati

ucita uttara kichu na karila ithi//CB, Adi 16.298//

TRANSLATION

The sinful members of that assembly were all wicked-minded. They neither supported the authorized statements of Haridasa nor did they protest the offensive words of the brahmana.

COMMENTARY

Those sociable persons who support and encourage sinful persons with loose-character are also sinful. What to speak of supporting the scriptural based statements of Thakura Haridasa, the members of that assembly neither supported the scriptural based statements of Haridasa nor protested the unpalatable words of that atheistic fallen brahmana. If in spite of being born in a brahmana family a person becomes averse to the worship of Hari, which is his prescribed brahminical duty, then he is called a raksasa, or demon. When sinful persons who are averse to the prescribed brahminical duties give up the service of Hari, which is their only duty, then they fall from their position and become raksasas. Some people call such persons brahmana-bruva—"so-called brahmanas" or brahmanadhama—"fallen brahmanas." After death such persons receive profuse punishment from Yamaraja, and in this life they fall from their brahminical position.

Text 299

e sakala raksasa, brahmana nama matra

ei-saba loka yama-yatanara patra//CB, Adi 16.299//

TRANSLATION

They were brahmanas only in name. Actually they were all demons, fit to be punished by Yamaraja.

Text 300

kali-yuge raksasa-sakala vipra-ghare

janmibeka sujanera himsa karibare//CB, Adi 16.300//

TRANSLATION

In Kali-yuga, demons are born in the families of brahmanas in order to harass the saintly persons.

COMMENTARY

Though demoniac persons who are envious of Visnu and the Vaisnavas may take birth in brahmana families, they nevertheless envy the Vaisnavas. This is the specialty of Kali-yuga.

Text 301

raksasah kalim asritya jayante brahma-yonisu

utpanna brahmana-kule badhante srotriyan krsan//CB, Adi 16.301//

TRANSLATION

“In Kali-yuga, demons will take birth in the families of brahmanas to harass those rare persons who are conversant with the Vedic way of life.”

COMMENTARY

[This verse was spoken by Lord Siva in the Varaha Purana.]

Text 302

e saba viprera sparsa, katha, namaskara

dharma-sastre sarvatha nisedha karibara//CB, Adi 16.302//

TRANSLATION

The scriptures forbid one from touching, speaking to, or offering respects to such brahmanas.

COMMENTARY

One should not even touch those proud brahmanas who are opposed to

Visnu and the Vaisnavas. If by chance one touches such a brahmana, he should take bath in the Ganges with his clothes on. If one converses with such a brahmana, then his falldown is guaranteed. If one respects such a person by offering him obeisances, then one is sure to be deviated from devotional service to Visnu. That is why persons and the families of persons who are averse to following Vaisnava etiquette have been declared as fallen in the following words from the Dharma-sastras (Manu 2.168) and the Srimad Bhagavatam (11.5.3):

yo ‘nadhitya dvijo vedam anyatra kurute sramam

sa jivan eva sudratvam asu gaccati sanvayah

“A brahmana who in his lifetime does not endeavor to study the Vedas but labors hard in other pursuits quickly becomes a sudra along with his family.

ya esam purusam saksad atma-prabhavam isvaram

na bhajanty avajananti sthanad bhrastah patanty adhah

“If one simply maintains an official position in the four varnas and asramas but does not worship the Supreme Lord Visnu, he falls down from his puffed-up position into a hellish condition.”

Text 303

kim atra bahunoktena brahmana ye hy avaisnavah

tesam sambhasanam sparsam pramadenapi varjjayet//CB, Adi 16.303//

TRANSLATION

“There is no need to speak further on this. Even by mistake one should not touch or speak to those brahmanas who have no devotion for the Supreme Lord.

COMMENTARY

[This and the following verse are spoken by Lord Siva in the Padma Purana.]

Text 304

svapakam iva nekseta loke vipram avaisnavam

vaisnavo varna bahyo ‘pi punati bhuvana-trayam//CB, Adi 16.304//

TRANSLATION

“Just as one in this world should never see a dog-eating candala, one should never see a nondevotee brahmana.”

Text 305

brahmana haiya yadi avaisnava haya

tabe ta’ra alapeha punya yaya ksaya//CB, Adi 16.305//

TRANSLATION

One who converses with a nondevotee brahmana loses his piety.

COMMENTARY

If one converses with a person who was born in a seminal brahmana family, who has undergone savitra-samskara yet has not taken Vaisnava initiation, who envies the Vaisnavas and considers himself a non-Vaisnava, then one’s heaps of accumulated piety are destroyed.

Text 306

se vipradhamera kata-divasa thakiya

vasante nasika ta’ra padila khasiya//CB, Adi 16.306//

TRANSLATION

Within a few days, that wretched brahmana was attacked by smallpox and as a result his nose melted away and fell off.

COMMENTARY

Within a few days that abominable, envious brahmana became infected with a severe case of smallpox and his nose melted and fell off.

Text 307

haridasa-thakurere balileka yena

krsna o tahara sasti karilena tena//CB, Adi 16.307//

TRANSLATION

The punishment he had proposed for Haridasa Thakura was awarded to himself by Krsna.

COMMENTARY

Although Haridasa Thakura did not curse or desire inauspiciousness on that sinful atheist, since that offensive atheist criticized and spoke unpalatable envious words to Haridasa Thakura, the Lord awarded such severe punishment on him.

Text 308

visayete magna jagat dekhi' haridasa

duhkhe 'krsna krsna' bali' chadena nihsvasa//CB, Adi 16.308//

TRANSLATION

Aggrieved to see the entire world absorbed in sense gratification, Haridasa would sigh deeply as he chanted the name of Krsna.

COMMENTARY

At that time people of the entire world were intoxicated with material knowledge, and being always greedy for material enjoyment they refrained from the cultivation of Krsna consciousness. That is why the Vaisnava Thakuras sighed deeply as distress filled their hearts, which were saturated with compassion seeing the pathetic condition and misfortune of the fallen souls who were averse to Hari.

An elaborate description of the phrase visayete magna jagat—"the entire world was absorbed in sense gratification," is found in the statement of Viraga in the Caitanya-candrodaya-nataka as follows: "The world is full of materialists. Alas! Alas! There is no cleanliness, no truthfulness, no control of the mind or senses, no self-restraint, no peacefulness, no tolerance, no friendship, and no mercy. Were my sincere, loving friends uprooted by the people of Kali-yuga? Are they now living in seclusion?

Could they have found a place Kali does not know? No, there is no such place to be found.

“The brahmanas are interested only in their sixth duty, accepting charity. A sacred thread is the only sign of their status. The ksatriyas are ksatriyas in name only. The vaisyas are like atheists. The sudras think themselves great scholars and are eager to become gurus and teach the truth of religion. Alas! Alas! Kali has degraded the castes into this!

“The brahmacaris are situated in that asrama only because they cannot marry. The grhasthas are interested only in filling the bellies of their wives and children. The vanaprasthas are qualified only by the name vanaprastha travelling on the path of the ears. The sannyasis are different from the others only in their saffron dress.

“And look at these mental speculators! From their very birth, they simply discuss words like ‘designation,’ ‘social class,’ ‘logical inference,’ ‘universal principle,’ and thus remain far away from talk of the Supreme Personality of Godhead. Thinking whoever is most expert at logic is the wisest, these logicians think that their speculation is the only scripture.

“Now here are some Mayavadis. They say that the Supreme is ‘only eternity,’ ‘without qualities,’ ‘without designations,’ ‘beyond thought,’ and ‘without actions,’ and they say ‘I am Brahman.’ Alas, alas, hating the Personality of Godhead’s form and denying the Lord’s inconceivable potencies and qualities, they shun love for the Supreme Person. Obeisances to them from a distance.

“And here learned persons debate the theories of Kapila, Kanada, Patanjali, and Jaimini. Not one of them knows the truth of the Supreme Personality of Godhead.

“Now I am in South India. This place is filled with Jains, Buddhists, naked yogis, and ferocious atheists. There are also Saivites, who are almost extinct. I think they will kill me! (After walking a little further) Ah! This must be a holy man cheerfully sitting on a great rock by the riverbank. He seems to be free of anxiety while passing his time meditating on something beyond the modes of nature. Sitting in a yoga posture by the riverbank, his eyes closed and expertly stopping with the tip of his tongue the nectar moonlight flowing from within his forehead, he meditates. But what is this! What broke his meditation? Ah! I know. It is the tinkling

conchshell ornaments of a young girl fetching water. He is only staging a play to fill his stomach. (He goes further.) Ah! This looks like a renounced soul. He must be a pilgrim coming from the holy places. I see he is talking to himself, ‘Although I went to Haridvara, Gaya, Prayaga, Mathura, Benares, Puskara, Sri Ranga, Ayodhya, Badarikasrama, Setubandha, Prabhasa, and many other places, three or four times over in the past year, what would persons like us accomplish even in hundreds of years like this?’

(He goes further on.) “This must be a genuine ascetic. But I see that he is actually worse and more sinful than the above pseudo renunciate. Calling out ‘Hum! Hum! Hum!’ in a sharp and bitter voice, keeping the crowd away with a cruel stare, lifting his feet high as he walks with long strides, his forehead, arms, neck, stomach, and chest smeared with clay, and grasping kusa grass in his hands, he is like pride personified. Therefore I understand that without pure devotional service to Lord Visnu, expert meditation, samadhi, faith, scriptural study, good works, japa, and austerity are like an actor’s expert playing on a stage. They are only different ways to fill an empty belly.

“O Kali, well done! Well done! You brought the entire earth under your rule. You drove away control of the mind, control of the senses, and all other virtues. You captured them and made them your slaves, working for your own profit. You uprooted the tree of religion, which had friendship and other virtues as its branches. In this situation what can I do? Today, all over the world I have seen disturbances born of irreligiousity and deviations of the mind and speech in pursuit of the truth. But alas! When will I see the pure Vaisnava devotees, who are engaged in krsna-kirtana, who are decorated with tears and hairs standing on end in love of God, and who are equipoised both internally and externally?”

Text 309

kata-dine ‘vaisnava’ dekhite iccha kari’

ailena haridasa navadvipa-puri//CB, Adi 16.309//

TRANSLATION

After a few days Haridasa went to Navadvipa with a desire to associate with the Vaisnavas there.

COMMENTARY

In order to see the pure Vaisnavas, Haridasa Thakura came to Sri Mayapur, which is situated in Navadvipa, Gauda-desa’s center of education.

Text 310

haridase dekhiya sakala bhakta-gana

hailena atisaya parananda-mana//CB, Adi 16.310//

TRANSLATION

All the devotees of Navadvipa were overjoyed on seeing Haridasa.

COMMENTARY

Seeing Sri Haridasa Thakura, all the Vaisnava brahmanas of Navadvipa became jubilant, considering him a member of their family. From this we can understand that the nondevotee community of Navadvipa did not feel any happiness on the arrival of Haridasa Thakura.

Text 311

acarya-gosani haridasere paiya

rakhilena prana haite adhika kariya//CB, Adi 16.311//

TRANSLATION

Upon obtaining the association of Haridasa, Advaita Acarya treated him as dear as His own life.

COMMENTARY

Having received Sri Haridasa at Sri Mayapur-Navadvipa, Sri Advaita Prabhu considered him more dear than his own life and maintained him with utmost care.

Text 312

sarva-vaisnavera priti haridasa-prati

haridas o karena sabare bhakti ati//CB, Adi 16.312//

TRANSLATION

All the Vaisnavas showered their affection on Haridasa, and he reciprocated with great devotion.

Text 313

pasandi-sakale yata deya vakya-jvala

anyo'nye sabe taha kahite lagila//CB, Adi 16.313//

TRANSLATION

They discussed amongst themselves the burning offensive statements of the atheists.

COMMENTARY

Seeing the devotee brahmanas' love for Haridasa, the envious atheistic persons always shot arrows of envious words at them. Hearing about such statements, the devotees became greatly afflicted with distress and began to discuss those statements.

Text 314

gita-bhagavata lai' sarva-bhakta-gana

anyo'nye vicare thakena sarva-ksana//CB, Adi 16.314//

TRANSLATION

Then devotees constantly discussed with each other the topics of Bhagavad-gita and Srimad Bhagavatam.

COMMENTARY

At that time persons who were intoxicated by material enjoyment would not study Vaisnava literatures like Bhagavad-gita and Srimad Bhagavatam, rather they were constantly engaged in gratifying their senses. But the pure devotees always increased their ecstatic love by discussing Gita and Bhagavata among themselves. Not being intoxicated

by artificial, worldly, material rasas like the prakrta-sahajiyas, the devotees of the Lord discussed the conclusive statements of Vaisnava literatures like Gita and Bhagavata. While conducting ista-gosthis in this way, they desired the highest eternal benefit for the entire world.

Text 315

ye-jane padaye sunaye e-saba akhyana

tahare milibe gauracandra bhagavan//CB, Adi 16.315//

TRANSLATION

TRANSLATION

One who reads or hears these topics will attain the lotus feet of the Supreme Lord, Sri Gauracandra.

Text 316

sri krsna-caitanya nityananda-canda jana

vrndavana dasa tachu pada-yuge gana//CB, Adi 16.316//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends this English TRANSLATION of the Gaudiya-bhasya COMMENTARY on Sri Caitanya-bhagavata, Adi-khanda, Chapter Sixteen, entitled, “The glories of Sri Haridasa Thakura.”

Chapter 17 Sri Visvambhara Travels to Gaya

The Lord’s Travel to Gaya

This chapter describes Sri Gaurasundara’s visit to Gaya via Mandara and Punpun, His meeting with Isvara Puri at Gaya, His bestowing mercy on Isvara Puri on the pretext of accepting initiation, His manifestation of

Himself, His attempts to go to Mathura while being maddened in separation from Krsna, His return home to Navadvipa-Mayapur after hearing a voice from the sky on the way, and the conclusion of the Adi-khanda.

During the time when Sri Gaurasundara was enjoying His pastimes in Navadvipa as the crest jewel of teachers, the philosophies of the atheists and the smartas were being quickly propagated. Even hearing the name of bhakti-yoga was rare. The sinful people went on unnecessarily criticizing the Vaisnavas. Considering that the proper time had arrived to manifest Himself, Sri Gaurasundara enacted the pastime of going to Gaya for performing worldly fruitive rituals in order to refute the atheistic and smarta philosophies as well as to bewilder averse persons. In order to bewilder the atheists, the Lord displayed the pastime of being attacked with fever on His way to Gaya. Thereafter, to exhibit His affection towards His servants and the potency of water that has washed the feet of qualified brahmanas, He drank water that had washed the feet of a brahmana and ended His pastime of having fever. On reaching Punpun, the Lord performed His pastime of worshiping the forefathers and then entered Gaya. He took bath at Brahma-kunda and, after displaying the pastimes of duly respecting His father at that place, He came to Cakraveda and manifested His pastime of seeing the lotus feet of Gadadhara, or Lord Visnu. After hearing the glories of the lotus feet of Gadadhara from the resident brahmanas, the Lord became decorated with pure ecstatic transformations and thus inaugurated His pastimes of manifesting loving devotional service. By providence, the Lord met Isvara Puri there. Sri Mahaprabhu revealed to Sri Isvara Puri that the perfection of visiting Gaya is to meet pure devotees like Isvara Puri, that seeing Vaisnavas is matchlessly greater than worshiping and offering oblations to the forefathers at Gaya, and that His purpose of traveling to Gaya was to permanently surrender at the lotus feet of a maha-bhagavata spiritual master. Without disturbing the foolish ill-motivated fruitive workers who are bewildered by the three modes of material nature, to teach them that until one receives initiation into Krsna mantras from a bona fide spiritual master he is eligible only for performing fruitive activities, and to simultaneously bewilder the atheists, Sri Gaurasundara exhibited the pastimes of offering various oblations to the forefathers at Gaya according to worldly customs. Thereafter He returned to His room and began to personally cook. At that time Sripada Isvara Puri arrived there

overwhelmed with love of Krsna. The Lord personally served all the foodstuffs that He cooked for Himself to Sri Isvara Puripada, and by directly serving His spiritual master, Puripada, with His own hands, He displayed the ideal example of serving the spiritual master. On another day, in a solitary place, Mahaprabhu offered obeisances to Isvara Puri and requested him for mantra initiation. Then the Lord received the ten syllable mantra from His spiritual master and surrendered everything unto his lotus feet. In this way Sri Gaura-Narayana Prabhu, the spiritual master of the entire universe, instructed people who are desirous of love of God. In order to reveal that only a person who has fully surrendered at the lotus feet of his spiritual master and is endowed with transcendental knowledge is qualified to achieve loving devotional service as a result of service to the spiritual master, Mahaprabhu, after receiving initiation from Isvara Puripada, became overwhelmed with separation from Krsna, loudly cried out "Krsna! Krsna!" and thus exhibited His pastime of becoming most restless. "I will not enter into family life; rather, I will go to Mathura in search of Krsna, who has stolen My heart." Saying this, the Lord instructed His students who had accompanied Him to Gaya to return to Navadvipa. Being greatly overwhelmed by separation from Krsna, the Lord departed towards Mathura in the early morning without informing anyone, while addressing Krsna, "O dear Krsna, O dear child! Where will I go? Where will I meet Murali-vadana." After walking a little distance, the Lord heard a voice from the sky saying that the time had not yet arrived for the Lord to visit Mathura. The Lord should distribute loving devotional service in Navadvipa for some time. Hearing this voice from the sky, Gaurasundara stopped His journey and returned to His residence at Gaya, where He took permission from Sripada Isvara Puri and then returned to Sri Navadvipa with His students. In this way the author has concluded the topics of Adi-khanda. The author, as a servant of Nityananda, discloses that his attempt of writing the biography of Sri Caitanya is simply due to the order of Sri Nityananda. After personally revealing his attachment for serving his spiritual master, Sri Nityananda, he humbly invites all living entities to accept subordination at the lotus feet of Sri Nityananda Prabhu and Sri Caitanya Mahaprabhu.

Text 1

jaya jaya sri-gaurasundara mahesvara

jaya nityananda-priya nitya-kalevara//CB, Adi 17.1//

TRANSLATION

All glories to the Supreme Lord, Sri Gaurasundara. All glories to Nityananda's beloved Lord, who possesses an eternal body.

Text 2

jaya jaya sarva-vaisnavera dhana prana

krpa-drstye kara', prabhu, sarva-jive trana//CB, Adi 17.2//

TRANSLATION

All glories to the Lord, who is the life and wealth of all the Vaisnavas. O Lord, please deliver the living entities by Your merciful glance.

Text 3

adi-khanda-katha, bhai, suna savadhane

sri-gaurasundara gaya calila yemane//CB, Adi 17.3//

TRANSLATION

O brothers, listen carefully to the topics of Adi-khanda, which describe the Lord's journey to Gaya.

Text 4

hena-mate navadvipe sri-vaikuntha-natha

adhyapaka-siromani-rupe kare vasa//CB, Adi 17.4//

TRANSLATION

In this way the Lord of Vaikuntha resided at Navadvipa as the crest jewel of teachers.

Texts 5-6

catur-dike pasanda badaye gurutara

‘bhakti-yoga’ nama haila sunite duskara

mithya-rase dekhi’ ati lokera adara

bhakta-saba duhkha bada bhavena antara//CB, Adi 17.5-6//

TRANSLATION

As the number of atheists increased in Navadvipa, it became difficult to even hear the mention of devotional service. The devotees were all distressed to see that people were simply attached to illusory pleasures.

COMMENTARY

At that time, the devotees of Krsna situated in pure goodness were extremely rare in the world. Since due to aversion to Krsna, many persons were engaged in deceitful, envious, sinful, abominable activities, they were unable to understand the glories of pure devotional service and considered their imaginary processes based on their own respective tastes as topmost. Therefore they took shelter of nondevotional paths and became averse to devotional service. Since ordinary foolish people were covered by sense gratification, fruitive activities, mental speculation, mystic yoga, and austerities, they did not relish topics of pure devotional service in their polluted hearts. Therefore they all became opposed to the propagation of devotional service to the Lord.

Ordinary mundane people were extremely intoxicated by drinking the visaya-vistha-rasa, the stool-like mellows of material enjoyment. Seeing that they were averse to drinking the sac-cid-ananda-krsna-rasa, the eternally, cognizant, blissful mellows of Krsna consciousness, and busy collecting temporary anarthas devoid of nectar, the devotees of the Lord were always greatly distressed and desired such persons’ eternal benefit. Aside from the devotees, all the nondevotees simply spent their time uselessly envying each other. Seeing the pathetic condition of the godless people, only the devotees felt distress in their hearts and prayed to the Lord for such persons’ eternal benefit. For a description of the situation at that particular time, one should refer to the purport of verse 308 of the previous chapter.

Text 7

prabhu se avista hai’ achena adhyayane

bhakta-saba duhkha paya,—dekhena apane//CB, Adi 17.7//

TRANSLATION

Although the Lord was absorbed in studying and teaching, He noted the devotees’ distress.

Text 8

niravadhi vaisnava-sabere dusta-gane

ninda kari’ bule, taha sunena apane//CB, Adi 17.8//

TRANSLATION

He heard how the miscreants were constantly blaspheming the Vaisnavas.

COMMENTARY

Sri Gaurasundara is the Supreme Personality of Godhead and the cause of all causes. All living entities are His devotees and controlled subordinate servants. Therefore, on seeing the pathetic sinful propensities, the lack of friendship, and the miserable condition of His servants, resulting from one servant being envious of another servant, His compassion was aroused. The devotees are never envious of other living entities, rather the nondevotees are envious of the devotees. That is why Lord Sri Gaurasundara, who is affectionate to His devotees, continued to hear about the criticism and torture of the pure devotees by the godless nondevotees, who had forgotten their constitutional position. In spite of hearing the blasphemy of His devotees, He had not yet manifest Himself before the eyes of the public as the only protector and maintainer of the devotees.

Texts 9-10

citte iccha haila atma-prakasa karite

bhavilena—“age asi’ giya gaya haite”

iccha-maya sri-gaurasundara bhagavan

gaya-bhumi dekhite haila iccha ta'na//CB, Adi 17.9-10//

TRANSLATION

The Lord thus desired to manifest Himself, but He thought He should first visit Gaya. The supremely independent Lord Gaurasundara desired to see the holy place of Gaya.

COMMENTARY

The purport of the Lord's visit to Gaya is as follows: Sri Gaurasundara desired to visit Gaya in order to personally enact the pastime of accepting the dress of a devotee prior to exhibiting His opulence of being the only shelter of His devotees. One time the city of Gaya was greatly disturbed by the Buddhists. The Buddhists started a powerful movement there for the purpose of destroying karma-kanda. In order to deliver those who follow Vedic principles from the attack of the Buddhist revolutionaries, Gadadhara Visnu placed His lotus feet on the head of Gayasura. The fruitive workers were engaged in torturing Yajnesvara Visnu in various ways; that is why the Lord manifested His incarnation of Buddha and exhibited the misuse of karma-kanda before the eyes of the public, thus refuting its false misconceptions. Later on, the so-called followers of Buddha forgot their constitutional duties of devotional service to Visnu and accepted Buddha as separate from Visnu, thereby increasing the darkness of godless philosophy that is opposed to the Vedas. Although the lotus feet of Visnu were placed on the head of the Buddhist acarya, who was polluted with misconceptions, aversion to pure devotional service was found in the consideration process of those who rejected fruitive activities. Various desires for enjoying the imaginary fruits of material enjoyment replaced unalloyed devotional service to Visnu in various smrtis. Gaurasundara enacted the pastime of visiting Gaya in order to cheat and bewilder ordinary mundane people who are attached to fruitive activities and ignorant of the purport of the Vedas. Since the philosophy of Carvaka was very prominent at that time, faith in the concept of reincarnation was totally lost. Although the concept of reincarnation was accepted by the Buddhists, the transcendental variegated pastimes of the Supreme Lord, who is full in six opulences, did not find a place in their understanding. Subduing such Buddhist philosophy, which is opposed to the Vedas, Lord Gadadhara Visnu established at Gaya His supreme lotus feet, which are full of

transcendental variegatedness. According to the mantra from Rg Veda: tredha nidadhe padam—“I placed three steps,” Sri Vamanadeva is the predominating Deity of Gaya-dhama. By worshiping these lotus feet, which are the source of transcendental pastimes, the impersonal conception of the Lord is defeated.

Text 11

sastra-vidhi-mata sraddha karmadi kariya

yatra kari’ calila aneka sisya laiya//CB, Adi 17.11//

TRANSLATION

After performing the sraddha ceremony for His father according to scriptural injunctions, the Lord departed for Gaya with many of His students.

Text 12

jananira ajna lai’ maha-harsa-mane

calilena mahaprabhu gaya-darasane//CB, Adi 17.12//

TRANSLATION

The Lord first took permission from mother Saci and then happily left to see Gaya.

Text 13

sarva-desa-grama kari’ punya-tirtha-maya

sri-carana haila gaya dekhite vijaya//CB, Adi 17.13//

TRANSLATION

As the Lord passed through the various towns and villages on the way to Gaya, they were all turned into holy places by the touch of His lotus feet.

COMMENTARY

The second line of this verse indicates that the Lord’s lotus feet came to

Gaya; in other words, Lord Sri Gaurasundara, whose sanctified feet are the source of all holy places, came here in order to purify the holy place of Gaya. In the Lord's journey to Gaya, all those villages and places that were marked by His lotus feet, which purify the entire universe, became famous as most sanctified holy places.

Text 14

dharma-katha, vako-vakya, parihasa-rase

mandare aila prabhu kateka divase//CB, Adi 17.14//

TRANSLATION

The Lord and His students conversed, joked, and discussed various religious topics, and after a few days they arrived at Mandara Hill.

Text 15

dekhiya mandare madhusudana tathaya

bhramilena sakala parvata svalilaya//CB, Adi 17.15//

TRANSLATION

The Lord first saw the Deity of Madhusudana at the top of the hill, and then He wandered about the hill according to His desire.

COMMENTARY

The words mandare madhusudana are explained as follows: From Calcutta on the E.B.R. or E.I.R. railway, one should come to Bhagalpur Station, and from there take the branch railway line up to Mandara Hill Station. Mandara Hill is situated about 3 km. from this station. The peak of Mandara Hill is 3 km. from the foot of the hill. On the top of the hill there are two temples. Of the two, the Deity of Madhusudana was worshiped long ago in the bigger temple. It is heard that both temples are presently under the control of the Jains. Due to fear of the dacoit Kalapahada, the Deity of Madhusudana was shifted to the village Vaumsi, which is situated 3 km. from Mandara Hill and 400 cubits from Mandara Station, where He is presently being worshiped. By the initiative of Sri Caitanya Matha of Sridhama Mayapur, the site of ancient

Navadvipa and birthplace of Sri Gaura, we will soon establish a temple of Sri Caitanya's lotus feet at Mandara Hill.

Text 16

ei-mata kata patha asite asite

ara dina jvara prakasilena dehete//CB, Adi 17.16//

TRANSLATION

While traveling like this, one day the Lord manifested a fever.

COMMENTARY

Although the original Supreme Personality of Godhead Sri Gaurasundara is eternally perfect and possesses a sac-cid-ananda body, in order to deceive and bewilder the conception and intelligence of the materialists, who are illusioned by maya, He performed the drama of becoming afflicted with fever just as the ordinary mundane body of a living entity who is forced to accept the fruits of his karma becomes afflicted with fever.

Text 17

prakrta-lokera praya vaikuntha-isvara

loka-siksa dekhaite dharilena jvara//CB, Adi 17.17//

TRANSLATION

In order to instruct people, the Lord of Vaikuntha displayed a fever like an ordinary person.

COMMENTARY

The sac-cid-ananda body of Visnu, who is the controller of maya, is never subjected to transformations like happiness and distress as experienced by ordinary mortal beings. One who will consider the fully sac-cid-ananda-vigraha of Sri Caitanyadeva as equal to that of an ordinary living entity will certainly sink in the mire of grave offenses. Fearing that living entities who are forced to accept the fruits of their material activities, who are qualified for being punished by Yamaraja, and who are subjected to

bewilderment and death would consider their mundane bodies spiritual and that prakrta-sahajiyas would consider themselves transcendentally liberated Vaisnavas, the Lord, in order to prohibit this and instruct people, enacted the pastime of suffering from fever, as generally experienced by godless living entities. In order that ignorant persons bewildered by maya would become more illusioned by seeing these pastimes of Sri Gaurasundara, and to exhibit the insignificance of their bewildered intelligence, Gaurasundara voluntarily accepted the affliction of fever.

Text 18

madhya-pathe jvara prakasilena isvare

sisya-gana hailena cintita antare//CB, Adi 17.18//

TRANSLATION

When the Lord manifested His fever halfway to Gaya, the hearts of His students were filled with anxiety.

Text 19

pathe rahi' karilena bahu pratikara

tathapi na chade jvara,—hena iccha tan'ra//CB, Adi 17.19//

TRANSLATION

They tried to cure Him with various remedies, but by the desire of the Lord His fever did not subside.

Text 20

tabe prabhu vyavasthila ausadha apane

'sarva-duhkha khande vipra-padodaka-pane'//CB, Adi 17.20//

TRANSLATION

Then the Lord prescribed His own medicine, "If I drink the water that has washed the feet of a brahmana, My suffering will be relieved."

COMMENTARY

When in spite of using various medicines the Lord’s fever did not subside, then in order to teach people the topmost position of brahmanas who are conversant with the science of Visnu, the jagad-guru Lord, of His own will, exhibited the pastime of accepting the remedy of water that had washed the feet of a brahmana. By this act, the Lord on one hand exhibited the pastime of creating illusion for mortal beings who are entangled in the fruits of karma and who are eligible for the punishment of Yamaraja and on the other hand He protected the prestige of those topmost brahmanas who know the science of Visnu. Just as in the pastimes of Narayana, the Lord increased the glories of His devotees by accepting the mark of Bhrgu’s foot on His own chest, in the pastimes of Gaura, He established the prestige of bodies that are related to Him. Without understanding this inconceivable confidential pastime of the Lord, the community of foolish prakrta-sahajiyas often become covered by conceptions of caste consciousness and end up drinking ordinary water that has washed the feet of demoniac brahmanas. In the Srimad Bhagavatam (7.11.35) it is stated:

yasya yal laksanam proktam pumso varnabhivyanjakam

yad anyatrapi drsyeta tat tenaiva vinirdiset

“If one shows the symptoms of being a brahmana, ksatriya, vaisya or sudra, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification.” In order to eternally benefit those who transgress this injunction and consider the Vaisnavas, who are spiritual masters of all brahmanas, as sudras, those who consider non-Vaisnavas as brahmanas, and those who mistakenly accept the qualities of sudras as those of Vaisnavas, the Lord enacted the pastime of drinking the water that had washed the feet of a devotee brahmana. The brahmanas who are devoted to Acyuta are alone able to serve Lord Acyuta, while sinful sudras who are covered by the mode of ignorance are always devoid of the sacred thread due to the predominance of ignorance, and therefore they are averse to the service of the Lord. A brahmana who knows the science of Brahman neither considers his body as his self nor engages in mental speculation. His intelligence is not bewildered by limited, temporary, enjoyable material objects. Since his consciousness is fully spiritualized, he should give up material conceptions and cultivate Krsna consciousness while understanding his relationship with the Lord. The word brahmana does

not refer to krpanas, or misers. The Dharma-sastra writer Atri has stated:

brahma-tattvam na janati brahma-sutrena garvitah

tenaiva sa ca papena viprah pasur udahrtah

“One who proudly advertises himself as a sanctified brahmana but is ignorant of the Absolute Truth is because of this sin called a pasu-vipra.” Therefore by drinking the water that has washed the feet of such a pasu-vipra, ordinary, foolish, bewildered living entities will immediately become pasus, or animals.

Text 21

vipra-padodakera mahima bujhaite

pana karilena prabhu apane saksate//CB, Adi 17.21//

TRANSLATION

The Lord then drank the water that had washed the feet of brahmanas in order to reveal its glories.

Text 22

vipra-padodaka pana kariya isvara

sei-ksane sustha haila, ara nahi jvara//CB, Adi 17.22//

TRANSLATION

As soon as the Lord drank that water, His fever subsided and He felt relief.

Text 23

isvare ye kare vipra-padodaka pana

e ta’na svabhava,—veda-purana pramana//CB, Adi 17.23//

TRANSLATION

According to the Vedas and Puranas, it is the nature of the Supreme Lord to drink the water that has washed the feet of a brahmana.

COMMENTARY

One can never progress on the path of spiritual life by disregarding and deviating from the principles of varnasrama-dharma. Ordinary mundane people who are attached to fruitive activities are unable to understand the higher purpose of varnasrama. One should fully respect those brahmanas who are situated on the highest platform from the material point of view. Sri Gaurasundara neither transgressed the ordinary social customs of the time nor totally disregarded the principles of karma-kanda on the pretext of offering oblations to His forefathers. One should not misunderstand by this that Sri Gaurasundara accepted the path of karma-kanda as the path of spiritual life. Fearing that people may foolishly misunderstand the purport of the scriptures and introduce the process of karma-kanda as the spiritual path, the jagad-guru Lord enacted the pastimes of drinking water that had washed the feet of a brahmana and offering oblations to His forefathers at Gaya and thereafter enacted the pastime of accepting spiritual Vaisnava initiation. In the ideal God conscious moral character of Sri Gaurasundara one can find enactment of the following injunction mentioned in Srimad Bhagavatam (11.20.9):

tavat karmani kurvita na nirvidyeta yavata

mat-katha-sravanadau va sraddha yavan na jayate

“As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by sravanam kirtanam visnoh one has to act according to the regulative principles of the Vedic injunctions.”

Then such a person is constantly guided by the pure, spiritual, transcendental consideration mentioned in the Narada Pancaratra as follows:

laukiki vaidiki vapi ya kriya kriyate mune

hari-sevanukulaiva sa karya bhaktim icchata

“One should perform only those activities—either worldly or prescribed by Vedic rules and regulations—which are favorable for the cultivation of Krsna consciousness.” When a living entity thinks that obtaining physical and mental happiness is the goal of life, then the waves of temporary

mundane thoughts never leave him, and in course of time his propensity for pious and impious activities based on varnasrama principles gradually transforms into the propensity for prohibited sinful activities. As soon as the living entity develops faith in topics related to the Lord, he realizes in his service inclined heart that taking unalloyed shelter at the lotus feet of Sri Caitanya is the only criteria for obtaining supreme eternal auspiciousness.

In Caitanya-caritamrta (Madhya 22.93) it is stated:

eta saba chadi' ara varnasrama-dharma

akincana hana laya krsnaika-sarana

"Without hesitation, one should take the exclusive shelter of Lord Krsna with full confidence, giving up bad association and even neglecting the regulative principles of the four varnas and four asramas. That is to say, one should abandon all material attachment." When one is situated on such an exalted paramahamsa Vaisnava stage, then such a liberated soul no longer needs to go to Gaya and offer oblations to his forefathers or drink the water that has washed the feet of a brahmana. In the amala pramana (the spotless Vedic authority) Srimad Bhagavatam (11.11.32) it is stated:

ajnayaivam gunan dosan mayadistan api svakan

dharman santyajya yah sarvan mam bhajeta sa tu sattamah

"Such a person perfectly understands that the ordinary religious duties prescribed by Me in various Vedic scriptures possess favorable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one's life. Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties and worships Me alone. He is thus considered to be the best among all living entities." And in the Bhagavad-gita (18.66) it is stated:

sarva-dharman parityajya mam ekam saranam vraja

aham tvam sarva-papebhyo moksayisyami ma sucah

"Abandon all varieties of religion and just surrender unto Me. I shall

deliver you from all sinful reactions. Do not fear." If one discusses the above two verses, then he will gradually become indifferent to worldly activities and the search for impersonal Brahman. Although the Lord is the maintainer of everyone, the protector of Sanatana-dharma, and the knower of religious principles, He exhibited the pastime of following the principles of an inferior platform in order to eternally benefit the living entities. One should not misunderstand, however, that the spiritual progress of the living entities is dependent simply on such inferior conceptions, or niyamagraha, simply imitating without effect. From the spiritual point of view, the gradual advancement or levels of the devotional path has been properly described by Sri Ramananda Raya, who is a maha-bhagavata spiritual master of the paramahamsas, while replying to Sri Gaurasundara's inquiries. The Bhagavad-gita, which was instructed to Arjuna by Lord Gaurasundara in His pastimes as Krsna, also instructs karma-yoga and jnana-yoga to conditioned souls situated within apara-prakrti, material nature, after carefully considering their respective consciousness; and after fully rejecting their behavior it establishes the supremely pure religion of devotional service as the topmost means for achieving the goal of life. After hearing this most confidential instruction, narrow-minded persons consider that engagement in devotional service and engagement in sinful activities based on their narrow-mindedness are equal. Although such considerations are full of ignorance and suitable for unsuccessful yogis, according to Bhagavad-gita (3.26): "So as not to disrupt the minds of ignorant men attached to the fruitive results of prescribed duties, a learned person should not induce them to stop work," those who have strong material conceptions, or those who make the mistake of considering transcendental subject matters through their material faculties, and thus consider transcendental subjects a product of the material world should, after considering their own narrow-mindedness, forgive the devotees.

Text 24

ye yatha mam prapadyante tams tathaiva bhajamy aham

mama vartmanuvartante manusyah partha sarvasah//CB, Adi 17.24//

TRANSLATION

“As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prtha.”

COMMENTARY

“Lord Sri Krsna, using Arjuna as an audience, is herein refuting the arguments of opponents, who may say, ‘Isn’t the propensity for discrimination is also present in You? You award devotional service only to those who surrender unto You, but do You award to one who is full of material desires?’ ‘But I am speaking this verse in reply. The word yatha indicates those who worship Me either with material desires or without material desires, whom I simply reward accordingly (I give them fruits according to their worship), in other words, I bestow mercy on them, but I do not neglect even those ambitious persons who reject Me (with the desire to enjoy the fruits of karma) and worship various demigods headed by Indra. This should be considered. The reason is that the servants of various demigod like Indra indirectly follow My path of worship because I alone am worshiped even through the worship of Indra.’” (Sridhara Svami’s Subodhini COMMENTARY)

Text 25

ye tahana dasya-pada bhave nirantara

tahana avasya dasya karena isvara//CB, Adi 17.25//

TRANSLATION

The Lord desires to be the servant of anyone who always desires to be a servant of the Lord.

COMMENTARY

There is no possibility of achieving pure devotional service by either karma or jnana. Considering the qualification of those who cannot or do not desire to surrender unto the lotus feet of the Lord, the Lord has inaugurated the processes of karma and jnana in this world. The conditioned souls wander throughout the universe while following karma and jnana. It is generally found that such persons have no qualification for achieving devotional service to the Lord. But when the desires for material enjoyment or liberation of persons who are on the platform of

devotional service mixed respectively with karma or jnana are gradually uprooted, then by the influence of pure devotional service they can attain eternal supreme auspiciousness. Without surrender, neither the karmis nor the jnanis are qualified for the service of the Lord. The devotees of the Lord are constantly endeavoring to achieve the eternally relishable service of the Lord. They are never prepared to serve any temporary, mundane, enjoyable object that is not related to the Lord. The Lord awards one the qualification to serve Him according to one's service attitude. One should not misunderstand from this that the conditioned souls may treat the Supreme Lord as a servant or independently subjugate Him by considering Him a controlled instrument for fulfilling one's illicit desires and expect that the Lord will serve such an atheist as a so-called servant. Rather, one must remember that in order to encourage the demoniac propensity of being completely controlled by the mundane fruitive activities of living entities averse to the Lord from time immemorial—in other words, in order to deceive and bewilder the godless living entities—the Lord has engaged His external energy, maya, on the pretext of facilitating such living entities. Due to illusion the conditioned soul accepts the illusory energy of the Lord as an object of enjoyment, as dear, as related to him, and as worshipable and thus embraces misconceptions about the Absolute Truth, and in this way, rather than worshiping the Lord, he becomes intoxicated with the desire to enjoy the fruits of his karma. If one engages in the uninterrupted and unmotivated devotional service of the Supreme Lord, who is eternally worshipable, the proprietor of maya, and beyond the reach of material perception, then such a fortunate living entity no longer maintains the propensity or desire for serving temporary, separated, material objects. Then, on the pretext of accepting service from His unalloyed devotee, the Lord also serves His own devotee. Lord Sri Gaurasundara enacted the pastime of drinking the water that had washed the feet of a brahmana in order to teach and glorify the propensity for serving the Lord of brahmanas who have given up temporary, abominable material pride, who have become trnad api sunica and taror api sahisnuna, and who have accepted the transcendental water that has washed the lotus feet of the eternal Lord Sri Caitanyacandra as the only drinkable substance in the entire creation. Being bewildered by the illusory energy of the Lord, the smartas and prakrta-sahajiyas, who are averse to the Lord and baffled by maya, consider that pure brahmanas under the shelter of the lotus feet of Sri Caitanya and demoniac brahmanas who are averse to

Hari, Guru, and Vaisnava and opposed to Sri Caitanya are equal; in other words, they consider that so-called brahmanas who are actually krpanas, travelers on the path to hell, absorbed in illusory activities not related to the Lord, and devoid of spiritual knowledge regarding the inexhaustible, infallible Lord and brahmanas who are worshipers of the nondual Lord are of the same platform; but Sri Gaurasundara displays the proper conclusion of the verse: sva-pakam iva nekseta loke vipram avaisnavam —“If a person born in a brahmana family is an avaisnava, a nondevotee, one should not see his face, exactly as one should not look upon the face of a candala, or dog-eater,” and as a bona fide spiritual master, He brings eternal auspiciousness to those prakrta-sahajiyas and smartas by opening their eyes, which are covered by the darkness of ignorance. While distorting the meaning of the Bhagavad-gita (Bg 4.11) verse: ye yatha mam prapadyante tams tathaiva bhajamy aham, persons who do not follow Vedic principles, who commit mistakes, who are duplicitous, intoxicated, short-sighted, habituated to cheating others, and expert in material knowledge exhibit a type of foolishness that simply results in distortion and change of the actual meaning. They are indifferent to understanding the meaning of the word prapanna, or surrender, and consider proud non-Vaisnava living entities who are devoid of surrender on the same platform as surrendered Vaisnavas. They are fully engaged in activities that are detrimental to the neophytes of this world who are ignorant of scriptural conclusions, in other words, they ruin them. Only those devotees who are nonduplicitous, surrendered worshipers of the Lord are qualified to serve the Lord, and the Lord also reciprocates by awarding His own rare, loving devotional service to such liberated souls. The Lord never reciprocates with deceitful, nondevoted persons who desire liberation. In Srimad Bhagavatam (5.6.18) it is stated:

astv evam anga bhagavan bhajatam mukundo

muktim dadati karhicit sma na bhakti-yogam

“Therefore, O King, those engaged in getting the Lord’s favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him.” Maya, as the Lord’s maidservant, bewilders the averse living entities into accepting the Supreme Lord as a product of matter, while in fact she is further increasing the averse living entities’ entanglement in the material modes of nature.

Five types of devotional rasas are exchanged between the devotees and the worshipable Lord, who is beyond the perception of material senses and the only visaya, or object, of all rasas. The Lord, as the visaya, can favorably accept any one of five types of rasas. In His form of Narayana, the Lord accepts two and half types of rasas—santa (neutrality), dasya (servitorship), and gaurava-sakhya (friendship in awe and veneration)—from His devotees on the path of regulative devotional service, and as Vrajendra-nandana Krsna He accepts the other two and half superior rasas—visrambha-sakhya (friendship in equality), vatsalya (parental), and madhura (conjugal)—from His devotees on the path of anuraga, or attachment. In this way He awards any one of the above-mentioned five rasas to His devotees on the path of attachment and thus exhibits His qualities of bhakta-vatsalya, affection for His devotees, and bhakta-premadhinatva, being controlled by the love of His devotees.

Text 26

ataeva nama ta'na 'sevaka-vatsala'

apane hariya badayena bhrtya-bala//CB, Adi 17.26//

TRANSLATION

The Lord is therefore known as sevaka-vatsala, or He who is favorably inclined to His servants. He accepts defeat in order to increase His devotees' glories.

COMMENTARY

On the path of regulative devotional service in which the worshipable Lord is Visnu, the qualities of opulence, rather than sweetness, and regulative awe and reverence, rather than attachment, are more prominent. But in Krsna's service, which is full of sweetness, the sweetness of the Lord's opulence is not covered, and since affection for His servants is extremely prominent therein, those loving servants are more prestigious and exalted. By this, one should not misunderstand that the diminished prominence of opulence in sweetness diminishes the prominence of sweetness, or that the Lord's being controlled is an exaggeration.

In the Srimad Bhagavatam (1.9.37), the Lord's quality of being conquered

by His devotee is described by the great devotee Bhismadeva, as he prays to Krsna from his bed of arrows as follows: “Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel, and ran towards me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way.”

The Lord’s quality of being controlled by the love of His devotees is explained by Sri Sukadeva Gosvami to Maharaja Pariksit in the Srimad Bhagavatam (10.9.18-19) as follows: “Because of Mother Yasoda’s hard labor, her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Krsna saw His mother thus fatigued, He became merciful to her and agreed to be bound. O Maharaja Pariksit, this entire universe, with its great, exalted demigods like Lord Siva, Lord Brahma and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Krsna in this pastime.”

Text 27

sarvatra raksaka-hena prabhura carana

bala dekhi,—ke-mate chadibe bhakta-gana?//CB, Adi 17.27//

TRANSLATION

The devotees have only the Lord as their protector, therefore how can they give up His lotus feet?

COMMENTARY

The unalloyed devotees can never give up the service of the lotus feet of Lord Visnu, who is very affectionate to His devotees. The Lord also never gives up His unalloyed devotees. In other words, the Lord and His devotees can never be separated for even a moment, rather the Lord always protects His devotees in all respects. The devotees also protect the Lord from the attacks of the impersonal Mayavadis. Delivering the Lord from the cruel hands of those who are hostile to Him is a display of the devotees’ compassion. Moreover, by always broadcasting His glories through His devotees, the Lord protects the nondevotees from immediate destruction. In order to increase the glories of His beloved pure

brahmanas, the Lord concluded His pastime of having fever and thus broadcast in this world the glories of brahmanas who are engaged in the service of Krsna.

Text 28

hena-mate kari’ prabhu jvarera vinasa

punapuna-tirthe asi’ haila prakasa//CB, Adi 17.28//

TRANSLATION

After being cured of His fever in this way, the Lord and His students came to the bank of the holy Punpuna River.

COMMENTARY

The word punpuna-tirtha refers to the Punpuna River. This river is famous in two places. The first is near the Punpun Station, which is the next station after Patna on the Patna-Gaya line branching from the main E.I.R. line, and the other is near the Pamara-ganja Station on the E.I.R. Grand Chord line. Travelers coming from the east alight at Punpun Station, and those coming from the west alight at Pamara-ganja Station. Mahaprabhu marked places near Punpun Station with His sanctified lotus feet, which are rare for even the demigods. Presently the servants of Sri Caitanya Matha, situated in Sri Mayapur, are attempting, as they are at Mandara Hill, to establish a temple there dedicated to the lotus feet of Sri Caitanya.

Text 29

snana kari’ pitr-deva kariya arcana

gayate pravista haila sri-sacinandana//CB, Adi 17.29//

TRANSLATION

After taking bath and offering oblations to His forefathers, Sri Sacinandana entered Gaya.

COMMENTARY

In order to deceive and bewilder the smartas, who are attached to fruitive

activities, Sri Gaurasundara purified Himself by taking bath and displayed the pastime of offering oblations to His forefathers according to karma-kanda injunctions in order to fulfil His debts to His forefathers. According to worldly customs mentioned in the Dharma-sastras, one should take bath in a river before entering a holy place. The Lord exhibited the pastime of following this injunction and then entered Gaya. Simply by undeviated worship of Lord Acyuta, the controller of all controllers, all one's debts are cleared—those attached householders who lack faith in this statement assist their forefathers in again receiving gross bodies in this world by offering them oblations, imagining that they have become ghosts.

For the description and glories of Gaya-tirtha, one should see the Garuda Purana, Chapters 82-86, the Vayu Purana, Sveta-varaha-kalpa, Chapter 108, and the Agni Purana, Chapters 114-116.

Text 30

gaya tirtha-raje prabhu pravista haiya

namaskarilena prabhu srikara yudiya//CB, Adi 17.30//

TRANSLATION

As the Lord entered Gaya, the king of holy places, He offered obeisances with folded hands.

COMMENTARY

By offering obeisances to Gaya, which is the king of holy places, the Lord displayed His quality of bhakta-vatsalya, affection for His devotees.

Text 31

brahma-kunde asi' prabhu karilena snana

yathocita kaila pitr-devera sammana//CB, Adi 17.31//

TRANSLATION

Thereafter the Lord came to Brahma-kunda, wherein He took bath and offered oblations to His forefathers.

COMMENTARY

All the activities performed by the Lord beginning at Punpun up to His entrance into Gaya-dhama were simply meant for attracting people, yet it can not be denied that there was also spiritual significance in these activities.

Text 32

tabe ailena cakravedera bhitare

pada-padma dekhibare calila satvare//CB, Adi 17.32//

TRANSLATION

The Lord then entered Cakraveda and quickly went to see the lotus feet of Lord Visnu.

COMMENTARY

The word cakraveda refers to Gaya-tirtha. This is where the lotus feet of Visnu are situated.

Text 33

vipra-gana vediyache sri-carana-sthana

sri-carane mala,—yena deula-pramana//CB, Adi 17.33//

TRANSLATION

Countless flower garlands were stacked like a temple dome on Lord Visnu’s footprints, which were surrounded on all sides by brahmanas.

COMMENTARY

The word deula (derived from the Sanskrit word deva-kula) means “the house of the Lord” or “a temple.”

Text 34

gandha, puspa, dhupa, dipa, vastra, alankara

kata padiyache,—lekha-jokha nahi tara//CB, Adi 17.34//

TRANSLATION

Unlimited sandalwood paste, flowers, incense, and cloth had been offered at the lotus feet of the Lord.

COMMENTARY

The word lekha in the phrase lekha-jokha is derived from the Sanskrit verb likh, which means “to write,” and the word jokha is derived from the Hindi word jokhna, which means “to weigh.” Therefore the phrase lekha-jokha means “numbers and quantity,” “weight and items,” “writing and counting,” or “accounting and certificates.”

Text 35

catur-dike divya rupa dhari’ vipra-gana

kariteche pada-padma-prabhava varnana//CB, Adi 17.35//

TRANSLATION

The brahmanas appeared like divine beings as they described the glories of the Lord’s lotus feet.

Text 36

“kasinatha hrdaye dharila ye-carana

ye-carana niravadhi laksmira jivana//CB, Adi 17.36//

TRANSLATION

“Lord Siva accepted these same lotus feet in his heart, and these same lotus feet are constantly served by Laksmi.

COMMENTARY

The word kasinatha refers to Lord Siva, the controller of the universe.

Text 37

bali-sire avirbhava haila ye-carana

sei ei dekha, yata bhagyavanta jana//CB, Adi 17.37//

TRANSLATION

“These lotus feet were placed on the head of Bali Maharaja. O fortunate souls, now see those same lotus feet here.

Text 38

tilarddheko ye-carana dhyana kaile matra

yama tara na hayena adhikara-patra//CB, Adi 17.38//

TRANSLATION

“One who meditates on these lotus feet for even a moment never comes under the jurisdiction of Yamaraja.

Text 39

yogesvara-sabara durlabha ye-carana

sei ei dekha, yata bhagyavanta jana//CB, Adi 17.39//

TRANSLATION

“These lotus feet are rarely attained by even the best of yogis. O fortunate souls, now see those same lotus feet here.

COMMENTARY

The word yogesvara refers to a person who has achieved the fruit of mystic perfections in the form of merging into the existence of the Lord or a person who is full of mystic perfections attained through hatha or raja yogas.

Those who are expert in yoga-sastras merge into the existence of the Lord. Such yogis who have merged themselves in the existence of the Lord are never qualified to see the lotus feet of the Lord. The reason for this is that according to them the object of service, the servant, and the service are all one, therefore there is no scope for spiritual variegatedness. Therefore the yogis are most unfortunate; since they are bereft of the highest goal of life, love of God, the fortunate devotees condemn rather than respect their ultimate desired goal.

Text 40

ye-carane bhagirathi haila prakasa

niravadhi hrdaye na chade yare dasa//CB, Adi 17.40//

TRANSLATION

“The Ganges emanated from these lotus feet, and the servants of the Lord constantly keep these lotus feet in their hearts.

Text 41

ananta-sayyaya ati-priya ye-carana

sei ei dekha, yata bhagyavanta jana”//CB, Adi 17.41//

TRANSLATION

“These lotus feet are most enchanting on the bed of Ananta. O fortunate souls, now see those same lotus feet here.”

Text 42

carana-prabhava suni’ vipra-gana mukhe

avista haila prabhu premananda-sukhe//CB, Adi 17.42//

TRANSLATION

Hearing the glories of the Lord’s lotus feet from the brahmanas, the Lord became absorbed in ecstatic love.

COMMENTARY

The phrase carana-prabhava is explained as follows: Imagining the Supreme Lord to be formless, the impersonalists cannot understand the wonders of the Lord’s eternal form, which attracts even self-satisfied souls. The impersonalists’ process of consideration arises from material conceptions. After subduing the impersonal philosophy, the lotus feet of the Lord were installed on the head of Gayasura at Gaya; these lotus feet of the Lord are the source of all spiritual pastimes. The voidism of the Buddhists and the impersonalism of the pancopasakas are buried under

these lotus feet of Gadadhara. Since the pancopasakas ultimately become impersonalists, they are simply Buddhists in disguise. The conceptions of the fruitive workers who are opposed to Vedic injunctions are under the shelter of ignorance; the conceptions of the Buddhists are opposed to the Vedas and deny spiritual existence; and the conceptions of the impersonalists, though not directly Buddhist, superficially follow the Vedas, deny material existence, and are a covered form of Buddhism. Since the covered Buddhist impersonalists and their followers, the pancopasakas, consider the eternal form and eternal lotus feet of Gadadhara as material, perceivable by their senses, and products of material nature, they are eternally bereft of the good fortune of seeing them. The devotees who accept the eternally variegated pastimes of the Lord never give respect to the philosophy of covered Buddhism that superficially follows the Vedas. The lotus feet of the Lord attract Siva, Brahma, Sukadeva, and many other self-satisfied souls; they are the eternal Absolute Truth, or sac-cid-ananda-vigraha. Therefore the impersonalists' conception of pancopasana, which is meant for cheating people, is nothing but a means for cheating innocent foolish people. Therefore the most intelligent devotees never accept impersonalism, the covered form of Buddhism.

Text 43

asru-dhara vahe dui sri-padma-nayane

loma-harsa-kampa haila carana-darsane//CB, Adi 17.43//

TRANSLATION

As the Lord looked at those lotus feet, tears flowed from His lotus eyes, His hairs stood on end, and He began shivering.

Text 44

sarva-jagatera bhagye prabhu gauracandra

prema-bhakti-prakasera karila arambha//CB, Adi 17.44//

TRANSLATION

Lord Gauracandra then began to manifest ecstatic devotional service for

the benefit of the entire world.

COMMENTARY

Sri Gaurasundara appeared in this world in order to bestow eternal benefit on the universe. So far He had not manifested any sign of awarding loving devotion to the people of this world. But after seeing the lotus feet of the Lord at Gaya, He inaugurated His pastimes of awarding loving devotion to the people of the world. Understanding that these lotus feet of the Lord had appeared in the material world to give pious persons who are free from the clutches of impersonalism an opportunity to serve the Lord's lotus feet, the Lord became overwhelmed with the eight transformations of ecstatic love. Being bereft of Krsna's service, persons who are averse to Krsna in this world maintain the sinful desire of becoming the Lord or the enjoyer of the material world. After destroying the conditioned souls' desire for material enjoyment or liberation, when the lotus feet of the Lord appear in the purified hearts of the living entities, then their propensity for serving the Lord is awakened. In order to exhibit and preach this great truth, the Lord accepted the dress of a devotee and had darsana of the transcendental lotus feet of Gadadhara through His service inclined senses. When living entities bound by gross and subtle chains wander throughout the material sky, they remain averse to the service of the Lord. But when their service propensity is awakened on the strength of mercy received from Hari, Guru, and Vaisnava, then the lotus feet of the worshipable Lord Visnu become the object of those servants' awakened spiritual propensity. Without a service mentality, one cannot become fortunate enough to see the form of the Lord. Without the piety resulting from devotional service, one's faith does not awaken. On the strength of piety born of the devotees' mercy, a living entity receives the opportunity to hear topics of Lord Hari. Sometimes on the strength of piety born from Krsna's mercy a living entity becomes freed from the bondage to material sense objects and thus encounters the worshipable Lord Krsna—this is spiritual vision. When, after full surrender, a living entity hears and glorifies topics of Lord Krsna, the propensity of his consciousness is constantly engaged in the service of Krsna—this is the result of piety born of a devotee's mercy. In spite of being the only worshipable object of all surrendered souls, Sri Gaurasundara considered Himself a servant of the worshipable object and thus began to propagate transcendental love of Krsna by chanting

His glories. The eight transformations of ecstatic love manifested in the body of the Lord as a result of seeing the lotus feet of Gadadhara marked the beginning of His propagation of loving devotional service.

Text 45

avicchinna ganga vahe prabhura nayane

parama-adbhuta saba dekhe vipra-gane//CB, Adi 17.45//

TRANSLATION

The brahmanas were all startled to see tears flow from the Lord's eyes like the unbroken flow of the Ganges.

Text 46

daiva-yoge isvara-puri o sei-ksane

ailena isvara-icchaya sei-sthane//CB, Adi 17.46//

TRANSLATION

By the divine will of the Supreme Lord, at that moment Sri Isvara Puri arrived at that place.

COMMENTARY

When Lord Sri Gaurasundara's hair stood on end due to love of God while seeing His own lotus feet, by the will of the Lord and by providence, Sri Isvara Puripada arrived there as a mahanta-guru in order to serve his own Lord by assisting Him in His pastimes. In order to disclose that He is a descendent of Srimad Purnaprajna Madhvacarya Anandatirtha in the Vedic disciplic succession, Sri Gaurasundara, who is the Supreme Lord of all acaryas, inspired Isvara Puripada to come there.

Text 47

isvara-purire dekhi' sri-gaurasundara

namaskarilena ati kariya adara//CB, Adi 17.47//

TRANSLATION

On seeing Sri Isvara Puri, Sri Gaurasundara respectfully offered him obeisances.

Text 48

isvara-puri o gauracandrere dekhiya

alingana karilena maha-harsa haiya//CB, Adi 17.48//

TRANSLATION

Isvara Puri was also delighted to see Gauracandra, and he happily embraced Him.

Text 49

donhakara vigraha donhakara prema-jale

sincita haila premananda-kutuhale//CB, Adi 17.49//

TRANSLATION

In the ecstasy of meeting each other, they both became soaked with tears of love.

COMMENTARY

As an affectionate, unalloyed, confidential disciple of Madhavendra Puri, who is the original seedling of the desire tree of love of God, Sri Isvara Puripada is attached to prema-bhakti, loving devotional service. By seeing Gaurasundara’s display of a devotee’s characteristics, the eternally perfect mood of the devotees was enhanced and manifested. Now, for the benefit of people, the meeting between the Supreme Lord and the topmost devotee and mahanta-guru blossomed their flowerlike transformations of ecstatic love that destroyed the contamination in the polluted hearts of persons who were averse to Krsna. Being filled with wonderful ecstasy, Sri Gaurasundara began to describe the glories of the lotus feet of the spiritual master, who is the bestower of transcendental knowledge and who is unlimitedly superior to Gaya-tirtha.

Text 50

prabhu bale,—“gaya-yatra saphala amara

yata-ksane dekhilana carana tomara//CB, Adi 17.50//

TRANSLATION

The Lord said, “My journey to Gaya has become successful the moment I was able to see your lotus feet.

COMMENTARY

While wandering throughout the fourteen worlds under the shelter of karma and jnana, by good fortune and piety resulting from devotional service, the living entities receive the opportunity to see the lotus feet of the spiritual master, who is the reservoir of the seed of devotional service. Just by seeing the spiritual master, one’s unauthorized, mundane, sensual, argument-based knowledge is checked and the topmost shining glories of devotional service manifest in the heart. This is the fruit of visiting holy places. Srimad Bhaktivinoda Thakura, the crest-jewel of the mahajanas, has written in his Kalyana-kalpa-taru as follows:

mana, tumi tirthe sada rata

ayodhya, mathura, maya, kasi, kanci, avantiya,

dvaravati, ara ache yata

“My dear mind, you are always attached to the different places of pilgrimage such as Ayodhya, Mathura, Haridvara, Kasi, Kanci, Avanti, and Dvaraka.

tumi caha bhramibare, e sakala bare bare,

mukti-labha karibara tare

se sakala taba bhrama, nirarthaka parisrama,

citta sthira tirthe nahi kare

“You want to travel to all these holy places of pilgrimage again and again for the sake of obtaining liberation. But it is clear that your heart is not becoming resolutely fixed by going to all these places; therefore all of your wanderings are simply useless labor.

tirtha-phala sadhu-sanga, sadhu-sange antaranga

sri-krsna-bhajana manohara

yatha sadhu, tatha tirtha, sthira kari' nija citta,

sadhu-sanga kara nirantara

"The real benefit of visiting any holy place is to achieve the association of the pure-hearted devotees of the Lord living there. Establishing intimate and friendly relations with such great souls, let your heart be captivated by performing the charming worship of Lord Krsna in their association. Wherever the Lord's devotees are living, that place becomes a place of pilgrimage. Therefore you should become fixed by constantly remaining in the company of such devotees.

ye tirthe vaisnava nai, se tirthete nahi yai,

ki labha hantiya dura-desa

yathaya vaisnava-gana, sei stana vrndavana,

sei sthane ananda asesa

"I never visit any so-called place of pilgrimage that is devoid of the presence of unalloyed devotees, for what benefit is gained by walking to such distant places? Wherever there are devotees, that place is actually Vrndavana. Only there can one find unlimited spiritual pleasure.

krsna-bhakti yei sthane, mukti dasi seikhane,

salila tathaya mandakini

giri tatha govardhana, bhumi tatha vrndavana,

avirbhuta apani hladini

"Liberation personified is herself the humble maidservant of places that are surcharged with devotion to Krsna. All the water at the place is the celestial Ganges, every hill there is Govardhana, and the very earth is indeed Vrndavana. Only such a place can manifest the eternal spiritual joy which is revealed by the Lord's pleasure-potency.

vinoda kahiche bhai, bhramiya ki phala pai,

vaisnava-sevana mora vrata

“I ask you now, dear brother, what benefit would I get by circumambulating all the holy places of pilgrimage? Personally, my vow is to serve the Vaisnavas with firm resolution and untiring endeavor.”

Texts 51-52

tirthe pinda dile se nistare pitr-gana

seha,—yare pinda deya, tare’ sei jana

toma’ dekhilei matra koti-pitr-gana

sei-ksane sarva-bandha paya vimocana//CB, Adi 17.51-52//

TRANSLATION

“If one offers oblations to the forefathers in a holy place, then the forefathers are delivered. But one delivers only he to whom the oblation was offered. By seeing you, however, millions of forefathers are immediately freed from material bondage.

COMMENTARY

“Only those forefathers who are offered oblations at Gaya are delivered as a result of receiving those oblations, yet simply on the strength of piety accrued by seeing an eternally perfect associate of Krsna like yourself, millions of forefathers whose names are unknown are immediately delivered from the ocean of material existence. There is no need to separately offer them oblations for their deliverance. Those most fortunate living entities who receive the mercy of seeing a beloved associate of the Lord deliver millions of their forefathers from the bondage of repeated birth and death; in other words, they attain Vaikuntha through the worship of the Lord.”

Text 53

ataeva tirtha nahe tomara samana

tirther o parama tumi mangala pradhana//CB, Adi 17.53//

TRANSLATION

“Therefore holy places are not equal to you, for you purify even the holy places.

COMMENTARY

“Only one who is offered oblations at Gaya is delivered, but for one who sees a Vaisnava, millions of his forefathers are liberated. Therefore the Vaisnavas are much more exalted than the holy places. You are the purifier of all holy places and a more beneficial Vaisnava guru. This is confirmed in the following statement of Dharmaraja Yudhisthira to Bhaktaraja Vidura in Srimad Bhagavatam (1.13.10):

bhavad-vidha bhagavatas tirtha-bhutah svayam vibho

tirthi-kurvanti tirthani svantah-sthena gadabhrta

‘My lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.’”

Text 54

samsara-samudra haite uddharaha more

ei ami deha samarpilana tomare//CB, Adi 17.54//

TRANSLATION

“Please deliver Me from the ocean of material existence. I surrender Myself unto you.

COMMENTARY

Taking shelter at the lotus feet of a spiritual master is the main entrance to the practice of devotional service to the Lord. That is why the spiritual master of all servants and the acarya of abhidheya, Srila Rupa Gosvami Prabhupada, has in the course of describing the symptoms of devotional service in his Bhakti-rasamrta-sindhu written as follows:

guru-padasrayas tasmat krsna-diksadi-siksanam

visrambhena guroh seva sadhu-vartmanuvartanam

Those living entities who desire their eternal ultimate benefit and freedom from material bondage should first take shelter of a bona fide spiritual master who is a manifestation of the Supreme Lord. There is no way of being delivered from the ocean of anarthas without fully surrendering at the lotus feet of the spiritual master. Unless one takes shelter of a bona fide spiritual master who is fixed in the Absolute Truth and conversant in Vedic knowledge, a living entity cannot attain the goal of life through the process of argument. The argument-afflicted hearts of godless people who are ever-forgetful of the lotus feet of the spiritual master and who are averse to the Vedic way of life have taken shelter of the four defects—bhrama (the tendency to commit mistakes), pramada (the tendency to be illusioned), vipralipsa (the tendency to cheat) and karanapatava (imperfect senses)—in such a way that there is no scope for taking shelter of the lotus feet of the spiritual master, rather there is only guru-droha and bhagavad-droha, envy of the spiritual master and envy of the Supreme Lord. Those who are determined to merge into the ocean of material existence have no goal other than the unauthorized path of argument. They are unable to accept the shelter of the Vedic way of life or a bona fide spiritual master. If persons who are averse to the service of the Lord and who follow the path of argument proudly accept a so-called guru who is an attached householder covered by unauthorized seminal considerations as their spiritual master, and if, being induced by blind faith, they continue like this for millions of kalpas, they will never achieve eternal benefit. In order to propagate this great truth and educate people, jagad-guru Sri Gaurasundara considered Himself a surrendered soul at the lotus feet of the guru and thus instructed everyone about saranagati, in the form of atma-niksepa and karpanya, full self-surrender and humility. Those who follow the path of material argument in order to fulfil the deficiency and insubstantiality of a spiritual master who is fully surrendered to Krsna and whose all endeavors are meant for the pleasure of Krsna have no possibility of being delivered from the pangs of hell.

Text 55

‘krsna-pada-padmera amrta-rasa pana

amare karao tumi’—ei cahi dana”//CB, Adi 17.55//

TRANSLATION

“I beg that you make Me drink the nectar of Krsna’s lotus feet.”

COMMENTARY

Persons in whose hearts the eternally beneficial realization, sajatiyasaye snigdhe sadhau sangah svato vare—“One should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord,” is prominent can alone fully surrender, or take shelter of the lotus feet of the spiritual master. Considering that the lotus feet of the Supreme Lord are the only object of service and to set example for practitioners who desire love of God, the Lord, who is the Supreme Personality of Godhead, exhibited the pastime of accepting Sri Isvara Puripada, the recipient of Madhavendra Puripada’s mercy, as His spiritual master and thus bestowed mercy on him. There was no contradiction in the begging at the lotus feet of the spiritual master for the alms of drinking the nectar of Krsna’s lotus feet by the Lord, who acted as the disciple, and the awarding of those alms by the donor Isvara Puripada, who acted as the guru.

na dhanam na janam na sundarim

kavitam va jagad-isa kamaye

mama janmani janmanisvare

bhavatad bhaktir ahaituki tvayi

“O Almighty Lord, I have no desire to accumulate wealth, nor to enjoy beautiful women. Nor do I want any number of followers. What I want only is the causeless mercy of Your devotional service in my life, birth after birth.” The purport of this verse offered by the Lord in prayer at the lotus feet of Sri Gadadhara manifested and constantly remained in the heart of Sri Isvara Puripada on the strength of Sri Madhavendra Puri’s full nonduplicitous mercy.

Text 56

balena isvara-puri,—“sunaha, pandita!

tumi ye isvara-amsa,—janinu niscita//CB, Adi 17.56//

TRANSLATION

Isvara Puri then said, “Listen, dear Pandita. I know without doubt that You are an expansion of the Supreme Lord.

COMMENTARY

Isvara Puripada, the Lord’s associate and servant of the maha-bhagavata guru, constantly engaged in chanting the holy names of the Lord. Therefore, since the principle of offering respect to others without expecting any honor was brightly shining in him, he instructed Gaurasundara, who acted as his disciple, as follows: “You are the knower of all living entities’ bondage and liberation. You are an expansion of the Supreme Lord; in other words, You are directly the Supreme Personality of Godhead, and all other controllers are Your expansions—I am confident about this.” In consideration of the Absolute Truth, the living entities are the fragmental parts and parcels of the Lord, who is full in six opulences. But in this case, since Gaurasundara was enacting the pastimes of a disciple, He exhibited the pastime of hearing in disciplic succession from the lotus mouth of His spiritual master the conclusion that the living entities are parts of Lord Visnu, in other words, they are separated parts.

jivera ‘svarupa’ haya——krsnera ‘nitya-dasa’

krsnera ‘tatastha-sakti’ ‘bhedabheda-prakasa

“It is the living entity’s constitutional position to be an eternal servant of Krsna because he is the marginal energy of Krsna and a manifestation simultaneously one and different from the Lord.” Constitutionally, the separated parts of the Supreme Lord have no material designations; in other words, the living entities cannot remain in any occupation other than the service of the Lord. Living entities who are forgetful of their constitutional position and averse to the service of the Lord are subjected to the bondage of material existence. In that state the valor of body and mind is prominent in their activities. The Lord is the Supersoul, and the living entity is an infinitesimal soul and therefore His fragmental part. The Lord is the infinitely potent, fully cognizant personality, and the spirit soul is a minute, liberated spiritual spark.

Text 57

ye tomara panditya, ye caritra tomara

seha ki isvara-amsa bai haya ara?//CB, Adi 17.57//

TRANSLATION

“Can anyone other than an expansion of the Supreme Lord possess the extraordinary learning and characteristics that You have?

COMMENTARY

“Due to absorption in maya, materially conditioned souls are under the control of the illusory energy of the Lord, but for pure spirit souls there is no scope for absorption in maya. The characteristics of conditioned souls and the characteristics of liberated souls are not ‘one;’ therefore I do not consider You anyone other than an expansion of the Supreme Lord. It is understood from Your learning and characteristics that You are none other than an expansion of the Supreme Lord.”

Text 58

yena aji ami subha svapna dekhilana

saksate tahara phala ei pailana//CB, Adi 17.58//

TRANSLATION

“I had an auspicious dream last night, and today I’ve obtained the fruits of that dream.

Text 59

satya kahi, pandita! tomara darasane

parananda-sukha yena pai anuksane//CB, Adi 17.59//

TRANSLATION

“O Pandita, I’m telling You the truth! I’m feeling great ecstasy every moment since I’ve seen You.

Text 60

yadavadhi toma’ dekhiyachi nadiyaya

tadavadhi citte ara kichu nahi bhaya//CB, Adi 17.60//

TRANSLATION

“From the time I saw You in Nadia, my heart has had no other attraction.

Text 61

satya ei kahi,—ithe anya kichu nai

krsna-darasana-sukha toma’ dekhi pai”//CB, Adi 17.61//

TRANSLATION

“I’m speaking the truth, nothing else. When I see You, I feel the happiness of seeing Krsna.”

COMMENTARY

“Since I saw You in Navadvipa, no other subject matter has occupied my heart. This is indeed the truth. There is no doubt about it. As soon as I see You with my eyes smeared with the ointment of love, I experience the same indescribable happiness as when I see Krsna.”

Text 62

suni’ priya isvara-purira satya vakya

hasiya balena prabhu,—“mora bada bhagya”//CB, Adi 17.62//

TRANSLATION

Hearing His beloved Isvara Puri’s truthful words, the Lord smiled and said, “It is My great fortune.”

Text 63

ei-mata kata ara kautuka-sambhasa

yata haila, taha varnibena veda-vyasa//CB, Adi 17.63//

TRANSLATION

In this way the two exchanged many other pleasing words which will be

described in the future by Vedavyasa.

Text 64

tabe prabhu tana sthane anumati laiya

tirtha-sraddha karibare vasila asiya//CB, Adi 17.64//

TRANSLATION

The Lord then took leave of Isvara Puri and went to offer oblations to His forefathers.

COMMENTARY

It is the prescribed duty for one to offer oblations to his forefathers when visiting a holy place. Gaurahari enacted the pastime of taking permission from Isvara Puripada and then offering oblations at Gaya according to prescribed duties. The path of pure devotional service and the path of fruitive activities based on the smrtis are not similar. Only after rejecting fruitive activities can one enter into spiritual life. Since materially conditioned living entities are not self-realized or God-realized before hearing topics of the Lord, they take to fruitive activities such as offering oblations to their forefathers and the demigods according to external considerations.

Text 65

phalgu-tirthe kari' balakara pinda dana

tabe gela girisrnge preta-gaya-sthana//CB, Adi 17.65//

TRANSLATION

The Lord went to the Phalgu River and offered oblations to the forefathers with sand. Then the Lord went to Preta-gaya on top of the hill.

COMMENTARY

The Phalgu River flows under a bed of sand at Gaya. There is a system for offering oblations with sand at this place. In order to bewilder and deceive fruitive workers, Gaurahari enacted the pastimes of offering oblations to His forefathers with sand. Thereafter He went to Preta-gaya

on top of the hill. There are 395 steps leading to Preta-gaya that where built in 1775. The steps were built by Madana Mohana Datta Mahasaya, who was known among people as Kuvera, who was a renowned “black merchant,” and who was born in the famous Datta family of Hata-khola, Calcutta. On the wall of the temple there is an inscription reading: “Sri Sri Radha-Krsnaya namah. Sri Caitanya-candraya namah. Sri Siva-Durga saranam. Jaya Ramah. O Lord Madana-mohana, I beg at Your lotus feet for the benediction of good fortune for me and my entire family. Seeing the difficulty people took to climb this high hill to reach Preta-gaya, a person named Madana Mohana has built a beautiful wide staircase for the benefit of the pilgrims and the pleasure of Lord Narayana, the husband of Laksmi.” Construction on the 395 steps was begun and completed in the year 1775.

Text 66

preta-gaya-sraddha kari’ sri-sacinandana

daksinaye vakye tusilena vipra-gana//CB, Adi 17.66//

TRANSLATION

Sri Sacinandana offered sraddha at that place and then satisfied the brahmanas there with sweet words.

COMMENTARY

After enacting the pastime of offering oblations at Preta-gaya, the Lord satisfied the local brahmanas with daksina in the form of various sweet words. It is seen that pilgrims offer excessive respect and donations to the priests at Gaya. What to speak of this, the foolish, most greedy pandas of Gaya have pilgrims worship their feet with flowers and tulasi leaves and thus accumulate grave offenses. That is why the Lord, rather than encouraging such offensive activities, satisfied the pandas simply with sweet words.

Text 67

tabe uddhariya pitr-gana santarpiya

daksina-manase calilena harsa haiya//CB, Adi 17.67//

TRANSLATION

After duly delivering the forefathers, the Lord happily went to Daksina-manasa.

Text 68

tabe calilena prabhu sri-rama-gayaya

rama-avatare sraddha karila yathaya//CB, Adi 17.68//

TRANSLATION

He next went to Srirama-gaya, where He had previously performed sraddha in His incarnation as Ramacandra.

Text 69

eho avatare sei-sthane sraddha kari'

tabe yudhisthira-gaya gela gaurahari//CB, Adi 17.69//

TRANSLATION

In this incarnation He again performed sraddha at that place. Thereafter Lord Gaurahari went to Yudhisthira-gaya.

Text 70

purve yudhisthira pinda dilena tathaya

sei pritye tatha sraddha kaila gaura-raya//CB, Adi 17.70//

TRANSLATION

Yudhisthira Maharaja had previously performed sraddha there. Out of affection for Yudhisthira, Gaura also performed sraddha there.

Text 71

catur-dike prabhure vediya vipra-gana

sraddha karayena sabe padana vacana//CB, Adi 17.71//

TRANSLATION

All the brahmanas there sat around the Lord and directed Him in the procedures of the sraddha ceremony.

Text 72

sraddha kari’ prabhu pinda phele yei jale

gayali-brahmana saba dhari’ dhari’ gile//CB, Adi 17.72//

TRANSLATION

As the Lord performed sraddha and offered oblations in the water, all the resident brahmanas grabbed the offerings and ate them.

COMMENTARY

The word gayali (derived from the Hindi word gayaoyala) refers to the pandas of Gaya (the brahmana priests) or the residents of Gaya. In this verse the extremely greedy nature of the brahmana priests of Gaya is seen.

Text 73

dekhiya hasena prabhu sri-sacinandana

se-saba viprera yata khandila bandhana//CB, Adi 17.73//

TRANSLATION

Sri Sacinandana smiled on seeing this, and thus the brahmanas were freed from all material bondage.

Text 74

uttara-manase prabhu pinda dana kari’

bhima-gaya karilena gauranga sri-hari//CB, Adi 17.74//

TRANSLATION

The Lord next offered sraddha at Uttara-manasa. He then went to Bhima-gaya.

Text 75

siva-gaya brahma-gaya adi yata ache

saba kari' sodasa-gayaya gela pache//CB, Adi 17.75//

TRANSLATION

Thereafter the Lord performed the prescribed rites at Siva-gaya, Brahma-gaya, and finally at Sodasa-gaya.

Text 76

sodasa-gayaya prabhu sodasi kariya

sabare dilena pinda sraddha-yukta haiya//CB, Adi 17.76//

TRANSLATION

While at Sodasa-gaya, the Lord faithfully offered sraddha with sixteen ingredients on behalf of all His forefathers.

COMMENTARY

The word sodasi refers to a particular type of sraddha in which the following sixteen ingredients are offered: land, asana, water, cloth, ghee lamp, rice, betel nuts, umbrella, sandalwood paste, flower garland, fruits, bedding, shoes, cows, gold, and silver; or it may refer to a kind of sacrificial pot. As stated: "In the Atiratra sacrificial performance, the acceptance or rejection of the sodasi pot depends on one's prior vow."

Text 77

tabe mahaprabhu brahma-kunde kari' snana

gaya-sire asi' karilena pinda dana//CB, Adi 17.77//

TRANSLATION

Thereafter the Lord took bath at Brahma-kunda and offered oblations at Gaya-sira.

Text 78

divya mala-candana sri-haste prabhu laiya

visnu-pada-cihna pujilena harsa haiya//CB, Adi 17.78//

TRANSLATION

The Lord then personally worshiped Lord Visnu’s footprints with flower garlands and sandalwood paste.

Text 79

ei-mata sarva-sthane sraddhadi kariya

vasaya calila vipra-gane santosiya//CB, Adi 17.79//

TRANSLATION

After completing His offerings of sraddha and satisfying the brahmanas at all the recommended places, the Lord returned to His room.

COMMENTARY

Regarding the karma-kanda system of performing sraddha at Gaya, in the Visnu Purana (2.16.4) Aurva spoke to Sagara Maharaja the following words:

gayam upetya yah sraddham karoti prthivi pate

saphalam tasya taj janma jayate pitr tustidam

“O King, a person who goes to Gaya and offers oblations makes his life successful by satisfying his forefathers.”

Text 80

tabe mahaprabhu kata-ksane sustha haiya

randhana karite prabhu vasilena giya//CB, Adi 17.80//

TRANSLATION

After He took some rest, the Lord then sat down to cook.

Text 81

randhana sampurna haila, henai samaya

ailena sri-isvara-puri mahasaya//CB, Adi 17.81//

TRANSLATION

As soon as the Lord finished cooking, Sri Isvara Puri arrived there.

Text 82

prema-yoge krsna-nama balite balite

ailena prabhu-sthane dhulite dhulite//CB, Adi 17.82//

TRANSLATION

Isvara Puri’s head was rolling back and forth in ecstatic love as he arrived there chanting the names of Krsna.

COMMENTARY

While chanting the holy names of Krsna, Isvara Puripada was overwhelmed with love of God and unable to control his balance as he came before Sri Gaurasundara. At that time the Lord was engaged in cooking.

Text 83

randhana ediya prabhu parama-sambhrame

namaskari’ tane vasailena asane//CB, Adi 17.83//

TRANSLATION

The Lord immediately left the kitchen and, after respectfully offered obeisances, He seated Isvara Puri comfortably.

Text 84

hasiya balena puri,—“sunaha, pandita!

bhalai samaye hailana upanita”//CB, Adi 17.84//

TRANSLATION

Isvara Puri smiled and said, “Listen, O Pandita. I see I’ve come at the right time.”

Text 85

prabhu bale,—“yabe haila bhagyera udaya

ei anna bhiksa aji kara mahasaya”//CB, Adi 17.85//

TRANSLATION

The Lord replied, “It will be My good fortune if you accept your meal here today.”

Text 86

hasiya balena puri,—“tumi ki paibe?”

prabhu bale,—“ami anna randhibana ebe”//CB, Adi 17.86//

TRANSLATION

Isvara Puri smiled and said, “Then what will You eat?” The Lord replied, “I will cook again.”

Text 87

puri bale,—“ki-karye karibe ara paka?

ye anna achaye, taha kara’ dui-bhaga//CB, Adi 17.87//

TRANSLATION

Isvara Puri then said, “What is the need for cooking again? Divide whatever You have in two portions.”

Text 88

hasiya balena prabhu,—“yadi ama’ cao

ye anna haiyache, taha tumi saba khao//CB, Adi 17.88//

TRANSLATION

The Lord smiled and said, “If you really want to please Me, then eat whatever I’ve cooked.

Text 89

tilarddheke ara anna randhibana ami

na kara’ sankoca kichu, bhiksa kara, tumi”//CB, Adi 17.89//

TRANSLATION

“I’ll cook again within a moment. You take your meal without hesitation.”

Text 90

tabe prabhu apanara anna tanre diya

ara anna randhite se gela harsa haiya//CB, Adi 17.90//

TRANSLATION

The Lord then gave His meal to Isvara Puri and happily went to cook for Himself.

Text 91

hena krpa prabhura isvara-puri-prati

purir o nahika krsna-chada anya-mati//CB, Adi 17.91//

TRANSLATION

Isvara Puri’s mind never deviated from the lotus feet of Krsna, therefore the Lord bestowed such mercy on him.

Text 92

sri-haste apane prabhu kare parivesana

parananda-sukhe puri karena bhojana//CB, Adi 17.92//

TRANSLATION

The Lord served Isvara Puri with His own hands, and Isvara Puri thus ate

in great ecstasy.

Text 93

sei-ksane rama-devi ati-alaksite

prabhura nimitta anna randhila tvarite//CB, Adi 17.93//

TRANSLATION

At that time Ramadevi, the goddess of fortune, quickly cooked for the Lord while remaining unseen by all.

COMMENTARY

Remaining out of the sight of materially conditioned living entities, Sri Maha-Laksmidevi, who is the dearmost maidservant of Gaura-Narayana, immediately cooked nectarean foodstuffs for her beloved husband.

Text 94

tabe prabhu age tane bhiksa karaiya

apane o bhojana karila harsa haiya//CB, Adi 17.94//

TRANSLATION

Then, after the Lord first fed Isvara Puri, He happily ate Himself.

Text 95

isvara-purira sange prabhura bhojana

ihara sravane mile krsna-prema-dhana//CB, Adi 17.95//

TRANSLATION

One who hears about the Lord taking His meal with Isvara Puri will achieve the wealth of love of Krsna.

Text 96

tabe prabhu isvara-purira sarva-ange

apane sri-haste lepilena divya-gandhe//CB, Adi 17.96//

TRANSLATION

The Lord with His own hands then smeared sandalwood paste on the body of Isvara Puri.

COMMENTARY

The jagad-guru Lord set the ideal example of serving the spiritual master by personally smearing the body of Isvara Puripada with sandalwood pulp as a menial disciple. While serving the spiritual master, who is a manifestation of the Supreme Lord, Gaurahari taught everyone that the best ingredients of this world should never be used for one’s own sense gratification, rather they should be utilized only for the service of Hari, Guru, and Vaisnava.

Text 97

yata prita isvarera isvara-purire

taha varnibare kon jana sakti dhare//CB, Adi 17.97//

TRANSLATION

Who has the ability to describe the Lord’s love for Sri Isvara Puri?

COMMENTARY

The word isvarera refers to the Supreme Lord, Sri Gaurasundara.

Text 98

apane isvara sri-caitanya bhagavan

dekhilena isvara-purira janma-sthana//CB, Adi 17.98//

TRANSLATION

The Supreme Lord, Sri Caitanya, personally visited the birthplace of Isvara Puri.

COMMENTARY

The birthplace of Isvara Puri is situated in the village of Kumarahatta, which is 3 km. from the Halisahara Station on the E.B.R. line. Recently the sakhibhekis have introduced their unauthorized standard of worship at this birthsite.

Seeing, offering obeisances to, and circumambulating the Lord’s birthplace are some of the limbs of pure devotional service.

Text 99

prabhu bale,—“kumarahatterer namaskara

sri-isvara-purira ye-grame avatara”//CB, Adi 17.99//

TRANSLATION

The Lord said, “I offer My obeisances to the village of Kumarahatta, where Sri Isvara Puri appeared.”

Text 100

kandilena vistara caitanya sei sthane

ara sabda kichu nahi ‘isvara-puri’ vine//CB, Adi 17.100//

TRANSLATION

Lord Caitanya cried profusely at that place and spoke nothing other than the name of Isvara Puri.

Text 101

se-sthanera mrttika apane prabhu tuli’

lailena bahirvase bandhi’ eka jhuli//CB, Adi 17.101//

TRANSLATION

The Lord took some dust from the birthplace of Isvara Puri and tied it in His cloth.

Text 102

prabhu bale,—“isvara-purira janma-sthana

e mrttika-amara jivana dhana-prana//CB, Adi 17.102//

TRANSLATION

The Lord said, “The dust from the birthplace of Isvara Puri is My life, wealth, and living force.”

Text 103

hena isvarera prita isvara-purire

bhaktere badate prabhu saba sakti dhare//CB, Adi 17.103//

TRANSLATION

The Lord exhibited such affection for Isvara Puri, because He takes pleasure in increasing the glories of His devotees.

COMMENTARY

Because the Lord worships His devotees, Lord Gaurasundara increased the prestige of His dear devotees by accepting Isvara Puripada as His spiritual master.

Text 104

prabhu bale,—“gaya karite ye ailana

satya haila,—isvara-purire dekhilana”//CB, Adi 17.104//

TRANSLATION

The Lord said, “I came to Gaya to offer oblations to My forefathers. Now that I have seen Isvara Puri, My journey has become successful.”

COMMENTARY

In order to teach His sadhaka disciples, the Lord, as spiritual master of the world and teacher of all, personally spoke the following words: “On the occasion of My visit to Gaya, I was fortunate enough to see the lotus feet of the spiritual master, who is the personification of the holy places, and as a result I have attained the fruits of visiting all holy places.”

Text 105

ara dine nibhrte isvara-puri-sthane

mantra-diksa cahilena madhura-vacane//CB, Adi 17.105//

TRANSLATION

On another day the Lord went privately to Isvara Puri and in sweet words requested him for initiation.

COMMENTARY

The phrase mantra-diksa is defined in the Bhakti-sandarbha (207) as mantra-diksa-rupah anugrahah—"receiving mercy in the form of initiation." According to the passage, mananat trayate yasmat tasman mantrah prakirtitah, a mantra is that which delivers one from manana, or absorption in the separate temporary objects of the temporary, external, enjoyable world, or that which delivers the material enjoyer from the principle of enjoying material existence. It is stated in the Visnu-yamala:

divyam jnanam yato dadyat kuryat papasya sanksayam

tasmad dikseti sa prokta desikais tattva-kovidaih

"Diksa is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as diksa." According to regulative principles, the initiation ceremony has five factors. Among them, the three samskaras—tapa-samskara, urdhva-pundra-samskara, and nama-samskara—are found in the gross material world. Apart from these three, those who are madhyama-adhikaris can undergo mantra-samskara and yoga-samskara and thus become fully initiated with the five samskaras. Thereafter, those who perform navejya-karma, or nine forms of arcana, and master the knowledge of artha-pancaka are called uttama-adhikaris. Persons who have received pancaratrika initiation are qualified to worship the Deities. By the influence of mantra-diksa, a living entity attains freedom from the bondage of material existence. Then, by attaining perfection in chanting one's mantra, knowledge of the Lord and His holy names awakens in one's heart and one becomes qualified to serve the lotus feet of Krsna. In the bhagavata-sampradaya, the kanistha-adhikaris who engage in Deity

worship lack scientific knowledge regarding the devotees of the Lord, because at that stage, apart from worshiping the Deity, appreciation for the wonderfully glorious service of the Lord’s associates does not manifest in their materialistic hearts. Gradually, due to increased good fortune and the mercy of the Lord, when the living entities surpass the stage of kanistha and become conversant in knowledge about the devotees, then by the result of achieving transcendental knowledge the four following principles are found: love for the Lord, friendship with those who are attached to His servants, display of mercy by instructing the innocent who are ignorant of the Absolute Truth, and neglect of those who are opposed to the Lord. In the advanced stage of uttama-adhikari, the principle of neglecting those who are averse to the Lord is slackened and, as a result, one obtains indirect cultivation of Krsna consciousness by which the conception that everything in the world is meant for the service of Krsna awakens and thus one always and everywhere continually remembers the Lord.

Text 106

puri bale,—“mantra va baliya kon katha?

prana ami dite pari tomare sarvatha”//CB, Adi 17.106//

TRANSLATION

Isvara Puri replied, “What to speak of mantra, I can give my life to You.”

Text 107

tabe tana sthane siksa-guru narayana

karilena dasaksara-mantrera grahana//CB, Adi 17.107//

TRANSLATION

Then in order to instruct everyone, the Lord accepted the ten syllable mantra from Isvara Puri.

COMMENTARY

Sri Gaurasundara is directly Sri Krsna. (In the first verse of Lilasuka Bilvamangala’s Sri Krsna-karnamrta it is stated: siksa-gurus ca bhagavan

sikhi-pincha-maulih—“All glories to my instructing spiritual master, the Supreme Personality of Godhead, who wears peacock feathers in His crown.”) Though situated in the heart of Isvara Puripada as the caitya-guru Supersoul, in order to instruct everyone that it is essential for a person desiring to attain the goal of life to first take shelter at the lotus feet of the spiritual master, Mahaprabhu personally accepted Puripada as His guru and enacted the pastime of receiving the ten syllable mantra from him.

Text 108

tabe prabhu pradaksina kariya purire

prabhu bale,—“deha ami dilana tomare//CB, Adi 17.108//

TRANSLATION

The Lord then circumambulated Isvara Puri and said, “I fully surrender Myself unto you.

Text 109

hena subha-drsti tumi karaha amare

yena ami bhasi krsna-premera sagare”//CB, Adi 17.109//

TRANSLATION

“Please glance mercifully on Me, so that I may float in the ocean of love of Krsna.”

COMMENTARY

Some people consider the tri-varga—religiosity, economic development, and sense gratification—as the goal of life, and some consider liberation the goal of life; but most people are unable to ascertain the fifth goal, love of God, as the goal of life. In order to instruct people, jagad-guru Gaurasundara enacted the pastimes of a disciple desiring to attain love of Krsna by completely rejecting the four cheating objectives of life—dharma, artha, kama and moksa—and praying to His spiritual master, Isvara Puripada, for love of Krsna, which is the only principle goal for a devotee to achieve. Personally realizing that love of Krsna is the only

goal of life, He then glorified it before Isvara Puri.

Text 110

suniya prabhura vakya sri-isvara-puri

‘prabhure dilena alingana vakse dhari’//CB, Adi 17.110//

TRANSLATION

Hearing the Lord’s words, Sri Isvara Puri embraced Him.

Text 111

donhara nayana-jale donhara sarira

sincita haila preme, keha nahe sthira//CB, Adi 17.111//

TRANSLATION

The bodies of both became soaked with their tears and agitated due to ecstatic love.

Text 112

hena-mate isvara-purire krpa kari’

kata-dina gayaya rahila gaurahari//CB, Adi 17.112//

TRANSLATION

In this way, while bestowing mercy on Isvara Puri, Sri Gaurahari remained in Gaya for a few days.

COMMENTARY

Inexperienced material enjoyers, fruitive workers, celibates, yogis, mental speculators, and ascetics, who are all busy fulfilling their material desires that are not related to Krsna, think that Gaurasundara is a mortal living entity forced to accept the fruits of His karma like themselves, and therefore He was obliged to accept someone as His spiritual master in order to attain freedom from the bondage of material existence. Due to this offensive mentality, they display superficial respect to mundane,

nondevotee, so-called gurus and thus accumulate offenses at the feet of guru-tattva, the bona fide guru. But in this case, even though Lord Caitanyadeva is personally the supreme object of worship, in order to show honor and respect for His own beloved devotee, He established him as His spiritual master and thus exhibited His real mercy.

Text 113

atma-prakasera asi' haila samaya

dine-dine bade prema-bhaktira vijaya//CB, Adi 17.113//

TRANSLATION

As the time became ripe for the Lord to reveal Himself, His loving devotional sentiments increased day by day.

COMMENTARY

While playing the role of an ideal devotee, the Supreme Lord Gaurasundara thereafter enacted the pastime of displaying the internal mentality of a self-realized, surrendered living entity. Progressively dasya-prema-bhakti, sakhya-prema-bhakti, vatsalya-prema-bhakti, and madhura-prema-bhakti in the mood of a beloved increased in the Lord's heart in ever-fresh ways. Vatsalya-prema-bhakti is included in madhura-prema-bhakti, sakhya-prema-bhakti is included in vatsalya-prema-bhakti, dasya-prema-bhakti is included in sakhya-prema-bhakti, and the neutral santa-bhakti is included in dasya-prema-bhakti. The eternal constitutional form of a conditioned soul is first covered by a subtle body in the form of mind, and then it is covered by a gross body to wander throughout the external world. Within these two temporary material bodies, the eternal spirit soul is situated. As soon as the dormant soul is revived, the material body and mind of the conditioned state immediately come under control. Otherwise, when these two material designations are prominent and the spirit soul is not awakened from his conditioned state, no symptoms of the propensity for serving the Supreme Lord, which is the eternally perfected constitutional duty, are found in him.

Text 114

eka-dina mahaprabhu vasiya nibhrte

nija-ista-mantra dhyana lagila karite//CB, Adi 17.114//

TRANSLATION

One day the Lord sat down in a solitary place and began to meditate on His ten syllable mantra.

Text 115

dhyanananande mahaprabhu bahya prakasiya

karite lagila prabhu rodana dakiya//CB, Adi 17.115//

TRANSLATION

After some time, when the Lord regained His external consciousness, He began to shed tears and call for Krsna.

COMMENTARY

The word dhyana is defined (in Bhakti-sandarbha 278) as visesato rupadi cintanam dhanam—“the transcendental spiritual cultivation of specifically contemplating the forms, names, qualities, and pastimes of the Lord.” No one should think that the word dhyana refers to the practice of contemplating the enjoyable objects of the material world. In the Absolute Truth, which is the goal of visnu-mantras, there are no objects enjoyable or perceivable to the material senses of the conditioned souls. Since there is no possibility of transcendence in artificial meditators’ contemplation on their respective worshipable lords concocted by their temporary minds, which are absorbed in material objects, such persons are simply another branch of the prakrta-sahajiya-sampradaya. Since the Absolute Truth is the object of meditation for pure minds and is situated beyond this material kingdom, pleasing Him by contemplating the form of that Absolute Truth by the pure mind through meditation is the limb of devotional service known as dhyana, or meditation. The transcendental symptoms that Sri Gaurasundara exhibited in the external world after engaging in the cultivation of Krsna consciousness by meditating on His worshipable mantra are indicative of His vipralambha-rasa, or feelings of separation from Krsna. At that time, in spite of being with Krsna, He felt that He had not achieved Him, so shedding tears became His principle activity. Feelings of separation alone are the means and nourishment for

sambhoga, or conjugal love in direct contact. In order to remove illusions born of the false conclusions of those who accept sambhoga rather than vipralambha as their sadhana, the Lord, who proudly considered Himself a servant afflicted with separation from Krsna, the supreme goal, taught that the mood of separation is the means of achieving the goal of life. Actually, the Lord appeared in this world from the spiritual world, Goloka, simply to preach the glories of the radiant exalted mood of separation from the Lord in this world. Not understanding these mysteries, the prakrta-sahajiyas accept the Sakteya philosophy of sambhoga, which is averse to devotional service and ruins everything, and thus establish and advertise themselves as another community of material enjoyers. Considering Himself a surrendered servant, afflicted with separation from Krsna, Sri Gaurasundara began to cry while loudly addressing Krsna in a devotion-filled voice.

Text 116

“krsna re! bapa re! mora jivana sri-hari!

kon dike gela mora prana kari’ curi?//CB, Adi 17.116//

TRANSLATION

“O My dear Krsna! O father! O Hari, My life and soul! Where did You go after stealing My heart?

COMMENTARY

TRBeing situated in the mood of pure dasya-rasa as a servant of Krsna, the Lord considered Krsna as His father and Himself as the son and began to speak as follows: “O father, Krsna, You are My life and soul. Where did You go after stealing My heart? I have become overwhelmed by not finding the object stolen by You. But I have certainly understood that the same thief who has stolen My heart is My maintainer and protector.”

Text 117

painu isvara mora kon kike gela?”

sloka padi’ prabhu kandite lagila//CB, Adi 17.117//

TRANSLATION

“I saw My Lord, but now where has He gone?” The Lord then began to cry and recite various verses.

COMMENTARY

The verses dealing with feelings of separation from Krsna in the Srimad Bhagavatam are as follows: 10.30.5-12, 10.31.10-31, and 10.47.12-21. These verses, however, should be discussed only by qualified persons.

Text 118

prema-bhakti-rase magna haila isvara

sakala sri-anga haila dhulaya dhusara//CB, Adi 17.118//

TRANSLATION

The Lord was absorbed in sentiments of ecstatic love, and His entire body was covered with dust.

Text 119

arta-nada kari’ prabhu dake uccaih-svare

“kotha gela, bapa krsna, chadiya mohare?”//CB, Adi 17.119//

TRANSLATION

He loudly cried out in distress, “Where did You go, leaving Me behind, My dear child Krsna?”

COMMENTARY

When Krsna was leaving Vraja for Mathura, Nanda and Yasoda, who are situated in vatsalya-rasa, addressed Krsna as bapa, or “dear child,” out of vipralambha-rasa; so for the Lord, who was playing the role of a devotee, to cry out bapa 1 is most reasonable. Although Sri Gaurasundara is the object of five types of rasas, He nevertheless displayed the pastimes of being the abode of those five rasas. Since Krsna alone is the object of the five rasas, the separated living entities know Krsna as the object of their respective rasas in their perfected state. In madhurya-rasa, He is

the lover; in vatsalya-rasa, He is the son; in sakhya-rasa, He is the friend; in dasya-rasa, He is the young boy of Vraja, son of the King of Vraja; and in santa-rasa, He is the unknown worshipable object for the spiritually sheltered cows, sticks, and flutes. In this way the one, supreme, nondual spiritual object, Krsna, is served by the Goloka Vrndavana residents, who are under the shelter of five types of rasas, with five types of moods.

Text 120

ye prabhu achila ati-parama-gambhira

se prabhu haila preme parama-asthira//CB, Adi 17.120//

TRANSLATION

That Lord who was previously most grave now became greatly agitated in ecstatic love.

COMMENTARY

That same Nimai Pandita, who as a teacher in Navadvipa was previously most grave, has today become most agitated in love for Krsna. The incomparable nature of love for Krsna is such that, when overcome by it, even a person as grave as millions of oceans becomes controlled by the most wonderful restlessness and waywardness. One should discuss the following verse from Caitanya-caritamrta (Adi 4.147): “The beauty of Krsna has one natural strength: it thrills the hearts of all men and women, beginning with Lord Krsna Himself.” It is also stated (Antya 3.268): “The holy name of Krsna is so attractive that anyone who chants it—including all living entities, moving and nonmoving, and even Lord Krsna Himself—becomes imbued with love of Krsna. This is the effect of chanting the Hare Krsna maha-mantra.”

Text 121

gadagadi’ yayena kandena ucca-svare

bhasilena nija-bhakti-viraha-sagare//CB, Adi 17.121//

TRANSLATION

He rolled on the ground, cried loudly, and floated in the ocean of

devotional feelings of separation.

COMMENTARY

The phrase bhakti-viraha-sagare means “in the mature stage of vipralambha-rasa.”

Text 122

tabe kata-ksane asi’ sarva-sisya-gane

sustha karilena asi’ asesa yatane//CB, Adi 17.122//

TRANSLATION

Then, after some time, Nimai’s students came and pacified Him with great care.

Text 123

prabhu bale,—“tomara sakale yaha ghare

mui ara na yaimu samsara-bhitare//CB, Adi 17.123//

TRANSLATION

The Lord said to them, “You all go back to Navadvipa, I will not return to material life.

Text 124

mathura dekhite mui calimu sarvatha

prananatha mora krsnacandra pana yatha”//CB, Adi 17.124//

TRANSLATION

“I must go see Mathura, where I’ll see the Lord of My life, Sri Krsnacandra.”

COMMENTARY

Being absorbed in the mood of the gopis, who are the abodes of madhura-rasa, the phrase prananatha krsnacandra is used by the Lord to

address Vrajendra-nandana, who is the object of that rasa.

Text 125

nana-rupe sarva-sisya-gana prabodhiya

sthira kari' rakhilena sabai miliya//CB, Adi 17.125//

TRANSLATION

The students tried in various ways to solace the Lord and keep Him peaceful.

Text 126

bhakti-rase magna hai' vaikunthera pati

citte svasthya na payena, rahibena kati//CB, Adi 17.126//

TRANSLATION

The Lord of Vaikuntha, however, was absorbed in devotional sentiments and His heart was agitated, so how could He remain peaceful?

Text 127

kahare na bali' prabhu kata-ratri-sese

mathurake calilena premera avese//CB, Adi 17.127//

TRANSLATION

Early one morning, without informing anyone, the Lord departed for Mathura in ecstatic love.

COMMENTARY

Being absorbed in the mood of the gopis, who were afflicted with separation for Krsna after He left for Mathura, Gaurasundara became so overwhelmed with love of Krsna that early one morning, without informing anyone, He left for Mathura to search for Krsna.

Text 128

“krsna re! bapa re mora! paimu kothaya?”

ei-mata baliya yayena gaura-raya//CB, Adi 17.128//

TRANSLATION

As Lord Gaura walked, He called out, “O Krsna! O My dear child! Where can I find You?”

COMMENTARY

Moreover, being absorbed in the vatsala-rasa of Vraja, He loudly addressed Krsna in a piteous tone and displayed the pastime of searching for Krsna.

Text 129

kata dura yaite sunena divya-vani

“ekhane mathura na yaiba, dvijamani!//CB, Adi 17.129//

TRANSLATION

After traveling a while, the Lord heard a voice from the sky say, “O crest-jewel of the brahmanas, don’t go to Mathura now.

Text 130

yaibara kala ache, yaiba takhane

navadvipe nija grhe calaha ekhane//CB, Adi 17.130//

TRANSLATION

“You will go when the appropriate time comes. Now You should return to Your house in Navadvipa.

Text 131

tumi sri-vaikuntha-natha loka nistarite

avatirna haiyacha sabara sahite//CB, Adi 17.131//

TRANSLATION

“You are the Lord of Vaikuntha, and You have appeared along with Your associates to deliver the people of the world.

Text 132

ananta-brahmanda-maya kariya kirtana

jagatere bilaiba prema-bhakti-dhana//CB, Adi 17.132//

TRANSLATION

“When You distribute the wealth of ecstatic love, Your kirtana will inundate innumerable universes.

Texts 133-134

brahma-siva-sanakadi ye-rase vihvala

mahaprabhu ‘anaa’ gayena ye mangala

taha tumi jagatere dibara karane

avatirna haiyacha,—janaha apane//CB, Adi 17.133-134//

TRANSLATION

“You have advented to distribute that love which Lord Ananta always glorifies and which Brahma, Siva, and the four Kumaras are overwhelmed with. This fact is known to You.

Texts 135-137

sevaka amara, tabu cahi kahibara

ataeva kahilana carane tomara

apanara vidhata apane tumi prabhu

tomara ye iccha, se langhana nahe kabhu

ataeva, mahaprabhu! cala tumi ghara

vilambe dekhiba asi’ mathura-nagara” //CB, Adi 17.135-137//

TRANSLATION

“We are Your servants, therefore we offer this reminder at Your lotus feet. O Lord, You are supremely independent; whatever You desire cannot checked by anyone. Therefore, O Lord, please return home. You will see the city of Mathura later.”

COMMENTARY

The demigods spoke from the sky, “O Supreme Lord Gaurasundara! As Your eternal servants we are reminding You that You have appeared in this world to distribute love of God through the chanting of the holy names. At present there is no need for You to go to Mathura. You are the supreme controller of everyone; no one can transgress Your supreme will. Therefore don’t go to Mathura now, rather return to Sri Mayapur-Navadvipa.”

Text 138

sunina akasa-vani sri-gaurasundara

nivarta haila prabhu harisa-antara//CB, Adi 17.138//

TRANSLATION

After hearing the voice from the sky, Sri Gaurasundara was satisfied and stopped His journey.

Text 139

vasaya asiya sarva-sisyera sahite

nija-grhe calilena bhakti prakasite//CB, Adi 17.139//

TRANSLATION

The Lord returned to His room in Gaya and then took His students back to Navadvipa, where He revealed the devotional service of Krsna.

Text 140

navadvipe gauracandra karila vijaya

dine-dine bade prema-bhaktira udaya//CB, Adi 17.140//

TRANSLATION

After Lord Gauracandra arrived in Navadvipa, His loving sentiments began to increase day by day.

Text 141

adi-khanda-katha paripurna ei haite

madhya-khanda-katha ebe suna bhala-mate//CB, Adi 17.141//

TRANSLATION

The topics of Adi-khanda are thus completed. Please hear now the topics of Madhya-khanda.

Text 142

ye va sune isvarera gayaya vijaya

gauracandra prabhu tare miliba hrdaya//CB, Adi 17.142//

TRANSLATION

One who hears about the Lord’s visit to Gaya will see Lord Gauracandra in his heart.

COMMENTARY

Sri Gaurasundara will appear in the heart of one who hears His pastimes of delivering Gaya-tirtha. In order to set an ideal example for prospective spiritualists, at Gaya, Gaurasundara primarily enacted the pastime of taking shelter at the lotus feet of His spiritual master and receiving his mercy; thus He inaugurated the pastimes of distributing love and devotion. Therefore by hearing Gaurasundara’s pastime of visiting Gaya, the propensities for both sinful and pious activities will be completely eradicated and the brightness and supremacy of devotional service to the Lord will be firmly established in the heart.

Text 143

krsna-yasa sunite se krsna-sanga pai

isvarera sange tara kabhu tyaga nai//CB, Adi 17.143//

TRANSLATION

One who hears glorification of Krsna directly associates with Krsna and is never separated from Him.

COMMENTARY

By hearing glorification of Gaura-Krsna one achieves Gaura-Krsna’s direct association, because the topics of Krsna and the names of Krsna are nondifferent from Krsna Himself. In other words, the personality of Krsna is absolute, or nondual. There is no tinge of differentiation between Him and His names as there is in the illusory world. In the transcendental topics of Gaura there are no topics devoid of Krsna’s glories, therefore there is no reason for one to separate gaura-lila from krsna-lila.

Text 144

antaryami nityananda balila kautuke

caitanya-caritra kichu likhite pustake//CB, Adi 17.144//

TRANSLATION

Lord Nityananda has inspired me from within my heart to describe some of Lord Caitanya’s pastimes in this book.

Text 145

tahana krpaya likhi caitanyera katha

svatantra haite sakti nahika sarvatha//CB, Adi 17.145//

TRANSLATION

Only by His mercy am I able to write these narrations concerning Lord Caitanya, for I have no independence whatsoever.

COMMENTARY

“Nityananda Prabhu inspired me to write about the characteristics of

Mahaprabhu. I have not sat down to write about the transcendental characteristics of Sri Caitanya out of bewilderment arising from false ego; rather, I’m writing simply on the strength of Lord Nityananda’s mercy.”

Text 146

kasthera putali yena kuhake nacaya

ei-mata gauracandra more ye bolaya//CB, Adi 17.146//

TRANSLATION

Whatever I describe is only by the direction of Gauracandra just as a puppet dances only by the direction of the puppeteer.

Text 147

caitanya-kathara adi-anta nahi jani

ye-te mate caitanyera yasa se vakhani//CB, Adi 17.147//

TRANSLATION

There is no beginning or end to the topics of Lord Caitanya, yet somehow or other I am trying to glorify Him.

COMMENTARY

“Sri Caitanya is the original, primeval, unlimited Truth, therefore the living entity is not qualified to describe His beginning and end. I am trying to glorify Sri Caitanyadeva in any way and in any language I can. Just as a wooden puppet has no independence; it simply moves by the inducement of the puppeteer. Similarly, I am moving simply on the inspiration of the supreme nondual personality, Sri Caitanya, who is situated in my pure consciousness.”

Text 148

paksi yena akasera anta nahi paya

yata-dura sakti tata-dura udi’ yaya//CB, Adi 17.148//

TRANSLATION

As there is no end to the vast sky, a bird only flies as far it is able.

COMMENTARY

In Caitanya-caritamrta (Adi 8.78-79) it is stated: “Actually Sri Caitanya-caritamrta is not my writing but the dictation of Sri Madana-mohana. My writing is like the repetition of a parrot. As a wooden doll is made to dance by a magician, I write as Madana-gopala orders me to do so.” Also in Chapter 12, verses 93-94, it is stated: “The ocean of the pastimes of Lord Caitanya Mahaprabhu is immeasurable and unfathomable. Who can take the courage to measure that great ocean? It is not possible to dip into that great ocean, but its sweet mellow fragrance attracts my mind. I therefore stand on the shore of that ocean to try to taste but a drop of it.”

Since the sky is beginningless and unlimited, a bird is able to fly in the sky only as far as its physical strength allows; similarly without finding the limit of the unlimited pastimes of Lord Caitanya, I am only describing a small portion according to my ability. In the Caitanya-caritamrta (Madhya 17.233) it is stated: “The whole world became merged in the inundation of the pastimes of Sri Caitanya Mahaprabhu. One can swim in that water to the extent that he has the strength.” Also in Caitanya-caritamrta (Antya 20.71, 77, 79-81, 90-92, and 98-99) it is stated: “How, then, could an ordinary living being with very little intelligence describe such pastimes? Nevertheless, I am trying to touch but a particle of them just to rectify my own self. I cannot understand the very deep, meaningful pastimes of Sri Caitanya Mahaprabhu. My intelligence cannot penetrate them, and therefore I could not properly describe them. The sky is unlimited, but many birds fly higher and higher according to their own abilities. The pastimes of Sri Caitanya Mahaprabhu are like the unlimited sky. How, then, can an ordinary living being describe them all? I have tried to describe them as far as my intelligence allows, as if trying to touch a drop in the midst of a great ocean. I am a very insignificant living being, like a small red-beaked bird. Just as such a bird drinks the water of the sea to quench its thirst, so I have touched only a drop of the ocean of Sri Caitanya Mahaprabhu’s pastimes. From this example, you may all understand how expansive are the pastimes of Sri Caitanya Mahaprabhu. I infer that ‘I have written’ is a false understanding, for my body is like a wooden doll. By the mercy of these great personalities I am able to write. I have also been specifically favored by another Supreme Personality. Sri Madana-mohana Deity of Vrndavana has given the order

that is making me write. Although this should not be disclosed, I disclose it because I am unable to remain silent.”

Text 149

ei-mata caitanya-yasera anta nai

yare yata sakti-krpa, sabhe tata gai//CB, Adi 17.149//

TRANSLATION

In a similar way, there is no end to the glories of Lord Caitanya, so a person can glorify Him only as far as he is empowered.

Text 150

Before commencing the recitation of the topics of Srimad Bhagavatam in answer to the questions of the sages of Naimisaranya lead by Saunaka, who were desirous of hearing the topics of Srimad Bhagavatam from maha-bhagavata Suta Gosvami, Sri Suta describes the unlimitedness of Krsna’s topics, names, forms, qualities, associates, and pastimes in the following words:

nabhah patanty atma-samam patattrinas

tatha samam visnu-gatim vipascitah//CB, Adi 17.150//

TRANSLATION

As the birds fly in the sky as far as their capacity allows, so the learned devotees describe the Lord as far as their realization allows.

COMMENTARY

“While flying in the sky according to their own strength, the birds stop flying when their energy is exhausted; they do not stop because of thinking that the unlimited sky has an end. Similarly, although learned persons like Brahma attempt to achieve knowledge of Visnu according to their own capacities, they desist only due to their own insufficient capacity; they do not desist because of thinking that the unlimited qualities of Sri Govinda have an end or limit.” (Sri Vijayadhvaja)

“As a bird or crane flies in the sky according to its own strength, learned

persons attempt to grasp the glories of the Lord on the strength of their own intelligence. The purport is that a bird or crane does not return from flight due to a limit in the sky, rather they return due to the limit of their ability. Similarly, learned persons also retire from their attempts to grasp knowledge of Visnu due to the exhaustion of their intelligence, not because the glories of the Lord are exhausted, finished, or limited." (Sri Viraraghava)

Text 151

sarva-vaisnavera pa'ye mora namaskara

ithe aparadha kichu nahuka amara//CB, Adi 17.151//

TRANSLATION

I offer my respectful obeisances unto the feet of all the Vaisnavas, so that they may not consider my offenses.

COMMENTARY

"Accepting subordination to all Vaisnavas, I am humbly offering obeisances and praying at their lotus feet that they may not consider my offenses." Without understanding the purport of pure devotional service, the prakrta-sahajiyas, who are so-called devotees, consider themselves devotees or Vaisnavas; but since they are either material enjoyers or pseudo renunciates, they are situated far away from nonduplicitous devotional service. Therefore, rather than achieving the service of Visnu, they enjoy Visnu's illusory energy and mistakenly accept this as service to Visnu. By using the phrase sarva-vaisnava in this verse, Vaisnava acarya Thakura Vrndavana did not refer to pseudo devotees, atheists, or prakrta-sahajiyas. He has taught everyone to accept subordination to the Vaisnavas.

aula, baula, kartabhaja, neda, daravesa, sani

sahajiya, sakhibheki, smarta, jata-gosani

ativadi, cudadhari, gauranga-nagari

tota kahe, ei tera'ra sanga nahi kari

“One should avoid associating with the thirteen different classes of imitation devotees known as aula, baula, kartabhaja, neda, daravesa, sani, sakhibheki, smarta, jata-gosani, ativadi, cudadhari and gauranga-nagari.” These thirteen types of apa-sampradayas opposed to Gaura’s teachings and identified by an ancient mahajana cannot be called pure Vaisnavas, because they are purely non-Vaisnava. Giving up their bad association and accepting subordination of pure Vaisnavas has been indicated in this verse. If one offensively thinks that the word sarva-vaisnava has been used at this place out of humility to indicate all human beings, then it is to be understood that such a foolish person is overwhelmed by the illusory energy of Visnu and qualified to receive the title of asura, or “demon.” All living entities are by nature Vaisnavas, but the mind’s restlessness and the gross body’s sinful activities, which are born from the bodily concept of life, are not included in the pure nonduplicitous principles of Vaisnavism. Acceptance of subordination to the pure Vaisnavas and encouraging vaisnava-aparadha born from the external enjoying propensity are never the same.

Text 152

samsarera para haiya bhaktira sagare

ye dubibe, se bhajuka nitaicandere//CB, Adi 17.152//

TRANSLATION

Anyone who wants to cross the material ocean and merge in the ocean of devotional service must worship the lotus feet of Lord Nityananda.

COMMENTARY

Nityananda Prabhu is the master of the transcendental kingdom. One who is conditioned by material existence cannot serve Him with his gross or subtle bodies; but if by the causeless mercy of Nityananda Prabhu one is freed from the desire for material enjoyment, in other words, freed from the conceptions of “I” and “mine” related with the gross and subtle bodies, and one hankers to be merged in the ocean of service to the Absolute Truth, then he should simply serve Nityananda Prabhu with his body, mind, and speech. If one who is bound by the ropes of material existence mistakenly accepts the muddy poisonous canal of nondevotion, in the form of material enjoyment and pseudo renunciation, as the ocean

of devotional service, he can never serve Lord Nityananda, because Nityananda Svarupa is the personified manifestation of Sri Caitanya. The imaginary insignificant object that the prakrta-sahajiyas, the pseudo devotees, and the nondevotee communities misidentify as guru while considering the transcendental guru-tattva is not Nityananda Svarupa.

Text 153

amara prabhura prabhu sri-gaurasundara

e bada bharasa citte dhari nirantara//CB, Adi 17.153//

TRANSLATION

Since Sri Gaurasundara is the Lord of my Lord, I constantly hope He will bestow mercy on me.

COMMENTARY

“Although Nityananda Prabhu is a manifestation of Sri Caitanya, He is a servant of Mahaprabhu. Nityananda Svarupa is my Lord, and Gaurasundara is the Lord of my Lord, or Mahaprabhu. Since Gaurasundara alone is the worshipable Lord of my spiritual master, I always maintain firm faith in my heart that by the mercy of my Lord, who is my spiritual master, I will certainly be qualified in my pure sanctified state to engage in pure devotional service to Mahaprabhu at some time or other; in other words, Mahaprabhu will consider me the servant of the servant of His servant.”

Texts 154-158

keha bale,—“prabhu-nityananda-balarama”

keha bale,—“caitanyera maha-priya-dhama”

keha bale,—“maha-tejiyan adhikari”

keha bale,—“kona-rupa bujhite na pari”

kiba yati nityananda, kiba bhakta, jnani

yara yena-mata iccha na bolaye keni

ye-se kene caitanyera nityananda nahe

se carana-dhana mora rahuka hrdaye

eta parihare o ye papi ninda kare

tabe lathi maron tara sirera upare//CB, Adi 17.154-158//

TRANSLATION

Someone says, “Nityananda Prabhu is Balarama,” and another says, “He is the most beloved devotee of Lord Caitanya.” Someone else says, “He is a powerful personality,” and another says, “We don’t understand who He is.” Someone may consider Nityananda a sannyasi, someone may consider Him a devotee, and someone may consider Him a jnani. They may say whatever they like. Even if Nityananda is a most insignificant servant of Lord Caitanya, I would still keep His lotus feet in my heart. I therefore kick the head of any sinful person who disregards the glories of Lord Nityananda and dares to criticize Him.

COMMENTARY

“In some people’s opinion, Nityananda Prabhu is Balarama, the direct manifestation of Krsna, the Supreme Personality of Godhead. In other’s opinion, He is the servitor Personality of Godhead, the dearmost servant of Caitanyadeva. There are others still who consider Him a maha-bhagavata, avadhuta, paramahamsa. And there are some people who cannot understand who He is. Nityananda Svarupa may be the paramahamsa avadhuta spiritual master of the sannyasis, or He may be a devotee learned in the science of God; people may address Him in any way they want, or He may have any kind of relationship with Caitanyadeva, yet I will always hold Nityananda’s invaluable lotus feet within my heart. If an atheist considers that suffering miseries in the hell known as Andha-tamisra or Maha-raurava is most palatable, and in order to achieve that he blasphemes my spiritual master, then without considering his mundane prestigious position or exalted post I will kick his head, which is the reservoir of all sinful propensities. Seeing the Kauravas’ mischief and hearing their blasphemous words, Sri Baladeva spoke the following words in the Srimad Bhagavatam (10.68.31): ‘Clearly the many passions of these scoundrels have made them so proud that they do not want peace. Then let them be pacified by physical

punishment, as animals are with a stick.'"

If a genuine disciple lacks this quality of genuine, pure, topmost devotion at the lotus feet of his bona fide spiritual master, then he cannot be called an actual "disciple." Without understanding this fact, sinful hellish people invite inauspiciousness by blaspheming the spiritual master rather than serving him. As a result of the greatly beneficial topics that Thakura Vrndavana manifested in this world in order to record in brightly effulgent golden words the proper etiquette of a genuine disciple, the entire world of pure Vaisnavas have accepted Thakura Vrndavana as the Gurudeva of the entire Vaisnava community. For those who have the slightest doubt born of abominable cheating propensities or sinful motives in this Vedic conclusion, there is no possibility life after life in achieving devotion to Gaura-Krsna. Receiving the mercy and inheriting the duties of Nityananda Prabhu, Thakura Vrndavana has acted as acarya-guru in this world. The ignorant, asslike, pseudo devotees who consider the prakrta-sahajiyas, who are hellish living incarnations of cheating humility, as ideal spiritual masters simply commit offenses at the lotus feet of Thakura Vrndavana. No pure devotee under the shelter of Caitanya and Nityananda will ever associate in any way with the sinful apa-sampradayas who are opposed to Thakura Vrndavana. Yet if due to past misdeeds or misfortune one happens to face such bad association, then Gaudiya Vaisnavas have no qualification to associate with that dishonest person whose ill-motivated mind has deviated from the lotus feet of Vrndavana dasa Thakura. The community of arrogant persons will take millions and millions of births to understand Vrndavana dasa Thakura's causeless mercy, so until their offenses are exhausted, they will never have the opportunity to receive a kick on the head from the sanctified all-auspicious feet of a pure Vaisnava. Even the genuine desire for receiving the nonduplicitous mercy of a pure Vaisnava is a rare commodity for ignorant mundane sinful people, pious fruitive workers, or mental speculators. Living entities who are averse to Hari, Guru, and Vaisnava have not accumulated sufficient piety in their previous lifetimes, nor have thousands of their forefathers accumulated sufficient piety, that they are qualified to receive the all-auspicious kick from the lotus feet of the pure, transcendental, ultimate-benefit-awarding lotus feet of Thakura Vrndavana. The moment that dust from the lotus feet of a pure Vaisnava will fall on the heads of sinful persons, that very moment they will become free from all material contamination and deceit and thus become

proprietors of the wealth of devotional service.

Text 159

jaya jaya nityananda caitanya-jivana

tomara carana mora hauka sarana//CB, Adi 17.159//

TRANSLATION

All glories to Lord Nityananda, whose life and soul is Lord Caitanya. Let me take shelter at Your lotus feet.

Text 160

tomara haiya yena gauracandra gana

janme-janme yena toma' samhati bedana//CB, Adi 17.160//

TRANSLATION

As Your servant, let me sing the glories of Lord Caitanya, and let me accompany You birth after birth.

COMMENTARY

"O Lord, I may take birth in any species of life, but please be merciful that I may remain Your servant. Moreover, O Lord, since You do not engage in any activity other than glorifying the qualities of Mahaprabhu, may I, as Your most insignificant servant, constantly engage in assisting a little in Your service." Presently the transcendental Vaisnavas who live in the mathas as members of the Visva-vaisnava Raja-sabha have abandoned all varieties of material activities and are following in the footsteps of Nityananda Svarupa in order to glorify the qualities of Gauracandra. They alone are the genuine, pure disciples of Thakura Vrndavana. For this reason sinful persons who are victims of the age of Kali and averse to such disciples are certainly sinful and on the path to hell.

Text 161

ye sunaye adi-khande caitanyera katha

tahare sri-gauracandra milibe sarvatha//CB, Adi 17.161//

TRANSLATION

One who hears the topics of Lord Caitanya described in Adi-khanda will certainly attain His lotus feet.

Text 162

isvara-purira sthane haiya vidaya

grhe ailena prabhu sri-gauranga-raya//CB, Adi 17.162//

TRANSLATION

After taking leave of Isvara Puri, Lord Gauranga returned home.

Text 163

suni’ sarva navadvipa haila anandita

prana asi’ dehe yena haila upanita//CB, Adi 17.163//

TRANSLATION

Everyone in Navadvipa was happy to hear of the Lord’s arrival. They felt as if their life air had returned to their body.

COMMENTARY

When the life air of a living entity leaves the body, it is called dead; and when the life returns to an inert body, it is called healthy and conscious. Similarly, when Gaurasundara went from Sri Mayapur to Gaya and stayed there for some time, all the residents of Navadvipa became lifeless. Now by Sri Gaurasundara’s return to Sri Mayapur-Navadvipa, they all regained their lives.

Text 164

sri krsna-caitanya nityananda-canda jana

vrndavana dasa tachu pada-yuge gana//CB, Adi 17.164//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I,

Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends this English TRANSLATION of the Gaudiya-bhasya COMMENTARY on Sri Caitanya-bhagavata, Adi-khanda, Chapter Seventeen, entitled, “The Lord’s Travel to Gaya.”

End of Adi-khanda